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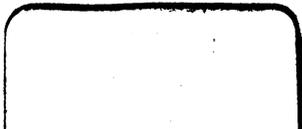
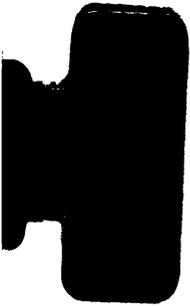
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ENGLAND
THE REMNANT OF JUDAH
AND
THE ISRAEL OF EPHRAIM

אתחננו לא ראינו (תחלים עד"מ)

איי הים (בריטניא)

שארית יהודה

בני ישראל מאפרים

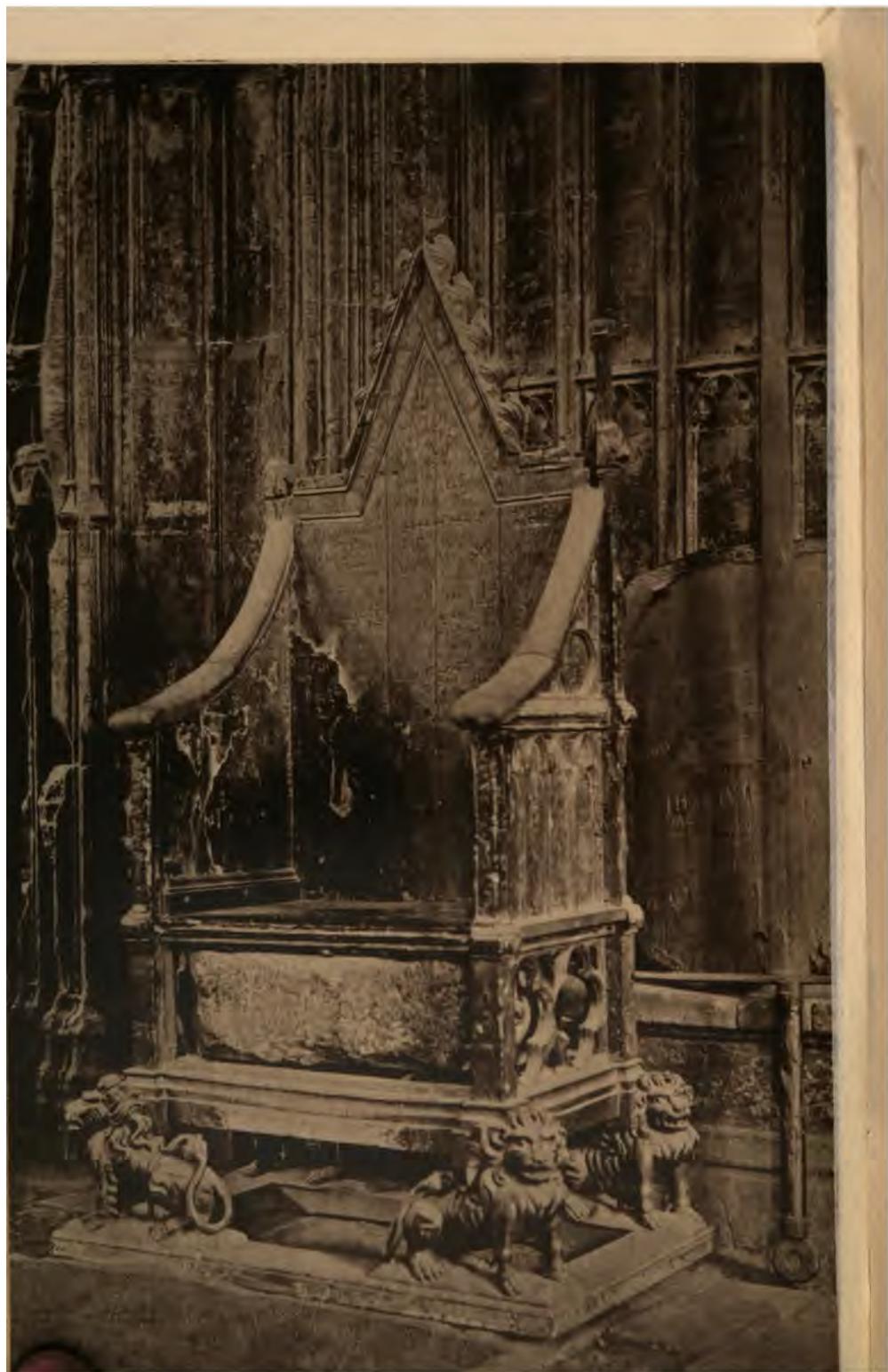
שתי המשפחות אחת ראש

הביטו אל צור חצבתם ואל מקבת בור נקרתם
הביטו אל אברחם אביכם ואל שרה תחוללכם (ישעיהו נ"א זב')

היה במקום אשר יאמר להם לא עמי אתם יאמר להם
בני אל חי (הושע ב' ב')

חבר

פרידריך ראבערש אונגוש גלאפער



ENGLAND

REVENUE

THE STATE OF THE

REVENUE

FOR THE YEAR

1850

1851

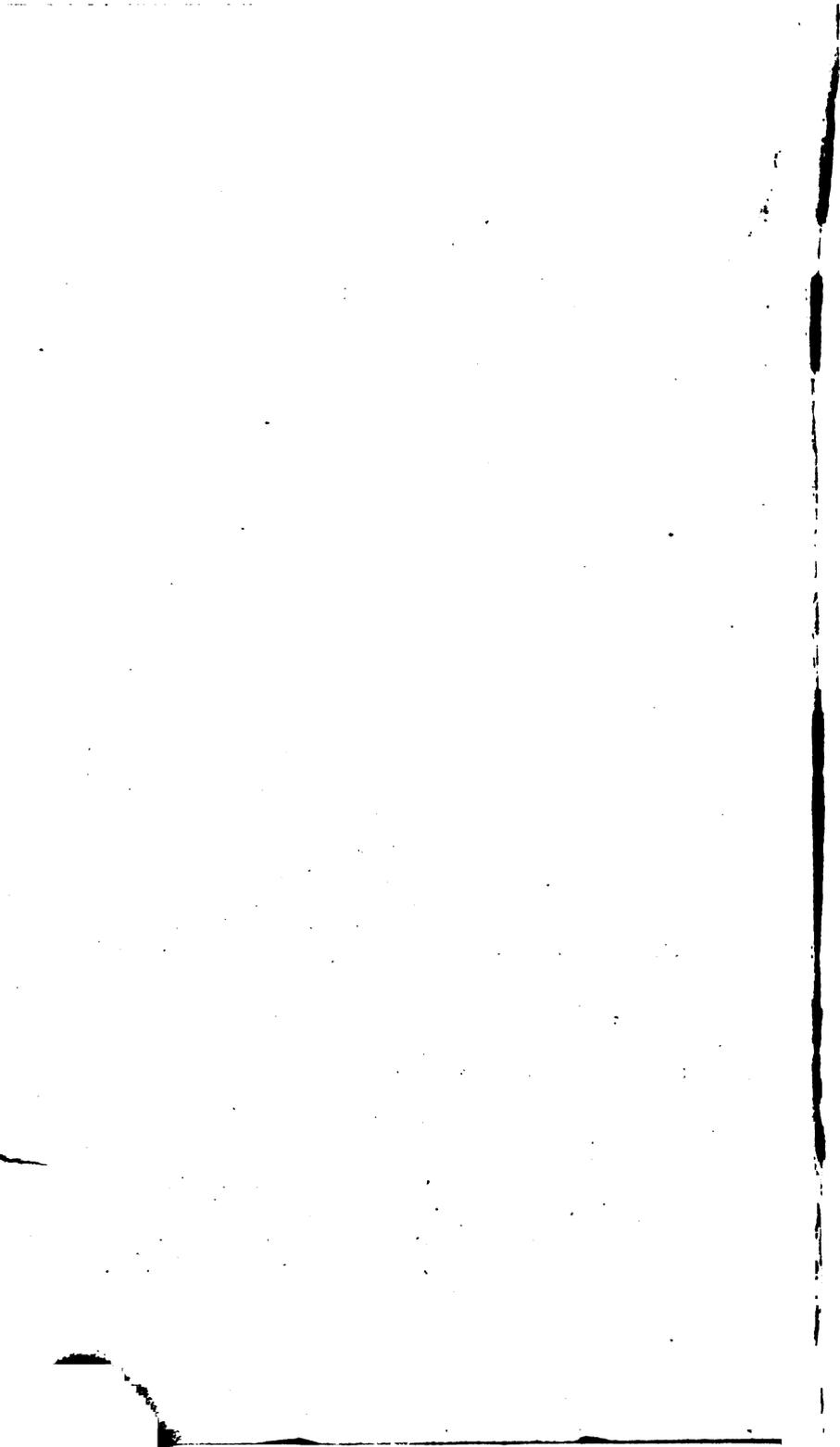
1852

REVENUE

1853

1854

1855



ENGLAND



THE REMNANT OF JUDAH

AND

THE ISRAEL OF EPHRAIM

The Two Families under One Head

A HEBREW EPISODE IN BRITISH HISTORY

*Fredrick
Glover*
BY THE REV.
F. R. A. GLOVER, M.A.

LATE CHAPLAIN TO THE CONSULATE AT COLOGNE.

WE SEE NOT OUR SIGNS. PSALM lxxiv. 9.

RIVINGTONS
WATERLOO PLACE, LONDON

MDCCLXXXI

[*Second Edition.*]

DS
131
G565
1881

Look unto the Rock whence ye are hewn, and to the Hole of the Pit whence ye are digged, unto Abraham your Father, and unto Sarah that bare you. ISA. li. 1.

And it shall come to pass that in the place where it was said unto them, Ye are not My People, there shall it be said, Ye are the Sons of the Living God. HOS. i. 10.

B. Je. 19. F. H. W.

Reclamo 11-27-39 n. y. n.

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P R E F A C E.

1880.

SINCE this book was printed, much has turned up, Traditionally¹ and Circumstantially,² and (as I conceive) Scripturally³ also, as will be seen below, to strengthen the conviction declared as the just issue of induction. But, it is only within the last few years, since I have been asked for proof of the Descent of the Queen of England from the Kings of Judah, to justify and illustrate the assertions, in "Flashes of Light," referring to me, namely, that, what I deem to be a direct *scriptural* authority, has presented itself to the eyes of the Faithful, in the xvii. chapter of the Prophet Ezekiel: in addition to the Items in the foregoing list, to justify *in full* the assumption of 1860, viz.: the junction of "The Two Families" through the daughter of the last King of Judah, both as to the means used, and the results assumed and now reasserted, from premisses, accessible to all who choose to use them.

It is then to be borne in mind, that in 1861 the assertion was *in print*, that in Ireland, in the Royal Precinct of Tara, cir. B.C. 582 or 3, there was—as is again in this REPRINT reasserted, in the same words,—

1. A "HEBREW SYSTEM," and "transplanted Jerusalem," set up "*in a sort*," in abeyance, "in Sanctuary;" actual, operative, but *unknown*; real, but, for some wise purpose kept out of sight, Isa. xlv. 15.

2. A Throne, set up by a *Hebrew* Prophet—reset "in sanctuary;"

¹ T The Eben Schatya—אבן שחיתיה.

T The Mergech—מרגיחה.

T Tephî—תפיא.

T The Stone carried by *Two* Men on ship-board.

T Simon and Baruch.

² C Scud for Scots—סיר.

C גול for Gathelus.

³ S The meaning of the word Mergech.

S The Naomta—נעם.

S Jacob's Stone—אבן יעקב.

S The Wilderness Migrations, the Irons, &c.

S The right view of the Stone that was rejected of Builders.

S Joshua's Stone—אבן יושוע.

3. A Sceptre, wielded by the progeny of the Race, ultimately to become actual, (and national, in an Israelitish sense),

4. In the hands of a great paramount Power on the Earth; to be held until the time should come for its delivery on its return to the East:—whence the Stone “Wonderful,”

5. Brought to “the Islands of the West,” by Jeremiah the Prophet, at the same time, came,

6. And from where, ultimately, the small out-of-sight beginnings, have waxed into The Great Empire that now surrounds the whole earth.

7. Under the sway of whose Sceptre are those who speak the language of all nations, Russian excepted.

8. The Sceptre is to be restored at Jerusalem by Representative JUDAH, ruling over the body of EPHRAIM—Ephraim the founder, and ruler, by Vice-Roys, of Nations, all round the Globe,—

9. From the Throne Seat of Israel, in *avowed* plenitude, until “He comes whose Right it is,” and when it is to Him, to be delivered.

This, it is to be observed, was said, we shall later see; as justified by legitimate induction, from premisses then published and accessible to all the world: but, not as being revealed.

Let us then, now, see what the actual words of Scripture are, that under an Enigma show all this in prediction;¹ and which, shame to me though it be to confess that their aptitude to the case was not seen by me before, is now, happily, self-evident.

¹ They are to be read in Ezek. xvii. 20—24, in connexion with xxi. 25, 27. It is a remarkable circumstance that the two perhaps most political Chapters in Holy Scripture, viz., the xvii. and xxi. of Ezekiel, and most clearly indicative as they are of the then and yet future fortune of the Church, are amongst those which our Church Lectionary, as well the New as the Old, absolutely, practically, not as by decision of judicial sentence, or by any intention of disrespect, but actually, proscribes.

Hence, as they have *never* formed part of our Church Service, all such common-place, ordinary, good, obedient servants of the Church as have read the Bible through, in the order of the Calendar, may have led a long life without having read those particular Chapters. I am glad to think that this may be the means of bringing to light such very profitable and *practical* reading: remembering that the story to which they point was written and published from facts of history, asserting, ten years before they were known to be capable of any such illustration, as the history of Ireland, Scotland, and England, shows to be producible.

Why this? Because, it is evident, that, had I seen that aptitude, or known of their existence, I should *certainly* have quoted them, and applied them to the very incidents to suit which, the verses seem written, in verification of the assertion which the mere exercise of Reason—without any direct intimation from Revelation, or from the Written Word of Prophecy—induced the Writer of this Book, *all but authoritatively*, to proclaim.

Consequently, while men may, *thence*, well-understand, that the Theory then put forth, was not a forced construction, not a mere accommodation of facts of History, or of assertions of Legend, collated to suit a preconceived story—nor an ingenious fabrication, contrived, like a pious fraud, to meet the exigency of a supposed scriptural prediction, they may be disposed to admit, that the previously-printed declaration of a long-existing state of things—accordant with the terms of a later-discovered enigmatical prophecy, *as interpreted by the key provided by the internal evidence of the passage of Scripture itself*, is a strong presumption, if not a proof, of fulfilment of a prophecy found already existing, before such fulfilment was discovered, or discoverable.

This then is a case of Holy Scripture justifying the conception in a point so important, as of an instance of the manifest acting-out of the fore-determined mind of Divine Providence: a case which involves the *Issue* of the Full Development of the Purpose of GOD, with respect to the ONENESS of the Act of the First Promise to Abraham, covering no less a space than 4000 years of mundane Time, WITH the Consummating Scene of the Abrahamic Dispensation (Matt. xxiv. 34, John viii. 58); when, “not one tittle shall be found to fail” in demonstration of that gracious declaration—“In thee shall all the Families of the Earth be blessed.” Gen. xii. 3; Ps. lxxii. 17, Acts iii. 25, Gal. iii. 8.

Why?

Because it is the already-achieved INITIATION of the Consummating Scene, the *Promised* Union of the Two FAMILIES (Jer. xxxii. 24) UNDER ONE HEAD (Hos. i. 27). One Family of Ten Tribes, already scattered to the winds, for 2600 years (B.C. 720), never since seen. The Other Family then about to be judicially, utterly, “rooted out,” (according to the sentence of

ejection announced, B.C. 591, by Ezekiel), through the promised and long-expected presence of Him "ON EARTH," Who is to make manifest, *by that Sign*, the Redemption, wrought out and effected by the sacrifice at Calvary, of CREATION (Rom. xiii. 22, 18, 19); and of MEN, according to the promises of the 23rd Chapter of Jeremiah and the 11th of Isaiah, and that Gracious Appearance (the *Jodhan Moran*), the Messiah to come (p. 41), which the Church, for 2600 years from cir. B.C. 713, has been led to expect; by anticipation, to realize, and, by FAITH, to rejoice in. (Isa. xi. 12, 13—16). Vide Note, p. 41.

Up to the time of this discovery of the aptitude of Ezekiel xvii. 22, 23, 24 (with xxi. 25, 26, 27 interwoven with the circumstances of the case, as laid down by induction), the conclusions given were deduced from the combined view of the following passages of Holy Writ; from which, verification of the theme may be educed. These the reader may read *in sequence*, as they stand, at his discretion. But as the subject cannot be treated under less than 200 pages of letter-press, it is not to be expected that that can be compressed within the limits of two or three pages.

To those, however, who have a knowledge of the story, the subjoined sequence of texts seems to afford a verification of the main assumption; and, as a proof, that the Descent of the Royal Family of England is from King David stands by induction from the *combined effect* of these passages of Holy Writ, they are here set forth, *ad interim*, in a sort of order of sequence.

Gen. xlix. { Judah 8, 12 } Deut. xxx. iii. { 7.
 { Joseph 22, 26 } { 13, 17.

Gen. xlvi., Ephraim and Manasseh.

1 Chron. v. 2; Jer. xxxi. 9-20.

Gen. xlviii. 17, 18, 19.

David—2 Sam. vii. 16; 2 Kings xix. 34; Is. ix. 7.

Jer. i. 10—19, xv. 11—16, xlv. 5; Is. xxxiii. 17; Ezek. xi. 16; Jer. xli. 10-16, xliii. 6, xlii. 10, xlv. 12.

Gen. xxviii. 13, 18, 22, xxxv. 1, 14, 15, xlix. 24; Jos. xxiv. 27, 28; Ps. cxviii. 22.

Is. ix. 6, "Wonderful," name of the Stone.

Is. xi. 3; Jer. xxiii. 5, *Jodhan Moran*, Irish Judge's Title.

Is. vii. 14, Offspring of Glory. Emmanuel, Gin-Naomta.

The Two Families, Jer. xxxiii. 24; Ezek. xxxvii. 16, 19, 22.

Jer. xxxiii.; Is. xi. 12, 13; Hos. i. 10, 11; Is. xix. 24, 25; Jer. l. 20; Zech. viii. 6.

In combination with the foregoing passages, a consideration of Ezek. xxi. 25, 26, 27, with Ezek. xvii. 15, 21, 22—24, and with

xi. 16, and Jer. xlii. 9, 10; i. 10; xv. 11, 12, 15, 16, 21, seems to achieve the working out of that Problem, the descent of the Royal Family of Great Britain from Judah: from the elements of which, the ultimate Picture is composed from life: viz., The Coronation Scene of the Queen of England in the National Temple of "the goodly Cedar" of Ezek. xvii. 23, as set forth in Ch. xxiv. p. 166 of this book—the Chapter being entitled, "THE TWO FAMILIES:" a Picture which were it so intended, would exactly fit and solve two other altogether independent and apparently-contradictory predictions—viz., the Promise of Over-Domination to Judah (Gen. xlix. 8, 12), with the Promise of Universal Dominion to Joseph (Gen. xlix. 22, 26):—promises apparently incompatible save in the JUNCTION and INCORPORATION of the Two Powers, *i. e.*, "The Two Families under one Head."

I shall, therefore, endeavour to make the reader see what I feel these passages, rightly apprehended, make clear. First, that the re-edification of the Kingdom of Judah (after the Glory had lifted-itself-up and departed) was *intended* to be effected by the out-"plant"-ing of a "daughter," the youngest of the dethroned King, *by proper authority*, in some way indicated by a parable.

For this seems to find its fulfilment in Facts of Irish History, notified by strange Phrases, long misapprehended, but now, first brought to light, and read in full significance; which Facts, *if unrecorded* in writing, we still have means of being assured-of ourselves at this day, by the indisputable evidence of matter lying 2000 years under disguise, from which the mask is only now taken off, in order, as it were, to reveal to us what may have occurred then. And Secondly, that the ISRAEL lost for an even-greater length of time, "the high and eminent Mountain" (on which the "plant"-ing was to take effect, and in due time did), is now, also but just discovered; without, however, any one knowing aught of the matter, or so to speak, caring about it at all. And yet, multitudinous proof surrounds us, and is abroad everywhere on the face of the Earth; and St. Peter warns (in 2 Peter iii. 3) that the last days are upon us; and at last, when first seen under an aspect indicative of some almost-immediate action, the view is so staggering as to make men feel, who think of these things, all but in the very presence of the Hand-Writing on the Wall. (Mal. iii. 16.)

NOTE.

For any inaccuracies that may be found in this Book, the indulgence of the Public is solicited, the present Edition having been compiled during the Author's last illness.

BRADING, ISLE OF WIGHT,
August, 1881.

INTRODUCTION.

1860.

ENGLAND'S POSITION AND RESPONSIBILITY.

“ If we could but clearly demonstrate our unbroken descent as Englishmen from the House of Isaac, and believe the prophets, with what interest we should look upon the promises made to Israel, and try to read our destiny in the Bible! ”—Dr. Moore's “ Lost Tribes, and Saxons of the East and of the West,” p. 92.

“ It is the glory of God to conceal a thing ; but the honour of kings to search out a matter. ”—Prov. xxv. 2.

FELIX, QUI POTUIT RERUM COGNOSCERE CAUSAS.

WHENEVER England shall see her Signs,¹—Signs, intimating Connexion of England with Hebrew Life,—and recognizes them, as in these pages exhibited to her, and avows that she does, then will “ a nation be born ” “ in a day ; ”² for then, in the place where “ the dispersed of Judah ” have mocked at “ the Lord's Inheritance,”³ saying, “ *Ye are not God's people !* ” “ there it shall be said unto them,” and that by those who thus mocked at them, “ *Ye are the sons of the Living God.* ”⁴ And if the Facts of the Case cannot be disproved, they must acknowledge them : and so, yielding, willingly or unwillingly, to what no man can reasonably deny, determine to act accordingly. It may be, the time for action draws near !

It is not for any to prejudge how many Christians or how few, Prelate, Peer, or Peasant, and of all who range between these grades, will accept or despise the contents of these pages, and the Facts that they declare, It is said, “ God's people shall be willing in the day of His power ; ”⁵ and they

¹ Chap. xv.

² Isa. lxvi. 8.

³ Isa. xix. 25.

⁴ Hos. i. 10.

⁵ Ps. cx. 8.

will be. On the other hand, however, it is painful to remember what has been also said, and by Whom,—“Nevertheless, when the Son of Man cometh, shall He find [the] faith on the earth ?”¹ Of the possibility of such a state of things,—even amongst those who have taken upon them the Office of Ordained Priests of a Faith which is founded on the Requirements of Prophecy—a recent publication has given but too painful evidence:² for by that it is clear, men think they can be Christians without faith. A miserable possibility not less painfully proved, alas, by the defection of other Ordained Men from the Creed of 325³ to that of 1564:⁴ *their* accusation against both *Providence* and Prophecy being, that God would, for Fifteen Centuries—the promise of Christ, of the Gift of the Holy Spirit “to guide man into *all* Truth”⁵ notwithstanding—leave His Church in the Darkness of Ignorance.

The Church of England, herself “the Pillar and Stay of Truth,”⁶ as the able and honest Witness thereof, deploras both of these manifestations: and the more the delusions of fancy and the sophistries of sentiment make havoc in her fold, the more she will desire of her Children to build themselves up in the Facts which the Mystery of Godliness presents to the mind of the faithful; especially to that great Fact, the Coming of The *Shiloh*, and its Concomitant: viz. the RESTORATION OF JUDAH and ISRAEL. For does she not herself yearly, most pointedly direct the attention of her Children in a very particular manner, to that great fact-future, the ultimate end of this Dispensation, which she, therein,—is it instinctively?—seems to identify with the Existence and Office of the Church of England.⁷

That, however, that Great-Fact-Future, is a matter of Faith. What we have to concern ourselves with here, mainly is, Facts Present; matter for proof: Facts here existing in the midst of us; and, which, have to be accounted for. It may be that

¹ Luke xviii. 8. ‘H *Illoris*.

² “Essays and Reviews,” 1860.

³ 325, Date of the Nicene Council and Creed.

⁴ 1564, Date of the Council of Trent, and 12 additional Articles imposed upon the consciences of Christians then, not to say, 13.—Creed of P. Pius IV.

⁵ John xvi. 13.

⁶ 1 Tim. iii. 15.

⁷ See the Rubric, and the *Epistle* for the 25th Sunday after Trinity, i.e. the Sunday next before Advent Sunday, which necessitates the Yearly Public Reading of the xxiii. chapter of Jeremiah.

Era" (the time of Gideon), "Plowden makes it 960 years" (the time of Jeroboam), "O'Flaherty, between 700 and 800" (the time of the Israelitish Dispersion), "and the author of the Dissertations, Mr. C. O'Connor, of Balanagar, about 600." [The then supposed date of the Destruction of Jerusalem.]

"Charles O'Connor of Balanagar, also, though in his youth he had believed the pagan traditions with the same facility and enthusiasm as O'Flaherty, yet in his maturer years gave up all hope of being able to convince the learned of the truth of the pagan history of Ireland, as handed down by the Bards. On this subject he writes as follows, in his "Dissertation on the Origin and Antiquities of the Ancient Scots of Ireland and Britain," prefixed to O'Flaherty's "Ogygia Vindicated," which he edited in the year 1775.

"Our earliest accounts of *Ireland* have been handed down to us by the *bards*, a race of men well qualified for working on the barren ground of broken traditions. Poetic invention gave existence to facts which had none in nature, and an origin which included some genuine truths, has been obscured by *forged adventures* by sea and land. A succession of monarchs has been framed, *many of whom never reigned*, and the line of genealogy has been opened, to make room for redundancies, without which the succession of so many monarchs could not be admitted by the most ductile credulity.

"Thus it fared in the infancy of things in *Ireland*, as well as in every *European* Country; and in all, we will find that the introduction of letters, far from limiting, has, in fact, enlarged (for a considerable time) the sphere of the ostentatious and marvellous. The registering of facts under the direction of nature and truth, has been the work of ages advanced in civilization. To these we will hasten; and that we may give no line to a fugitive hypothesis, or the fanciful excursions of ingenious idleness, we will not attempt to pass any of our most ancient traditions on our readers, but such as may be supported by *parallel documents of foreign antiquaries*, who held no correspondence with the natives of this island.—Introd. to O'DONOVAN'S *Irish Grammar*, pp. 32—42."

The extravagant difference, ranging from B.C. 1316 to B.C. 200, according to Moore, in the fixing of the era of the most distinguished man that ever lived in Ireland, using Mr. Moore's own further reduction of 400 years in the antiquity of the Illustrious Individual, shows, that there is still a great want of *information* as to the realities of the case. Mr. Moore's observations on this point are,—

"It is a task ungracious and painful, more especially to one accustomed from his early days to regard, through a poetic medium, the ancient fortunes of his Country, to be obliged, at the stern call of Historical Truth, not only to surrender his own illusions on the subject, but to undertake also the invidious task of dispelling the dreams of others who have not the same imperative motives of duty or responsibility for disenchanting themselves of so agreeable an error. That the popular belief in this national tale should so long have been cherished and preserved in, can hardly be a subject of much wonder. . . . Even in our own times,

all the most intelligent of those writers who have treated of ancient Ireland, have each, in turn, adopted the tale of the Milesian Colonization, and lent all the aid of their learning and talent to elevate it into history. But, even in their hands the attempt has proved an utter failure; nor could any effort, indeed, of ingenuity succeed in reconciling the improbabilities of a story, which in no other point of view differs from the fictitious origins invented for their respective Countries by Humbold, Suffridius, Geoffroy Monmouth, and others, than in having been somewhat more ingeniously put together, and far more fondly persevered in by the imaginative people, whose love of high ancestry it flatters, and whose wounded pride it consoles. Suffridius was a fabricator of fictitious origins for the Frisons, as Humbold was an inventor in the same line for the Franks; the latter founding his fictions professedly on Druidical remains. There is scarcely a nation, indeed, in Europe, which has not been provided thus, with some false scheme of antiquity; and it is a fact, mournfully significant, that the Irish are now the only people among whom such visionary pretensions are still clung to with any trust.

"Had the Bards, in their account of the early settlements, so far followed the natural course of events as to place that Colony they wished to have considered as the original of the Irish people at the commencement instead of at the end of the series, we should have been spared, at least, those difficulties of chronology, which, at present, beset the whole scheme. . . . The ideal Colony—the Milesian Settlement—which ought to have been placed beyond the bounds of authentic record, where its inventors would have had free scope for their flights, has, on the contrary, been introduced among known personages and events, and compelled to adjust itself to the unpliant neighbourhood of facts: while on the other hand accredited beings of history, have, by the interposition of this shadowy intruder, been separated, as it were, from the real world, and removed into distant regions of time, where sober chronology would in vain attempt to reach them.¹

"It is true, the more moderate of the Milesian believers, on being made aware of these chronological difficulties, have surrendered the remote date at first assigned to the event; and, in general, content themselves in fixing it near 1000 years later. But this remove, beside that it exposes the shifting foundation on which the whole history rests, serves but to render its gross anachronisms and improbabilities still more glaring. . . . When brought near the daylight of modern history, and at the distance of nearly a thousand years from their pretended progenitors, it is plain that these Milesian heroes, at once, shrink into mere shadows of fable."—pp. 91. 123.

Possibly, when historians shall have agreed to the propriety of un-king-ing the man who was no king, and dislodging him from the imaginary dynasty, to all the exigencies of the theories concerning which, this Official's life and acts have been made to conform, his true place and time in history may be more easily determined than is now the case;² while the truth established in this so-important an instance,

¹ According to the calculation of the Bards, the arrival of the Belgæ, for example, must have been, at least, 1500 years before the Christian era.

² His true time is fixed by his being the founder of the Mur Ollamin, School of the Ollams or School of the Prophets.

may become the stand-point for the rectification of a great deal of other matter : matter very valuable in itself, but quite unuseable from the heterogeneous inter-comminglings of Persons and Things, which Irish Tradition, now so often, presents to the anxious inquirer after truth and facts. Seen from our point of view, the dignity of the great Ollam Fola of Irish Tradition has hardly been magnified beyond due proportions, as men, in those times, would see and feel what they understood, (*i. e.* were able to understand,) of his position, and of the great powers with which, he, if our conjecture be the truth of the case, was endowed : particularly if the Papal view of such endowments can invest even the pretender to such, with a grandeur, in presence of which, that of kings and emperors must pale ; and out of the assumption of which, upon no authority but his own assurance, a Christian bishop has been found to magnify himself into, and has found others to make of him, a King of kings, and Lord of lords, and further dared to act, the Mighty Ruler of Princes.¹

I have, however, no desire to encumber my hypothesis, with any argument, as to whether the Ollam-Fodhla of Irish Tradition is, or is not a mistake for Jeremiah the Prophet. I feel that the case of the presence of the illustrious Seer, in Ireland, is made out on other grounds ; that, indeed, he *must* have been the Transporter of the Stone, the Conductor of "the King's Daughters," and, the Planter of the Standard of Judah, in Ireland. I was satisfied of this, long before I heard even of the existence of this Ollam-Fola,² or a word of the Legend of his having been Instructor to the Warrior-King Finn McCoye. But, 1. as the existing history of Ollam Fola is inconsistent with itself,—2. as his kingship is evidently a

¹ The words thus applied by Jehovah to the office of the Prophet Jeremiah having been those upon which the Bishops of Rome established their travesty of Almighty Power on earth, over kings, emperors, and states : as is clear from the Preamble to the Bull of Pope Pius V., by which that Bishop of Rome thought to deprive the Queen of England of her throne and power:—"Pius, Bishop, Servant of the Servants of God. He, Who reigneth in the highest . . . hath committed to me, . . . Church . . . to one alone upon Earth, . . . the Bishop of Rome, to be governed in fulness of power. . . . Him alone, He made *Prince over all people, with power to pluck up, destroy, scatter, consume, plant, and build.*"

The words of the Lord to Jeremiah were.—"See, I have set thee over the nations, and over the kingdoms, to root out, to pull down, to destroy and to throw down, to build and to plant."

² 1844. First seen by the writer in 1858.

fiction, while the facts of his reality and his wisdom cannot be denied;—and as, 3. moreover, the chronology of the real individual is brought down to accord with the times of the Prophet; and as 4. his acts are exactly those that the Prophet's acts would have been, had he had the power to do as he would have felt it to be his duty to do, viz. in establishing an order of learned men to carry on the knowledge of that Law, *the Tara*, which he certainly would have brought with him and left with them, *with* that Office of Jodhan Moran, of which 5. he was evidently the Introducer,—I submit,

1. That the Eochaid-Ollam-Fola-Heremon-Ardri¹ of fiction, is, when reduced to its proper elements, the description of Two Officials instead of One Person, and no fiction:—

2. That the Ollam Fola, when divested of the royalty which belongs to the first and the last two words of this pretentious name, and of the Pentarchate expressed by the last, is the Jeremiah of reality:—

3. That the first and two last words belong to the King Eochaid cotemporary with him, the King-Pentarch who married a Princess from the East at the time of the Prophet's arrival in Ireland:²—

4. That the word Eochaid as prefixed to the words Olla-Fola, is an adjective characteristic of respect,³ such as we are accustomed to use towards the ancient chronicler, the "Venerable" Bede: and

5, and lastly. That in the Capacity and Character thus assigned to him, as the Prophet-Restorer of the Monarchy of

¹ I did not know in 1861, that the name, Jodhan Moran had any especial meaning more than we had to gather from the first sentence—cf.—chap. v. p. 45.

² It is probable that the Heremon Eochaid and the Bringer of the Hebrew Stone to Ireland, well-understood each other. In 1872 it came out that Heremon "gave Ulster to Ollam Fola"—עולם, FOLA—the Hebrew Revealer. A statement which summarily disposes of the assertion that the Eochaid Ollam Fola of Irish Romance was "one man, and a King." They were two men: one a King; the other a Hebrew Prophet.—KELLY's *Cambrensis Eversus*, vol. i. p. 431.

The time of Ollam is fixed by other dates to be (cir.) 582 B.C., i. e. the time of Jeremiah. Kelly, i. 441. (1872)

³ The word Each'd, evidently the same as Eocaid, means "History," "Annals." "The ancient Records and Chronicles of the kingdom were ordered to be written and carefully preserved at Tara, by Ollav-Fola,"—*more Hebraico?*—"and these formed the basis of the ancient history of Ireland called the Psalter of Tara."—*Annals of the Four Masters*, note, p. 297. Well, therefore, would Ollam Fola have deserved the immortalization of the epithet, "The Chronicler." Vide Moore, i. 114. The word "Eochaid" has its synonym in our word, "Beauclerc."

this will lead us directly into the consideration of that great matter of Faith : and, possibly also, induce us to believe, that the Day of its Manifestation may not be far distant.

Facts present, can be seen by everybody. They are so plain that those "who run may read." Facts can be judged of by all. There is a peculiar sort of logic in facts: they, of themselves, extract the conclusions which are inevitable.

The *Facts* stated in these pages, as they concern all, so must they be judged of by all. They concern every British subject as a citizen of this grand empire ; and every Christian-so-called, as citizen-responsible of an empire that is not in *this* World.

Every man from his own classification of facts, can draw his own conclusions. Here, in this book, is a clustering of many facts.¹ He may accept some and reject others. May God give us Grace to draw from them, that conclusion which shall be the proper one, without any desire of self-aggrandizement, either Personal or National ; free alike from the bias of fanaticism, or the blight of incredulity.

Some of the Facts herein stated (A.D. 1860) have been known to this Witness for very many years. In the year 1844 they began, first, seriously to engage his attention. From their concentration, he drew the conclusion that then seemed reasonable and inevitable, and HE PUT IT ON RECORD. Ever since that time, all that he has seen and read and heard, bearing at all upon the subject, has confirmed the conjectures he then hazarded. And now, further investigation,—especially during the last twelve months (1860)—digging in the neighbourhood where he felt ore must be, has turned up that, which has so much confirmed his former supposition as enables him to state firmly, and thus publicly, his conviction, that his former conjectures were well founded.

Of those Conjectures this is the sum, viz :—

1. That England is the Possessor and *rightful* Owner of the Stone of Jacob, called Jacob's Pillow ; now used as the Coronation Throne ; "The Pillar of Witness," consecrated by the Patriarch some 3600 years since :—(Gen. xxviii. 22.)

¹ See certain of these facts tabulated on the Schedule, entitled "A Hebrew Episode in British History"—*ut infra*.

2. That England is, in her Royal Family, of the Stem of Jesse; and therefore is, as the Hereditary Holder of the Perpetual Sceptre, and Inheritor of the Standard of Judah, the fostered Remnant of Judah:—(Jer. xxv. 11. Gen. xlix. 10.)

3. That *Angle-land*, in her origin and descent, is, the reality of Joseph, in her own position; and, the Ephraim of Jacob, *i.e.* the Israel of Ephraim, in that of her Colonies:—(Gen. xlix. 26. xlviii. 19.)

4. That, in this COMBINATION of the TWO FAMILIES,¹ has commenced the fulfilment of the prophecy which foretells the Union of these Two Elements of the World's near-approaching future;²—the prediction that Judah shall not vex Ephraim, nor Ephraim envy Judah:—by which COMBINATION, also, England is qualified to be, Standard-Bearer of All-Israel:—(Isa. xi. 12) and that

5. Herein is involved the responsibility of action which is clearly pointed out, as the privilege of the Israel of Blessing, in Isaiah xix.: that pleasant instrument of a happy future to “Egypt, God’s people,” and “Assyria, the work of God’s hands;” as “THE THIRD”³ of sanctification to the other TWO THIRDS; and the incipient development of the to-be-accomplished promises of God, to “Israel, His Inheritance,” viz. England; the now living Real Descendants and Representative of Abraham, Isaac, and Jacob.

Now if England be the Possessor and Rightful Owner, as the *Inheritor* of this Pillar of Witness of Jacob, she is bound to be, to the Nations, the Faithful Witness thereto; and so, show to all, the use that she makes of it, and *what* it is to her; viz. the chief corner-stone of her empire of this world; the foundation and cause of her greatness and glory: and, why she is, and has been, above all the nations that are, or ever have been upon the earth, blessed by the favour of God: . . . by all the favour of God to His servants Abraham, and Isaac, and Jacob; . . . by all the favour of God towards the Sceptre of Judah and the Indestructible Throne of David; . . . by all the favour of God, as being the reality and representative of “the saved house of Judah;” recovered, “not by the bow, nor the sword,

¹ Jer. xxxiii. 24.

² Isa. xi. 13.

³ Isa. xix. 24.

nor by battle, nor by horses, nor by horsemen,"¹ "not by might nor power," nor the arm of flesh, but by a **STONE**, a **WOMAN**, and a **FLAG**; and a **PROPHET** to notify the will,² and to do the work,³ of the Lord.

Now this, which exhibits the real facts of the case, is an argument, which, besides being accepted by the Dispersed of Judah,⁴ will find favour with Mohammedans. They will honour Abraham's Sons, and the message of God through the House of David; thus conveyed to them in, *The Irresistible Language of Facts*: and, acknowledging this Parentage, now known and first proclaimed (in 1860), may see and feel the folly of fighting against fate.⁵ It is also well known that they themselves look for the absorption of their System in the ultimate spread of Christianity. *They* will bow to the **INEVITABLE**.

This is also an argument which the Hindû, also "a son of Abraham" by Keturah as he boasts, will acknowledge and respect, because it is based upon records which he accepts, and is demonstrated to him by a fact, the striking evidence of which has already confounded him. Power in the White Man, *because* he is the Son and Representative of Abraham, is a doctrine that has not yet been presented to the Children of the East. But the recent fact of the suppression of the Indian mutiny, when "five put a thousand, and 100 put ten thousands to flight,"⁶ (witness Delhi) is an illustration of it that they will be glad to acknowledge:—the Indian empire of the Western Children of Abraham, saved to them,—not, alas, by their own merits, Woe is the day!—but, by the miraculous interposition of Him Who caused the heathen furiously to rage against them only to their own exhaustion. For, unwittingly, they lifted the arm of flesh against those whose privilege and endowment it is,—unworthy though they be of the election,—to be "made strong" wherever they go, "by the arm of The **MIGHTY** of Jacob:" from whence is the Shepherd-Stone of Israel!⁷ The consciousness of this, is what will, *now*, convey balm to such of them as shall here read the reason why they could not succeed against the elect

¹ Hos. i. 7.² Jer. xv. 11.³ Jer. i. 10.⁴ Jer. l. 20.⁵ Acts ix. 5.⁶ Lev. xxvi. 8.⁷ Gen. xlix. 24.

representatives of the invincible fortune of the Sons of Joseph.¹

Now, these being the FACTS OF THE CASE, as such, it is manifestly our duty to declare them; and so, shall these things, which are Signs and Warnings, as well as Privilege and Honour, to us, become Proofs and Blessing to them. For lo! the inevitable decree:—

“In that day shall Israel be the Third with Egypt and Assyria, a blessing in the midst of the land: whom the Lord of Hosts shall bless, saying, Blessed be Egypt² My people, and Assyria³ the work of My hands, and Israel⁴ Mine inheritance.”⁵

“SAVE,” THEN “O LORD, *THY* PEOPLE; BLESS *THINE* INHERITANCE; AND MAKE *THY CHOSEN* PEOPLE JOYFUL.”⁶

¹ Gen. xviii. 17. Deut. xxxiii. 17.

² Ham. ³ Japhet.

⁴ Shem.

⁵ Isa. xix. 24, 25.

⁶ The English “*Common Prayer*.”

THE ARGUMENT.

1860.

ENGLAND, JUDAH AND EPHRAIM.

“THE TWO FAMILIES.”

“Considerest thou not what this people have spoken, saying, *The Two Families* which THE LORD hath chosen, He hath even cast them off?”

“Thus saith the Lord; If My Covenant be not with day and night, and if I have not appointed the Ordinances of Heaven and Earth; Then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob.”—Jer. xxxiii. 24—26.

“I have set thee over the nations . . . to plant and to build.”—Jer. i. 10.

THE INTENT of these pages is to PROVE,

FIRST, that as, England is, in God’s providence in possession of a Certain Stone, called JACOB’S PILLOW, which is the Seat of the Coronation Throne of the Empire, cherished and protected by her, in a very special manner, as her Chiefest National Monument; so also, *if* it be the case that the Stone be Jacob’s Pillow,

SECONDLY, there *must* have been THE SEED ROYAL OF JUDAH to sit upon it, as certainly, if not as manifestly as,

It has, THIRDLY, THE STANDARD OF JUDAH to wave above it: and, herein, that she, England, is entitled to be considered “The Remnant of Judah.”

And again to show that the THREE are, at the appointed time,—when Judah and Israel are to return to “their own land,”—also to return together to that place from which they, *together*, came, now some 2400 years since, under the care and leading of the Prophet JEREMIAH, who established them in Ireland; his mission and action being a

FOURTH point to be proved: inasmuch as the mission of

that illustrious Prophet was, at that time, to do the will of the Lord in "planting and building" in another land,¹ that which he had been equally commissioned to "pluck up," "root out," and "destroy," in his own: viz. the Throne, the Seed and the Polity of Judah.²

Considering the extraordinary elevation to which the Nation has raised this Relic of Antiquity—this so-called Jacob's Pillow upon which so grand an Edifice is thus apparently to be raised,—and the significant manner in which we use it solemnly in DIVINE SERVICE; and that it is hardly creditable to us as Men, or as a Nation, not to be able to give some rational and credible account of it; it is held to be no less pious than reasonable to search out what there is, that is connected with this religious muniment of so-remote antiquity, that may throw light on its history, and such its very curious position.

The proposition and allegations based upon it, and connected with it, are, it may be, at first sight, somewhat startling:—

1. A Stone from Judea, consecrated to God 3600 years since by the patriarch Jacob;—

2. The Race of Judah to use it as a Throne; over which, a Prophet of Judah having inaugurated the one, and re-established the other, planted above them,

3. The Standard of the Tribe of Judah;—and, these three, all to be with us in honour, and flourishing in positive reality and fullest prosperity, in England, at THE PRESENT TIME! . . .³ and all in full exercise of their respective functions, without our knowing aught of the last things, and being in entire disbelief, altogether, of the pretensions of the first: and yet, upon the truth and reality of which pretensions to represent what it professes to be, the proof of the reality of the other two things may be thought to depend:—all this is indeed strange!

Strange, however, as it is, it may be, notwithstanding, not more strange than true: for, it is to be particularly remembered, in the outset, that there is *no physical hindrance*, to the

¹ Jer. xv. 11. ² Jer. i. 10; xxxiv. 17, 22; xxxvii. 8—10. ³ 1860.

FULL POSSIBILITY of all that is here supposed to constitute the Facts of the Case having been realized. Accordingly, we hope to prove, that the conspicuous importance we consent to attach to this Ancient Stone ought to be satisfactory to the common sense of all intelligent men, as well as earnest Christians.¹

At present, we seem, as Keepers of this Stone, to be merely gratifying our pride as the holders of an "old curiosity;" not to give our conduct in this respect a worse name. A state of custody not creditable to us personally as men of sense: nor, nationally, as a practical people; satisfied to hold what may be the most important Sign of the dealings of God with Israel, past and future, as a "curious fact."² For such appears to be about the best account our antiquaries and historians can, at present, give of this Stone to ourselves and to foreigners! So little, truly, do the people who fail to "look to the rock whence they were hewn, and to the hole of the pit whence they were digged," "see their signs."³

A fact, however, it is,—this "curious fact" and its belongings,—little as most men know of it, and still less that those, who do know of it, regard it, which lies at the bottom of the greatest and most important National Act, executed from time to time, in our greatest and most important National Assembly. Not in the great WITTENA GEMOTE of King, Clergy, and Lords; neither in that other important assembly, the MYKEL GEMOTE, the Commons of England, by Representatives assembled: but, in that, which combines the fact of the ancient Wittena Gemote with the principle and fact of the Mykel Gemote; both convened in common assembly, in Common-Hall, so to speak,—the Wittena Gemote and the Mykel Gemote together,—at the Coronation of the Monarch of the Empire: . . . that Great Event, which, those who understand the matter best, have declared, and well-declared, to be, the Safeguard of our Liberties. Why is this? Because, THEN, THE NATION assembles, in its Great Temple, —namely, the Temple of God, Westminster Abbey, at the

¹ Notwithstanding the jibe of Warner the Historian, whose words have fallen in our way some eight years since the above was first printed.

² Ut infra, p. 59.

³ Isa. li. 1. Ps. lxxiv. 9.

beginning of each Reign,—Clergy, Lords, and Representatives of the Commons,—to exact from the Monarch, whom, *seated upon that Stone*, they are about to elect for *Coronation*, the Oath, that he will preserve and maintain, whole and inviolate, the rights and privileges and liberties of all orders and degrees of men and classes of the community of our great and imperishable nation.

Imperishable! Why *Imperishable*?

This Stone, into whose history, past and prospective, we propose to inquire, will show us, why.

For, much as all this is, much more remains behind. It is less than half of the subject. It concerns JUDAH; and, in one sense, Judah only. But "The Stone" is "The Stone of *Israel*"¹; and, that which concerns Judah-alone, is no more the *whole* subject, than the Administrative of an empire is the Executive; though the Executive be, the manifestation of the other, in itself. "The *Everlasting Covenant*"² is with "The Two Families" IN ONE BAND,³ under ONE Head.⁴ "The Remnant of Judah"⁵, that Important Element in the World's Future is indeed there; the Ordinance Head, it may be, and is, of that Illustrious Power. The Throne is there; the Seed Royal is there; and the Ensign of the Perpetual Sceptre withal! But the Strength of Israel, where is that?

That, has not yet appeared on the stage! Nevertheless, it is there; *all* there. For as it is *in* Joseph, and *by* Joseph, that "the Shepherd-Stone of Israel," is to appear,¹ in the clearing-up of what has been termed, not unaptly, "the great Asian mystery;" so does the investigation of this Stone's history, and what the Stone imports, bring upon the Stage, England, as the *full* development of *that* important element of Israel's greatness; viz. "the multitude of nations of Ephraim," as the Descendants and Representatives of him upon whom the Patriarch Jacob named *his* name, his own *imparted* name,⁶ . . . the name of ISRAEL, The PRINCE of GOD. And so, England, *i. e.* Israel, in the sense of "the multitude of

¹ Gen. xlix. 24.

² Jer. xxxii.

³ Isa. xi. 12.

⁴ Hos. i. 10.

⁵ Jer. xlv. 14. (Zeph. iii. 10.) xv. 11.

⁶ Gen. xlviii. 5, 16.

nations" of Ephraim,¹ *now*, is the representative of him who had power with God and Man, and prevailed.²

And England, as ruled over by a descendant of the House of Judah, is herself, in that Head, the Representative and Executive of The Two Families whose Captivity is to return when the promises of God to Abraham and Isaac and Jacob are to be fulfilled in the Land which "*their* Seed are to have for an Everlasting Possession:"³ . . . even at the time when "men are to buy fields for money, and subscribe evidences and seal them, and take witnesses in the Land of Benjamin and in the Cities of Judah,⁴ and in the Cities of the Mountains, and in the Cities of the Valleys and of the South;" and when the Title-Deeds of Jeremiah to his possessions in Anathoth, sunk,⁵ as the evidence of his faith in a faithful Creator, shall be placed, side by side, with the Stone of Israel (returned from Britain to Jerusalem), in pursuance of the promise of these words:

"And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all Countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God: and I will give them *one* heart, and *one* way, that they may fear Me for ever, for the good of them, and of their children after them: that I will make an EVERLASTING COVENANT with them, to do them good; that I will not turn away from them; but I will put My fear in their hearts, that they shall not depart from Me.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul. For thus saith the Lord;

"Like as I have brought all this great evil upon this People, so will I bring upon them all the good that I have promised

¹ Gen. xlviii. 19.

² Gen. xxxii. 28.

³ Gen. xvii. 8.

⁴ Jer. xxxii. 44.

⁵ Jer. xxxii. 14.

them. And fields shall be bought in this Land, whereof ye say, 'It is desolate without man or beast; it is given into the hand of the Chaldeans:' for I will cause their Captivity to return, saith the Lord."¹

In order to the better understanding of the subject, the importance of which few will be disposed to underrate, it will be best to subdivide it into three parts, viz.: "The SIGNS of JUDAH," and "The SIGNS of EPHRAIM," and "The Sign of The Two FAMILIES Under ONE HEAD."

¹ Jer. xxxii. 36—44.

PART I.

THE SIGNS OF JUDAH.

1860.

CHAPTER I.

ENGLAND, THE REMNANT OF JUDAH.

“Judah is a lion’s whelp. Thou art he whom thy brethren shall praise. The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.”—Gen. xlix. 9, 10.

“Bring him unto his people; let his hands be sufficient for him: and be Thou an help from his enemies.”—Deut. xxxiii. 7

IN the System of Polity of England there are three prominent and very important matters:—

1. A Material Fact.
2. An Hereditary Descent.
3. An Heraldic Blazon.

If these things exist,—there is no denying them. They *do* exist. There is a cause for their existence.

These things are all Eastern:—

The first is Jacob’s Stone, *so called*.

The second, The Descent of the Monarch enthroned on it, *assumed*.

The third, The Standard of the Lion Rampant; manifest.

If these things came from the East, they must have been brought. Who brought them?

They are all Hebraïtish.

The first manifestly, as its name implies.

The second, proveably so.

The third, is, The Standard of the Tribe of Judah.

The Bringer of them must, *therefore*, have been a Hebrew; and, undoubtedly, one of note and power.

Viewed collectively, these things have great significance; and may have, or exercise, an important influence on present and future events: the which, indeed, *must* be the case, if the Character, the Power, and the Mission, of the Bringer of these Things from Judea, be taken into account. For it will be seen, by a variety of circumstantial evidence, that this Bringer was no less a person, and no other, than the illustrious prophet, *Jeremiah*: the Man destined by God, in his early days, to foretell, and to aid in, the out-rooting of the Polity and Kingdom of Judah; as he was equally, in his latter days, to help "to plant and to build" the same,¹ elsewhere.²

And this can be proved. Not because a certain tradition affirms that the Prophet was in Ireland, as the Instructor of one of its greatest kings; but because, the three premisses admitted, nobody but Jeremiah could have conveyed them thither: or, bringing them, have established the Stone so as to accord with the terms of the tradition concerning it. The Legend of the Stone and that Tradition is, that,—Wherever that Stone might be, a Sceptre should be with it, until it returned to the East, whence it came. A tradition confirmed, as to the *eastern* origin of the Stone, by the discovery *now*,³ that its Name, Fail, which was thought to be Irish, is Irish, only inasmuch as it is adopted from the Hebrew; and, as to its prophetic aspect, as not contradicted, *hitherto*, by subsequent events connected with it, although traversing a strange and chequered course, for upwards of 2400 years. For, The Stone has still a Sceptre belonging to it; even that of the mightiest nation on the Earth; a "nation of nations." Truly, even so, a *Nation of Nations!* And the Ruler who is enthroned thereon, can claim to descend from the Kings of the Race, then and there set upon it.⁴ And who shall say that it is *not* to go back to that East whence it came, in honour

¹ Jer. i. 10.

² xv. 11, and xxv. 11.

³ 1859.

⁴ At the Council Table at Whitehall, on the 21st April, 1613, King James I. said,—“There is a double cause why I should be careful of the welfare of that people [the Irish]: first, as King of England, by reason of the long possession the Crown of England hath had of that land: and, also, as King of Scotland; for the ancient kings of Scotland are descended of the kings of Ireland.”—See Cox's *Hibernia Anglicana*.

and power, even as it emerged from it, out of disaster and woe? "that, those that sowed in tears"¹ shall not have a joyful harvest?

This TRADITION, however, it is to be especially noted, though a Prophecy, and a Promise requiring the presence of some certain one to make it of possible performance, is without any allusion to the most important facts of the case; viz. the identity of the individuals,—in whom the transaction of the setting-up of this Stone in Ireland originated,—with two celebrated persons, intimately and officially connected with Hebrew history and the Hebrew Polity; viz. one, a Prophet and Priest; the other a Woman, a Princess: a state of things which is only now, *at this moment*, (1861), being first, *openly* exhibited to Man; and which,—the proof being based upon material and historical data, (now, first, drawn from the obscurity of a language which concealed them, and, placed in juxta-position,²)—he, Man, is called upon—*finding-out*, and *searching-into*, the reason of things being as they were and are,—to CONSIDER, with relation to their practical bearing on present and future events! Why? Since they establish, as an historical fact, that, England, is the Remnant of Judah.

For, if this case can be proved, then, does this strange reality stand out upon the Canvas of Modern History; namely, 1. that England is the Possessor of the Throne of David, and its Representative; and, 2. the Continuator of that Sceptre of Judah, of which the Patriarch Jacob foretold continuance until the coming of SHILOH: and that, 3. coupled with all this, the Standard of Judah is, not only the Ensign which this Power will have sooner or later to unfurl, as the Ensign to the Nations, and to which "the dispersed of Judah" will have to rally; but that her own Scottish Blazon, is—as that Standard of Judah,—the Mark, outward and visible, by which connexion is established between the Dislodged Royalty of Jerusalem and the Re-habilitated Judah of the West: and that she, England, is, *therefore*, under this Triple Manifestation of Hebraical Identity, the True and Proveable and Legal Representative and Entity of "the Remnant of Judah:" that REMNANT,

¹ Jer. xv. 11. Zeph. iii. 10.

² Now Scheduled, ut infra.

including "King's Daughters,"¹ which was warned to escape from Egypt, in company with the Prophet Jeremiah, and promised protection if it did.²

That Remnant, making Judea its way to Sanctuary,³ became, under the conduct of the Prophet,—whose duty it was to provide for such a restoration of the royal house, wherever he might, in the providence of God, be directed to go, (and that he went to Ireland we are able *to prove*)—the Legal Representative of the House of David, of the Polity of Judah, and, of the interim⁴ state of Entire Israel.

This, however, will seem to many a relation so strange, as that no man should be called upon to give it credence without proof. The first point to establish, will be, the Office of the Prophet Jeremiah in the matter : he, being the substratum, or, foundation upon which the whole edifice is made to rest.

¹ Jer. xli. 10; xliii. 5—7.

² Jer. xlv. 14, 28. (xv. 11.)

³ "The little sanctuary" here alluded to, is that of the Tribes. And if Joseph had one, was not one as needful for Judah?—Ezek. xi. 16.

⁴ "Thou art a God that hidest Thyself."—Isa. xlv. 15; Ezek. xi. 16; 2 Esdras xii. 37; xiv. 6, 26, 46.

CHAPTER II.

1860.

JEREMIAH.

THE PROPHET TO THE NATIONS.

“ Before I formed thee in the belly I knew thee ; and before thou camest forth out of the womb, I sanctified thee. I ordained thee a Prophet unto the Nations. Thou shalt go to all that I shall send thee. Whatsoever I command thee, thou shalt speak. Be not afraid of their faces : for I am with thee to deliver thee.

“ See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”—Jer. i. 5, 7, 8, 10.

TO BUILD AND TO PLANT !

Where such an important part is attributed to the prophet Jeremiah as the re-habilitation of an embryo-kingdom of Judah in Ireland,—an event involving immense consequences,—it would be natural to expect that *some* footmarks would be left by the way, by which the steps of this great man might be tracked. Such unmistakable *footmarks*, if to be found, might be more reliable as evidence of his presence, than any ‘ chronology of the times ’ might afford, even if such existed ; seeing that they would be beyond suspicion of fabrication. Accordingly there *are*, both Personal and Official, as well as Legal, Marks of the Prophet’s presence in Ireland at the proper time ; independent of the priestly one of blessing the Stone in inauguration of the New Dynasty destined to perpetuate and redeem the forfeited promise to the Line of David, and to secure the Continuance of the Sceptre of Judah. Such marks are discoverable in the various points, as regards Jeremiah, below enumerated.

1. OLLAM FOLA, the reputed king, sage, and legislator, and the College of Ollams which he founded at Tara ;—

2. INNIS-PHAIL, the Isle of Destiny ;—

3. JODHAN MORAN, the Righteous Judge; ¹—
4. LIA FAIL, the Stone of Destiny, }
5. The MATERIAL FACT;— }
6. TARA, the *name* of the Royal Settlement of Ireland;—
7. The LAW OF SLAVERY, the seven years' law of the Hebrews;—
(As regards the Hereditary Descent of the Royal Race of Britain,)
8. The IRISH MYSTERY not to be uttered;—
9. The Scottish-Irish LAW OF DESCENTS;—
10. The GENEALOGY;—
11. The Lion Rampant of Scotland; the HERALDIC BLAZON;—
12. The HEBRAICAL Etymological COINCIDENCES at Tara.
13. MUR OLLAMIN the College of Prophets.

¹ Isa. xi.

CHAPTER III.

1860.

I. OLLAM FOLA OF TARA.

“Ollav Fola is celebrated in ancient history as a sage and legislator, eminent for learning, wisdom, and excellent institutions; and his historic fame has been recognized by placing his medallion, in *basso relievo*, with those of Moses, and other great legislators, on the interior of the dome of the Four-Courts in Dublin.”—*Annals of the Four Masters*, p. 297, notes.

“The ancient Records and Chronicles of the kingdom were ordered to be written and carefully preserved at Tara by Ollav Fola, and these formed the basis of the ancient History of Ireland, called the Psalter of Tara.”—*Ibid*, p. 297, note.

OLLAM FODHLA—pronounced Ollav Fola—is a man well-known of, though not accurately known in, Irish tradition, as a great Monarch, Sage, and Lawgiver. He is mentioned thus in the “Annals of the Four Masters,” p. 412:—“Amongst the most celebrated kings of Ulster, who also reigned as monarchs of Ireland, was Ollamh Fodhla, or Ollav Fola, the famous Legislator, whose reign is placed by Tigernach, O’Flaherty, and others about seven centuries before the Christian era. He founded the Conventions of Tara.”

This is that Eocaid-Ollambh-Fodhla-Heremon-Ardri¹gh of Tara, of whom the Chronicles of Eri make such ample and honourable mention.² “Their kings had many names and titles; these titles have been branched out into persons, and inserted in the lists of real monarchs; . . . by which means the chronology of Egypt has been greatly embarrassed.” So, as Bryant said of Egyptian history and chronology, may be said of Irish, as Mr. Moore well suggests.—*Moore’s Ireland*, i. 161. This case, however, affords an example of the converse evil: a compound, in which mere Titles have been converted into a Man, and Two persons thrown into One.

¹ Each’d, Historian; Ollam, Learned Man; Fola, either Destiny or Learned; Heremon, King; Ardri¹gh, Head-King (Pentarch).

² “Chronicles of Eri,” vol. ii. pp. 70. 85. 91. 116.

“Ollav Fola” is no *king* at all :—is not the *name* of a king, nor of any individual. It is, if we are to judge of his true position by the circumstantial evidence that the case affords, the title of an Official. We have to prove that his Office was made and filled by the Prophet Jeremiah, as Ard-Ollam.

The Ollav Fola, of Irish history, was the chief and first, and *founder* of the Order of Ollams, in Ireland. This was an order, not of kings, but of priests or sages; Druids so called; more properly Draoi, as General Vallencey insists. They were not Pagans. They were, simply, Deistical Teachers.

This Ollav-Fola founded, also, a College of Ollams, at Tara;¹ or, as the Hebrews would say, ‘a School of the Prophets;’ but not ‘a College of Kings.’

Who ever heard of an Order of Kings? or, a College of Kings? Therefore, this Ollam-Fola, is not, in his presumed name, a king, by reason of this Word, Ollam. The word Ollam has a meaning. It is a Hebrew word, *עלם*; and has to do with any period of time short of Eternity; or, of Eternity: a natural word to apply to the office of a man whose business it was to teach men to look to Him “who keeps the times and seasons in His own hand;” and Who, Incarnate, should, according to the Hebrew Scriptures, at some certain time, appear in the East, as The *Manifested* Gin-Naomta.

As Kingship, therefore is evidently not in the word Ollam, we must seek for it in the other portion of this official’s name; that is, in the word Fola.

Now, this word, this illustrious official had in common with a certain Eastern Princess, married, as was said, to the King of the Country. She is one of the many Queens after whom Ireland has been *said* to be named,—Inis-Fodhla, Inis-Fola. [The letters “dh” introduced into the word, were a subsequent invention. When language came to be written, and men had to find out reasons for what they did not know, they changed the Fola of conversation into some other word, the meaning of which they did know, by the arbitrary incorpora-

¹ “At Tara, was also the building called Mur-Ollam-ham, or the House of the Learned: in which resided the bards, brehons, and other learned men.”—*Annals of the Four Masters*, p. 293.

tion of "unsounding consonants:" a process by which the word Fola, which was inapplicable as Irish, became invested with a meaning, which they thought would fit the circumstances of the case.¹ See Bishop O'Brian, *Stricture*, Appendix.]

But if the Island was named Fodhla at all, or, Fola, in pronunciation, why not after the alleged *king*, who was a wonderfully learned man, and a great man, instead of after a woman? For, the greatness of this Ollam Fola—which it is impossible to treat as a fiction—has come down to us as an undeniable reality, notwithstanding a halo of the impossible which surrounds the demi-god. So much is this the case, that notwithstanding his alleged doubtful existence, he is en-dome-d at this day in the grand Hall of the Four-Courts, in Dublin, with Moses and other magnates of ancient celebrity. The "doubtful" in the case is, his imaginary kingship; which, intruding unnaturally into the legends concerning the man, has, by mingling truth with fiction, thrown a cloud of doubt over the whole. The Ollam-Fola is a reality, and a grand reality; but not that of a King. He was a Prophet and a Hebrew, as the words and their significant meaning declare to us. And what Hebrew prophet-of-note was living at the time assigned as the era of this Ollam Fola,² but Jeremiah? . . . the man who was appointed Prophet to the Gentiles, and the Restorer of the *eradicated* kingdom of Judah.³ He was; and was adrift at the time. And, the place of his death and burial being unknown—(for his tomb is shown at four places, Taphnis, Jerusalem, Alexandria, and Babylon, and the legends of his death being in terms that carry their own confutation,)⁴—

¹ Since this was printed, the *Irish Dictionary*, more copious than Valency, properly shows that this is a mistake. The word Fola is Celtic and stands for "Revealing"—"a Revealer"—1880.

² Cir. B.C. 600, according to the corrected chronology of Mr. O'Connor of Balanagar, in his *Dissertations*.

³ Jer. i. 5 and 10; xv. 11. Ezek. xvii. 20—24, and xxi. 25, 26, 27.

⁴ See Jer. i. 8 and 19. So far from anything being known as to the certainty of his death, a fanciful idea obtained that he never died at all; record of which is to be seen in the questions of the disciples of S. John, the Forerunner, to their Lord; a notion that very well accords with the fact of the prophet's disappearance towards the Fortunate Islands, and his long-looked-for return from those imaginary Elysian Fields, the *Suvarna-Dwip* of Sanscrit theology. [*Suvarna-Dwip* is the name by which Ireland was known by those to whom Father Abraham was known; and was the place to which their descendants, later, swarmed,

he may as well have lived and died in Ireland as in any other Country. He had, as we shall see, a great business to do somewhere; and he was under the protection, as before he had been doubtless under the guidance, of Almighty God, to do it. He had to plant and build a kingdom. Jer. i. 10; Ezek. xxi. 26.

With respect to the reason as to why Ollam Fola might have been concluded to be a king when he was none other than a prophet, it is easy to suppose that the Conductor and Guardian of the King's Daughters, would, as guardian of these high-destined women, be held by the vulgar, and by the Bards also in course of time, as himself a king. The character, also, which he had, the position he filled, and the relation in which he stood towards them and God, in Whose Name he spoke and Whom he represented,¹ would necessarily inspire that admiration and profound respect for the man, which, the kings who knew him readily according him, would, by the same vulgar, be interpreted into kingship over *them*. Hence all the exaggerated statements concerning the wonderful phantom, Ollam-Fola-Heremon: of whom, and of whose imaginary character the poet Moore feels constrained, albeit with great respect for the illustrious dead, to speak in the following reticent terms:—

“Among the numerous kings, that, in this dim period of Irish history, pass like shadows before our eyes, the Royal Sage, Ollamh Fodhla, is almost the only one, who, from the strong light of tradition thrown round him, stands out as a being of historical substance and truth. It would serve to illustrate the nature and extent of the evidence with which the world is sometimes satisfied, to collect together the various celebrated names which are received as authentic, on the strength of tradition alone; and few, perhaps, could claim a more virtual title to this privilege than the great legislator of the Irish, Ollamh Fodhla. In considering the credit, however, that may safely be attached to the accounts of this celebrated personage, we must dismiss wholly from our minds, the extravagant antiquity assigned to him by the Seneachies; and as it has been shown that the date of the dynasty itself, of which he was so distinguished an ornament, cannot, at the utmost, be removed further back than the second century before our era, whatever his fame may thus lose in antiquity, it will be found to gain in probability; since, as we shall see, when I come to treat of the Irish annals, the epoch of this monarch, if not within the line to which authentic history extends, is, at least, not very far beyond it.²

“In fixing the period of this Monarch's reign, chronologers have been widely at variance. While some place it at no less than 1316 years before the Christian

when driven out of Pali-stan by him whom they have handed down to posterity as “Joshua the son of Nun, the Robber.”]

¹ 2 Cor. v. 20.

² Moore's “Ireland,” vol. i. 113, 114.

Judah, the Ollam-Fola of Tara, Chronicler, Sage, and Law-giver, divested of both Pentarchy and Royalty, is more worthy of the exaltation given him in the Dome of the Four Courts in the Irish Capital, than any other would be, though entitled to the dignity of all the adjuncts through which Ollam Fola has been presented to the world, since the True Knowledge of the real man became lost to the Generations which succeeded him.

POSTSCRIPT, 1880.

WHEN this book was printed, the assumption was, that the Great Potentate, Eochaid-Ollam-Fola-Heremon-Ardri, was not One Person, but Two Individuals: A King and his Minister.

That Eochaid-Heremon-Ardri was the king.

That Ollam Fola was neither a king nor an Irishman: but that he was a Foreigner; a Hebrew and a Prophet, i. e., a Hebrew Prophet.

It is very satisfactory to find, now, that that condition of things, which was asserted to be necessary, for the identifying Ollam-Fola with the great Prophet to the Nations of the Hebrew Scriptures, has been, most completely, shown to be the real state of the case, upon the unexceptionable authority of the learned Editor of Lynch's "Cambrensis Eversus," Dr. Kelly, Professor of History of the Royal College of Maynooth. He informs us, touching the disputed dates used in connexion with this illustrious Individual, Ollam-Fola,—that the time of his existence, had, by the balance of deduction of the most learned and dispassionate of their scholars, been reluctantly admitted to be brought as near to the time of the Prophet Jeremiah, without mention of his name, nor any thought of the existence of the Individual, as if they had been working to bring out such result.

King Cimboath, Dynast of Ulster—the certainty of whose epoch all seem to accept and declare for, as one who had had a remarkable death—died at Emania, the palace of the Ulster Kings, B.C. 353. Added to this, we are satisfactorily informed that the Period of Ollam Fola, according to Fortcherne, is reasonably to be assumed at 230 years before the death of King Cimboath. Thus:—353 + 230 = 583: i. e. the, *certainly known*, date of the Prophet Jeremiah; as well as to *when* he could have

been in Ireland, as to when he could not have been in Judea. This was the very time that Jeremiah would have been occupied in doing those things which he was bound to do somewhere; not being able to do them in Judea, viz., to re-set a Throne, in order to perpetuate a Dynasty; and to Establish a College of Teachers of the Law. That this last was done is certified to us at this day, in the existing Foundations of the Building named the Meralmin, a building said to have been established by Ollam Fola. Meralmin—being the perversion of Mur-Ollamin; which is, correctly, *מער-עילמין*, the Precinct of the Ollams.¹ Part of the Hebrew Episode—that part of it which establishes a DATE.

So much for the Time of Ollam Fola.

Now, as to the proof that Ollam-Fola and Heremon Ardri were not “one man.” We have been informed that “Heremon gave Ulster to Ollam-Fola.”

Clearly, here are Two men, instead of One man; and, as the Heremon Eochaid, was the king, the other was not king.

Again, we are told that Heremon and Ollam-Fola are mixed up in inextricable confusion; that accounts for Mr. O'Connor, and his ancient authorities having jumbled them together.

Again, Ollam, the learned Hebrew, carrying his Hebrew Title with him amongst the Foreigners, receives the intelligible vernacular adjunct, in Celtic, of “a Revealer.”²

Here we have the Great Ollam, the Ard-Ollam declared to the Natives as the Learned-Hebrew-Revealer; that is, the Hebrew *Prophet*. So then we have, here revealed, in a Pagan Country, a learned Hebrew Prophet, whose Time corresponds with that of the Prophet Jeremiah, who was needed in Ireland to do what has been done, in a Hebrew Religious sense, in the furtherance of essential work; the Work, and verification of which, is to this day extant, in the Stone Foundations of the Mur-Ollamin, at Tara, in the County of Meath, the Royal Precinct of Ireland, of the Chief King of the Irish Pentarchy, at the time corresponding to the “Destruction of the Kingdom of Judah” by the King of Babylon.

¹ “If the word, Ollam,” writes a Hebrew friend (עולם), “was spoken as relating to a man, it would simply imply that he was a possessor of hidden knowledge, which was not common to man generally.” He who founded the College of Ollams was the Ard-Ollam, i. e. *Chief Ollam*.

² Fola. Celtic Dictionary—“Revealing” i. e., a Revealer.

CHAPTER IV.

1860.

II. INNIS-PHAIL, THE ISLE OF DESTINY.

“FAIL, simply, appears to have been a favourite epithet.”—p. 328.

“Verily it shall be well with thy remnant. Verily I will cause the enemy to entreat thee well in the time of affliction.”—Jer. xv. 11.

IRELAND has had many names. She is now Hibernia, and Erin, and “the Emerald Isle;” but she has been Inis Ealga, the Noble; and Fioah-Inis, the Woody; and Crioeh Fuiniah, the Final,—similar to Finis-Terre, and the Land’s End, Ultima Thule. And we read that

“Inis-Fail, it was also called, after the Lia-Fail; and ‘Fail,’ simply, appears to have been a favourite epithet. The Danans also gave Ireland the names of Eire, Fodhla, and Barba, from three of their queens, being beautiful and euphonious in sound.” And people, it seems, credit this nonsense! “Erin also; and Ierne, the Sacred Isle; Plutarch calls it Ogygia, or ‘The ancient land.’ Roman writers call it Iuverna, Iuvernia, Ouvernia, Ibernia, Ierna, and Vernia, and Cæsar first called it Hibernia.”—*Annals of the Four Masters*, (Notes), 388. 90-1.

But a principal name for the famous Island has been Scotia Vetus; and Scotia Major, to distinguish it from Hibernian Scotland; then called, Scotia Minor: though now known, mostly, as Scotland.—391.

But if Ireland has had many names, she has had as many reasons assigned for some of her names; for Scotia, for example, there are not less than nine given: as Sir Wm. Betham has shown in his “Gael and Cymbri,” p. xi—xiv. Hence, one may collect that not much is known about the reality of the case. A lady is honoured as being the cause of this effect: Scota, the daughter or wife of Gathelus. But as

she and her illustrious companion are assigned to very early times, and the word Scotia was never heard of as a name for Ireland earlier than the third century after Christ, that celebrated lady may be set aside with all the other ladies, whose names were always at hand, with Bards and Annalists, to give a name to Ireland whenever a reason had to be assigned for what chroniclers had heard of, as an adjective descriptive of their Island, which they were unable otherwise to account for. As this name is not on record earlier than the times that the Greeks were masters of the Seas and of the trade of the Western World, . . . and as the men of that day would talk of "going into the Darkness," as now an American would speak of "going down West," . . . and as considerable emigration had taken place at different times from Phœnicia, and those who had emigrated would be considered as having "gone West," or "into the Darkness," . . . and hence, as living in the West, the Finis-Terre, they would be designated generally the *Σκοτι*, it is clear that the Greek word, *Σκότος*, Darkness, is the etymology of a word, which came to be used to convey the idea of the local habitation of those who had gone West. This was the word by which Ireland was universally known, after the time when men understood Greek nautical terms. Porphyry, in the third century, is the first writer who called the Irish "Scoti." By the same name they are known ever after as by S. Ambrose, S. Jerome, and the poet Claudian, and so downwards to the eleventh century. Pinkerton says, "From the consent of all antiquity, the name of Scoti, belonged to the Irish alone."¹

Whether or not the above suggestion gives the true origin of the name, Scotia, for Ireland, we know, that, as the Sun-Rising, *Ἀνατολή*, where the light first shows in the morning, stood for the East, with the Greeks; so, *σκοτία*, darkness, is in the West, where the light vanishes in the evening; that there, Ireland, was certainly, by the Greeks, known to be; and that Scotia, its name, is derived from a Greek word, signifying Darkness, may be well assured.

The object in thus depriving the celebrated Princess, Scota, of her name and honours is to show, that the assertion with

¹ "Annals of the Four Masters," p. 390-1, notes.

respect to the Lady with the "euphonious" name,¹ Fodhla, may be as void of foundation as the existence of her who has been supposed to have given a name to Ireland for a thousand years, and to Scotland to the present time. The Princess Fola, as much gave a name to Ireland as did the Lady Scota,² who never existed. The name Fola, is, evidently, a corruption of a known word that did exist, and did give a name to Ireland; a name which is, proveably, not Irish at all, because it is Hebrew. That a queen had to do with it, is possible, is probable; but it was not in her name as a woman: it was altogether on other and higher grounds. The woman had a *destiny*; a great destiny: and it was the word that identified her with that, which she and the Island had in common. The meaning of the Irish-Hebrew compound Innis-phail, is, the Isle of Destiny; from Inis, an Island; and Fail, Mystery, or Destiny.

If Ireland were indeed ever named Inis-Fola, Fola is not so far, in sound, from Fail, as are a good many alleged-kindred etymologies from their assumed cognates: and if, as a matter of fact, as the *island* of Fola, it became Inis-Fola by the same rule of construction that the Island of Fate or Fail became Inis-Fail, . . . and that Ireland were called, any where, in this connexion, Inis-Fola, would any doubt exist

¹ As above, p. 29.

² As I ventured to state in 1861, that "there never was such a woman as the Lady Scota," from whom Ireland received its name as Scotia Major, and Scotland as Scotia Minor—which, I doubt not, has already shocked seriously many readers—I extract from Bishop O'Brien's "Remarks on the Letter A," para. 5 (see Appendix) so much as will justify my assertion that the statements concerning "the Lady Scota" are nothing better than conclusions of fanciful men, derived, possibly, from misreading ancient words; as by turning out of ancient legends Things into Persons, and *vice versa* Persons into Things, according to the requirements of each rising hypothesis created by bardic fancy, or the exigency of the moment, of the metre, or of the jingling of the rhyme.

The authority of the intelligent and candid Rev. Mr. Innes, Mr. O'Connor Balanagar, and of the Titular Bishop of Cloyne, Dr. O'Brien, the very deeply-learned compiler of the Irish Celtic Lexicon, will not be disputed by any reasonably-learned Roman Catholic, or that of the Rev. Matt. Kelly, Prof. of History at Maynooth.³

³ For all about Fenius Farsa, and all his alphabets and languages, and who descended from him, and from whom he descended, see "O'Donovan's Irish Grammar," introd., p. xxvii, down to xxxiii, and notes. These pages entirely overthrow the authority, and also, otherwise, the existence of Milesius; and, of necessity, all his Progeny, and the Dynasty, vanish with him.

in the mind of the philologist, that the two words Inis-Fail and Inis-Fola had been confounded? . . . the one taken for the other? . . . that they meant, in fact, the same thing, and were the same word, somewhat differently pronounced?¹

But, as in this case, the word in question was common to the Man, and the Princess; and as the Man, the Woman, and the Stone all came on the stage at the same time, doubtless, the word belongs to them all; and is the same word, modified by time; or, changed by bardic imaginations to fit fanciful ideas. The stone was the Stone of *Destiny*:—the woman in whose *destiny* and joint agency the Perpetual Sceptre of Judah was again set up and identified, was a Woman of *Destiny*:—the High Ollam, the founder of the Order of Ollams, he who proclaimed the *destiny*, remembrance of which, the Order that he founded, was ever to keep fresh in men's minds, and who sanctified the whole with a grand inauguration, and re-consecration of the Stone—the Stone of *Witness* to the great *destiny* of the people to whom it belonged—was, *properly*, the Ollam of *Destiny*. So that the meaning of the word would seem to be, not that of the subsequently *written* word, Fodhla, learning, which would be a mere reduplication of its conjunct, Ollam,—but a meaning which would cover and be common to the whole transaction.

The priest who proclaimed the destiny, viz. that the Stone, the Race, and the Standard should abide until the time of their restoration to the East, was an Ollam of *Destiny*, i.e. a prophet. He proclaimed the same, as connected with the Woman of *Destiny*,² enthroned, doubtless, with her husband on the Stone of *Destiny*; that Lia-Fail, after which the Island was *certainly* named: . . . even that same Pillar of *Witness* which Jacob set up at Bethel the morning after his vision, and then and there, consecrated unto the Lord, in proof of his confidence that the *DESTINY* promised to Abraham and

¹ Those who are accustomed to accept of such transmutations as St. Coemgere into St. Kevin, and again Koemin or Caymin into the same Kevin, will hardly make a difficulty in finding in Inis-Fola and Inis-Fail two words expressive of the same thing, and therefore of the same meaning.—See LEDWICH'S *History and Antiquities of Ireland*. Art. *Glendalough*, p. 174.

² Ezek. xvii. 28.

confirmed to himself, would be fulfilled in the fortunes of his Children. *See Gen. xxviii. 13. 15. Quoted in full p. 42.*

And who are, and where now are, these Children? Has the destiny foretold failed? Were not rather, a Remnant, entirely contrary to what might have been ordinarily looked for, well-treated of the Baalithish enemy, when, in the day of Judah's affliction, and of the Remnant's wandering, they honoured them by giving to *their own Island, a new name*, in the Jew's language, and, in honour of the faith and hope, become their own?

POSTSCRIPT IN 1880.

A SCOTTISH ACCOUNT OF THE CORONATION STONE.

“In Westminster (Abbey), there is a Stone on which the kings of England are crowned. It was carried thither from Scone, where the kings of Scotland had been crowned upon it, and had been placed there by Kenneth, son of Alpen, after his victory over the Picts in 843. To Scone it had been transported from Dunstaffnage, where the successors of Fergus had been crowned upon it. To Dunstaffnage it had been brought from Tarah, where the Scottish kings of Ireland had been crowned upon it, and *Ireland had been named from it, INNISFAIL.* To Tarah it had been brought from Spain, and to Spain, it was said, from the Holy Land. It emitted, under the rightful Prince, a sound like that of the Statue of Memnon, and remained dumb under an usurper. The importance attached to it was such, as to make its removal to England to be considered, in the time of Edward I., a necessary step towards the subjugation of the Scottish Kingdom. They called it ‘The Stone of Fortune,’ and ‘The Stone of Destiny’ (Lia-Fail).”—*From Urquhart's “Pillars of Hercules.”*

Mr. John Burton, in his History of Scotland, says,—

“In the adjoining Abbey of Scone (on King Edward's first visit to Perth), he found something which was well worth his

while to remove and keep, and he either took it with him northwards, or left it till his return; this was the Stone of Destiny—the Palladium of Scotland.”

Or, as an old rhyming chronicler puts it:—

“ . . . as he came home by Scone away,
The Regal Stone of Scotland then he brought,
And sent it forth to Westmynster for ay,
To ben thiryne a chayer clenly wrought,
Which yit yis there standing beside the Shryne
In a chayer of old time made ful fyne.”

CHAPTER V.

1860.

III. JODHAN MORAN, THE RIGHTEOUS JUDGE.

“What nation is there so great, who hath God so nigh unto them, in all that they call upon Him for?”—Deut. iv. 7.

WE learn from unexceptionable authority, that “the Rabbi in the Talmud say, that the Messiah shall be called Joden Muren, for He shall be the Judge, as in Isaiah xi. Thus it is very plain that the Irish name is derived from the Chaldee, Choshen Hemeshpot, or Joden Muran.”¹ (1860.)²

The mention of the existence of this Official, is constantly on record in Irish history. The words themselves, according to the application made of them by the above authorities, are the *highest* prophecy of The High Being whose advent was expected.

How is it possible to account for these words of prophecy and its concurring events being understood, or being at all, in Ireland, at that time? . . . the promise also of the Perpetual Sceptre, and its *promised* return to the East,—all alike indicative of the expectation of the Shiloh in the East,—but in the presence, there, of a mind, of what we *know* would, under the circumstances, have been the mind of Jeremiah? This can point only to Jeremiah.

Again, why was this *Hebrew* phrase incorporated into the nomenclature of a foreign people? Does not this fact exhibit strikingly the influence which the Hebrew Introducer of this Office and Title had with those whom he persuaded, in recognizing the Office, to adopt, as well, a Hebrew name for it?

¹ J. Heideck, Prof. Ling. Oriental. apud G. Higgins.

² Also the equivalent for Urim and Thummin. 1868. Isa. xxviii. 15, 16. In addition to which, the title is a phrase in Hebrew; a complete sentence, and a Prophecy. See Postscript, p. 41.

Whence this influence of this foreigner with this Baalithish people, in the things of God, but that it was felt, or believed, he was a messenger of God? If they believed this, it must have been because he declared he was. And who could have so declared, at that time, in Ireland, but Jeremiah? He not only was "prophet to the Nations," he was so by special appointment, but, the prophet as well who had the duty to perform "to plant and to build" the kingdom of the Lord *wherever* Providence should lead him, wherever that should be; namely, the kingdom of resuscitated Judah, the perpetuity of which he had been so expressly commanded to declare?¹ Jeremiah, also, had been instructed, commanded in a very especial manner, on two several occasions,² to declare the advent of The Righteous Judge of Isaiah and the SHILOH of Jacob,³ at whose appearance Judah should be saved, and Israel dwell safely and, "out of the north Country," be restored "to its *own* land."

Now, the Jodhan Moran of Irish history was, when first that Title was assumed, the Prophetic Impersonation of this SHILOH; that gatherer-up of all the promises "spoken by all the holy prophets since the world began."⁴ And, the fact of an Official assuming, in the Name of God, this *highest of all earthly titles*, showed, that he who assumed it—and in assuming proclaimed it and proclaimed *the doctrine involved in it*—knew what he was about; and that he knew also what, his duty it was, to state. He who set up this Office, in these words, and herein assumed the right to promise, could *only* have been Jeremiah, the Prophet.

Keating says, "The famous Moran was one of the chief judges of this kingdom (Ireland.) When he sat upon the bench to administer justice, he put his miraculous JODHAN MORAN about his neck" [by a chain], "which had that wonderful power, that if the judge pronounced an unjust decree, the breast-plate would instantly contract itself, and encompass the neck so close that it would be impossible to breathe; but, if he delivered a just sentence, it would open itself and hang loose upon his shoulders." Keating, p. 237, Ed. 1861.

¹ Jer. xxxiii. 17. 21. 26.

² Gen. xlviii. 10.

Isa. xxiii. and xxxiii.

⁴ Acts iii. 21.

It seems then, thus, that there *was* once an Official in Ireland, a Chief Justiciary, whose office not only gave him great influence, but that it was, at one time, *believed*,—as was that of the Hebrew High-Priest,—to be endowed with miraculous powers.¹

Dismissing all consideration of the marvellous from this case, the doctrine set forth, by this teaching was good. It inculcated the direct interference of ALMIGHTY GOD to overrule the acts of His servants, for His people's good; for he who dispensed justice in the Name of The Righteous Judge was necessarily God's servant:² while the promise which the title itself implied, was the highest then, or *since, known* by Revelation; namely, the coming of a GREAT ONE,—in Whose Name this Witness for GOD presented himself to the people,—to bring in Universal Righteousness and renovate the Earth:³ a doctrine which was, as we shall see, proclaimed in the Title itself of this grand Officer of state.

The full import of this Phrase, can only be arrived at by quoting the chapter referred to by the Talmudist, and those chapters in the Book of Jeremiah which declare the same truth of the same Great Person, alleged, by the Talmudist, to be the Messiah.

The Judge in Isaiah xi, then, is, “a Rod out of the Stem of Jesse; and, a Branch is to grow out of his Roots;” and

¹ The Jodhan Moran is a character who appears not only in the pages of Keating, but over and over again on the stage of Irish History; and the gold insignia of the Office having been exhumed more than once from the bogs of Ireland, into which they may have been cast, or buried, in times of trouble, no more doubt can exist as to the reality of the Office, than of Tara itself, or of any other fact well authenticated by circumstantial evidence. A golden collar, or breastplate, supposed by Vallancey to be the Jodhan Moran, was found, some years since, in the county of Limerick, twelve feet deep in a bog. “It is made of thin plated gold, and chased in a very neat and workmanlike manner; the breastplate is single, but the hemispherical ornaments at the top are lined throughout with another thin plate of pure gold.”—Collectan. Hibern. No. 13. “The traditional memory of this chain or collar” (says O’Flanigan) “is so well preserved to this day, that it is a common expression for a person asseverating absolute truth to say, ‘I would swear by Moran’s chain for it.’”—Trans. of Gaelic Soc., vol. i. apud Moore. This phrase, “Moran’s Chain,” shows that the original breastplate, which men *saw*, was a thing that hung by a *chain*, the which, these gorgets, never could have done.

² Deut. iv. 7.

³ Acts iii. 21.

"*in that day*, a Root of Jesse is to stand for an Ensign to the people: to it shall the Gentiles seek, and his Rest shall be glorious." Then the LORD, THE RIGHTEOUS JUDGE, is, to "set up an Ensign for the nations," . . . to assemble "the Outcasts of Israel," . . . and gather together "the Dispersed of Judah" from the "four corners of the earth." When? "When the envy of Ephraim is to depart, and the adversaries of Judah shall be cut off, and Ephraim shall not any more envy Judah, and Judah shall not vex Ephraim."

The Same is He who is spoken of in Jeremiah xxxiii.¹ "Behold, the days come, saith the Lord, that I will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute JUDGEMENT and JUSTICE² on the Earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the Name by which he" [the Righteous Judge] "shall be called, THE LORD OUR RIGHTEOUSNESS."

When? In the day that the Stone and Sceptre shall return to the East, whence they came?

And, again, when Jeremiah was in prison³ for declaring the impending fate of Judah, he was informed, and instructed especially, to set this testimony before the people; "Behold, the days come, that I will perform that good thing which I have promised unto the House of Israel"—(then already 130 years scattered and lost to sight,—almost to memory, and never, *even yet*, restored or recovered)—"AND to the House of Judah:" then about to be cut off with a severity amounting to an entire excision of the males of the Royal Line of Judah, which also came to pass! For there was no King of the House of Judah to resume the throne, on the return from the Captivity. And yet, notwithstanding, the Prophet was instructed to say, "In those days, and, *at that time*, will I cause the Branch of Righteousness to grow up unto David; and he shall execute Judgment and Righteousness in the land. *In those days* shall Judah be saved, and Jerusalem shall dwell safely. And this is the Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. For thus saith the Lord, David shall

¹ Epistle, the last Sunday in Trinity: see Rubric, and note, p. 5.

² Equivalent to "The Righteous Judge."

³ Jer. xxxiii. 14, 15.

never want a man to sit upon the Throne of the House of Israel."

"In *those days!*" When? In the day that the Sceptre and Stone which came from the East shall return to the East, whence they came! Ezek. xxi. 27. Gen. xlix. 10.

It is impossible not to see that these Three portions of Holy Writ are identical: and that, therefore, what appertains to One of them, is inseparable from the other Two; referring, all of them, as they do, to the same person, The Righteous Judge, The Branch of Judah; therefore, to the same time, and to the same Great Event; and, *therefore*, to all its concurrents. That EVENT, which we call "The Second Advent of the Lord Jesus," the Jews before Christ considered—even as the present "dispersed of Judah" consider it—*The Coming of Messiah*; . . . of that Shiloh of Jacob, until the time of Whose appearance, the Sceptre of Judah was never to non-exist from the Earth as a Reality and a Power.¹ So, if Jeremiah had been made to pronounce its excision,² and was in prison *because he did so* in obedience to the Word of the Lord, he was called upon, at the same time, *in accordance with his own belief*, to record and reiterate that it could be no more than a *partial* eclipse of the *promised* perpetuity of enduring continuance of the Royal Line; inasmuch as he was made to conclude the message with the remarkable promises in the succeeding parts of the chapter.

Here, then, is the authority for Jeremiah,—when he should set up the Stone of Jacob any where, and anoint it with oil again, as it had been anointed aforetime⁴ as witnessing the promise of GOD at Bethel,—to pronounce that, God would not leave IT until He had done by IT, and those to whom IT should belong, and belong *of right*, all of which He had spoken to our Father, Jacob:⁵ viz. that the Sceptre should abide with IT, until the time of the return to the place whence IT came; . . . the time that Shiloh, The Righteous Judge, should come *to manifest* Himself to the *Nations*, to restore Jerusalem to Judah, and "to Israel, their own Land."

Now all this knowledge was evidently in his mind, who,

¹ Gen. xlix. 10.

² Jer. xxii. 28. 30; xxxvi. 30.

³ Jer. xxxiii. 17. 20—26.

⁴ Gen. xxviii. 18.

⁵ Gen. xxviii. 15.

in the Name and in the Character of the Branch of Jesse, set-up, in "The Righteous Judge," the witness for God in the West: the witness to Him Who was to come, in the East, in fulfilment of the words of Isaiah and of the prophet Jeremiah, before spoken in Judea. Who then, we ask, could have done that, *at that time*, and have dared to conceive of the Stone, and to pronounce *of* IT, and connect *with* IT, the words and promise of the Legend, but this very Prophet, Jeremiah, himself?—he, who alone knew, and was able to see through, the mystery of the cut-off-and-to-be-resuscitated House of Judah? . . . "cut off," for the breaking of Sabbaths, themselves; . . . for promising to the Lord and keeping it not, in breaking the law of the Sabbatical year to their slaves; ¹ . . . for despising the Prophets; . . . for cutting-up the word of the Lord and burning it in the fire; ² . . . for these and like things "cut off," but to be resuscitated: Resuscitated, "King,³ and Priest;" ³ . . . "not by bow, nor sword, nor battle, nor horses, nor horsemen." ⁴—By what then?—*By influence,* ⁵—*"by the Lord their God!"* ⁴ Because God would *not* fail Jacob, whom He had promised; nor Abraham whom He had loved; ⁶ nor David, to whom Nathan had been commanded to say, "Thine house and Thy kingdom shall be established for ever before thee: Thy throne shall be established for ever."⁷

Here, then, are two very extraordinary things; with respect to the Man, and with respect to the Stone. What we have chiefly to consider, as concerning the man, in connexion with the Legend of the Stone is, that the phrase, "The Righteous Judge," is, itself, a Prophecy of His future appearance to restore Israel to "his own," and "his own" to Israel. He who knew of The Righteous Judge, must have known the requirements of the Prophecy: for, by the parallel passages quoted, they are all contained in the due knowledge of this one phrase: and none knew this so well as Jeremiah; Isaiah having been dead, and the Prophet having twice given forth the same grand prophecy of Isaiah, with amplifications.

The Righteous Judge, of the Root of Jesse, would be in the East; and the Stone was to go back to the East; until when,

¹ Jer. xxxiv. ² Jer. xxxvi. 23. ³ Jer. xxxiii. 17 and 18. Ezek. xxi. 26.
⁴ Hos. i. 7. ⁵ Jer. xv. 11. ⁶ Deut. vii. 8 ⁷ 2 Sam. vii. 16.

a Sceptre was to continue with it: that is, until Shiloh, The Branch, The Righteous Judge, would be manifested. What then, is the Legend of the Stone, supposing it to have been pronounced by a proper authority, but a paraphrase of the prophecy, "The Sceptre shall not depart from Judah until Shiloh come"?

There are, thus, unmistakable indications of a Prophet having been in Ireland at that remote time: and what Prophet of the Lord but Jeremiah,—consecrated the "Prophet to the *Gentiles*" in his infancy,—could have had any business there? *He* had. And he was *able*, i. e. free, to go there. And while he had also, as we have already seen, good reasons for going *somewhere*, Jeremiah's peculiar doctrine is found in Ireland; where he is, also *said* to have gone: a doctrine, which, in so far as we can see, could hardly have been taken there by any but himself. Thus, he, and the business which he had to do somewhere, appear on the Scene, in Ireland, at Tara, at the very time that he, Jeremiah, was free to go where he listed: which business, as done at Tara, nobody else beside himself could have had, at that time, either knowledge, or authority, or power to do, as we now *discover*, and consequently, *know*, it to have been done.

Hence, it is concluded, with entire conviction of the truth of the conclusion, that, if the accounts of the presence of the Jodhan Moran in Ireland be true, Jeremiah the Prophet, and Jeremiah alone, was, could have been the only then living being, who was able to know, do, and *say*, and be *justified in saying*, at that time, that, which the account declares to have been known, done, and said, with respect to the Stone of Destiny (so-called), then, at Tara, in Ireland: and that he accordingly was there, and did it.

It will, consequently, be clear, from the foregoing, that the fact of the Prophet Jeremiah having been in Ireland, requires no other evidence to establish it, than *that* of this *one* fact, even if it stood alone; viz. the certainty of the existence, and of the presence, of this Official in Ireland with this significant Title, to illustrate and give sense to the Legend of the Stone.

POSTSCRIPT, 1880.

From "*The Celtic Druids*" (p. lxix.), by GODFREY HIGGINS, London, 1829.

"Looking into Buxtorf's Chaldee Lexicon, I found that Joden signified the Breast-Plate, and that Moran did the same; but I could nowhere find Joden-Moran compounded. The Commentators in my possession afforded no information. I then applied, by letter, to Rabbi J. J. Heideck, Professor of Oriental Languages, and received the following answer:—

'Sir,—I find Chosen-Hemisphot, or the Breast-Plate of Judgment, named Joden-Moren, by Rabbi Joda, in Talmud, Sanhedrim, p. 134; and in *Comm-Ein-Jacob*, p. 150, it is derived from the imperfect verb *חָסַף* *hss*, which, he says is "Moren," and *מִשְׁפָּט* *mspt*, he says, is the same as Joden; and, he adds, that the words Urim and Thummim have the same signification; but Rab. Simon, in *ejus.* pp. 135 and 151, more plainly says, it is Moren-Joden; which, according to Rab. Solomon Jarchi, is also Joden-Moran. The Rabbi in Talmud, say, that the Messiah shall be called Joden-Moran, for he shall be the Judge, as in Isaiah xi. Thus, sir, it is very plain that the Irish name is derived from the Chaldee Choshen-Hemisphot, or Joden-Moren.—I am, &c., JOHN JOS. HEIDECK, Prof. Ling. Oriental.'

"Temple Bar, 1st July, 1873."

A widespread tradition exists in Ireland, and which also is inculcated by the Priests, that one of the greatest kings in Ireland,

"Fin McCoyle, went to school,
Went to school,
With the Prophet Jeremiah."

This, if it stood alone, would not count for much in the way of evidence. But, it is unsuspected corroboration of an inductive proof.

CHAPTER VI.

1860.

IV. LIA-PHAIL, THE STONE OF DESTINY.

“And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy Seed; and thy Seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South: and in thee and thy Seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this Land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob rose up early in the morning, and took the Stone that he had put for his Pillows, and set it up for a pillar, and poured oil upon the top of it.”—Gen. xxviii. 13—18.

“And this Stone, which I have set for a Pillar, shall be GOD’S HOUSE.”—Gen. xxviii. 22.

NEXT, with respect to the “Stone of Destiny,” it is in the Legend itself, attached to it, that we have the highest evidence of a priestly presence in the Inaugurator of the Stone; and, herein, of the official and providential Inauguration of the Seed of David on the Throne of Israel, to wield the Sceptre under the Standard of Judah, according to the intimation in the last words of the tenth verse of the first chapter of the book of Jeremiah;—for he had “to build and to plant,” a kingdom.

The Stone came from the East;—

Wherever it be, a Sceptre is to be with it;—

And it is to return to the East, whence it came.

But what *is* this Stone, to which this important Legend is attached?

It is that Eastern, Hebraïsh, MATERIAL FACT, already spoken of in p. 13, and which is the first, there enumerated, of the Signs of Judah in England.

Where is it?

This Stone is in the Coronation Throne-Seat of the Kings

of England. See Frontispiece. It is called by some, THE STONE OF DESTINY; in Irish, LIA-FAIL; and by the English, JACOB'S PILLOW; that the Jew calls, The Foundation Pillar.

Why is it where it is ?

In his Essay on Certain Monuments of Antiquity, Mr. Weaver says, p. 118,—“ It appears that the Irish kings, from very ancient times until A.D. 513, were crowned upon a particular sacred stone, called ‘Liath Fail,’ ‘the Stone of Destiny;’ that so, also, were the Scottish kings until the year 1296; when Edward I. of England brought it here: and it is a curious fact, that this Stone has not only remained in England until now, and is existing still under the Coronation-Chair of our British Sovereigns in Westminster Abbey, but that all our Kings, from James I., have been crowned in that Chair. This being a fact so curious,” says Mr. Weaver, “we shall quote its particulars in a note, as taken from Toland, in his ‘History of the Druids’ (pp. 137-9), and from Mr. Edward O’Reilly, author of the ‘Irish Dictionary,’ in his letter to Sir William Betham, and inserted in his ‘Irish Antiquarian Researches.’

“Toland’s statement is this: ‘The Fatal Stone (Liagh fail), so called, was the Stone on which the supreme kings of Ireland used to be inaugurated, in times of heathenism, on the hill of Tarah; it was superstitiously sent to confirm the Irish colony in the North of Great Britain, where it continued as the Coronation-Seat of the Scottish Kings ever since Christianity; till, in the year 1300, Edward I. of England brought it from Scone, placing it under the Coronation-Chair at Westminster, and there it still continues. I had almost forgot to tell you, that it is now called by the vulgar, Jacob’s Stone, as if this had been Jacob’s Pillow at Bethel.’ So far Toland.

Now we extract O’Reilly’s account. Speaking of ‘Leath Fail’ he says: ‘All our Irish historical writers, ancient and modern, tell us that it was a large stone of extraordinary virtue brought into Ireland; that the monarchs of Ireland, from A.M. 2764 [1] to A.D. 513, were all inaugurated on the Lia-Fail, which, until that period, was kept at Tara in Meath, the chief seat of the Irish monarchs. At this last-mentioned

¹ For correction of this date, see note, p. 109.

period, Muisceortagh (Murkertagh) reigned. Fergus, his brother, having established for himself a kingdom in Alba, or, as it has been since called, Scotland, procured from his brother the Lia Fail; that, on it, he might, with the greater solemnity, be inaugurated king over his new possession. The Stone was never returned to Ireland, but remained in Scotland; and each succeeding king of Scotland was crowned thereon until Edward I. of England invaded that Country, A.D. 1296, and carried off into his own Country the Scottish Regalia, among which was the Lia-Fail. From that period to the present day it has remained in England; and ever since the reign of James I. has continued to serve the purpose for which it was so long used in Ireland and Scotland; the kings of England from his time, down to the present sovereign, having been crowned on it.' ”

With respect to the Stone, we have seen that the date assigned for the presence of Lia Fail in Ireland, viz. advent of the Ollam Fola (p. 27), is cir. B.C. 586. Jerusalem was destroyed and the great fact of the Captivity took place, B.C. 588.

If then the Stone which we have, *be* Jacob's Pillow—the Foundation Pillar,—it must have been conveyed to Ireland, certainly not before the time of Jeremiah; but most probably by him, and for some purpose. We set about now,—

First, to prove; that he might have taken it;—

Next, we ask, What his object would have been in taking it out of the East at all?—

Thirdly, we have to show, that, whoever took it, it was set up under such attendant circumstances at Tara, as fit none but a man whose Pretensions and Authority were such as were those pertaining to Jeremiah;—

Fourthly, accompanied,—as he might have been,—by some member of the Family of David. A series of evidence which seems only to want the confirmation, of direct assertion furnished by tradition, that he was, personally, in Ireland, to establish firmly the fact, that, Jeremiah having been himself in Ireland, he did, *therefore*, take with him the Stone, and set it up as a Stone of Witness, as had been done by it, aforesaid, and pronounce a blessing upon it. The substance of this blessing has been handed down to posterity, in the very terms of the legend.

If Jeremiah took the Stone, all the marvels related of Tara, its Eastern Princess, its Judge, and Mysterious Priest, and the Law, are, not only solved, but are necessary events. If it be Jacob's Pillow, and were set up by Jeremiah, there is sense in the Legend; otherwise, it is an absurdity, and something worse.

1. The Prophet *might* have taken the Stone.

About the year 588 B.C., Jerusalem was taken by Nebuchadnezzar, king of Babylon; and, so considerable a portion of the people was carried away, that, after the raid, made upon the remnant left behind, by Ishmael the son of Nethaniah,¹ and the subsequent migration of the remains of the Remnant to Egypt, the place was² almost entirely deserted.³

On the departure of the main body for Babylon, the prophet Jeremiah was allowed the option, by the monarch, to go to Babylon,⁴ or to remain behind.⁵ For reasons best known to himself,⁶ he decided to remain at Jerusalem, *i. e.* at Mizpah; and he made use of this licence to secure those invaluable endowments of the first temple, which, if lost, could never be replaced. Accordingly, we read in 2 Maccabees, ii. 4—7, "It was also contained in the same writing, that the prophet, being warned of God, commanded the Tabernacle and the Ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense: and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy."

At this time Jacob's Pillow was an object of hardly less veneration, in Jerusalem, than the miraculous furniture in the Temple: and, as we find that, in the subsequent capture of Jerusalem by the Caliph Omar, in his veneration for the Rock shown to him by the patriarch, as Jacob's Pillow, he immediately gave orders for a mosque to be built over it; in honour of it, (which we know to have been a fictitious "pillow,"—we believing, we

¹ Jer. xli. 2.

² Jer. xliii. 7.

³ Jer. xli. 10; xliii. 4—7.

⁴ Jer. xl. 4.

⁵ Jer. xxxix. 12; xl. 4.

⁶ Jer. xl. 6.

have the true one),—we have herein pointed out to us, with sufficient certainty, *the place* where the *ante-captivity* Jews had set up this National Stone: the Sacred Memento of the premises of national greatness, made to their father Jacob, when he dreamed his dream at Bethel;¹ and to which Memento they had assigned the name of Eben-Shatyed.

Was, then, Jeremiah the man,—it having been shown that he did care for one set of Holy Things,—to disregard the existence, or be careless, of this other Holy Thing? For it *was* a Consecrated Thing; and it lay deep, so to speak, in the fundamental traditions of the Empire.

The Stone, then, being a conspicuous object among the Holy Things belonging to the Holy City, we may be sure that the prophet no more neglected to take care of, and for it, than he did for the things which he set in the cave. In some such cave, therefore, or in some other safe place, he doubtless secreted the Stone; possibly in the same in which Baruch had secreted, by burying in an earthen vessel, “The Evidences” of his purchase.² In such case, therefore, he would be able to lay his hands upon it readily, when he returned to the Land of Judah with the small number that escaped the sword in Egypt.³ And when subsequently, on his arrival, he considered the duty that lay upon him, according to the injunctions of his first commission over the nations, “to plant and to build,”⁴ coupled with the impossibility of his doing so within the land of Judea, which was to be in bondage for seventy years,⁵—and he himself was

¹ We learn from Hosea that the temple of Bethel had come to be changed, in the language of prophetic denunciation, from Beth-el to the contemptuous name of Beth-aven, “The House of Nought;” which would hardly have been the case, had “the Pillar of Witness” been the foundation of its altar.

I have since learned from the Rabbi Schwartz of Cologne that the Jacob’s Pillow Stone was amongst the Jews known as the Eben-Shatyeah, and was called “the Foundation Pillar of the Temple.” It was made use of by the High Priest as a stand on which to place the Censer.

It is clear from the care taken, to ensure that these “Evidences of Jeremiah’s purchase of Land in Anathoth,” should “continue many days”—that they will again appear upon Earth, and be Evidences of the Promised Restoration of the “Two Families,” as well as of this transaction. It is impossible to state whether they were buried in Mount Nebo, with the Ark, or, carried to Ireland with the Stone and buried, *probably*, with the Breast-Plate of the High Priest, in the Mergech.

² Jer xxxii. 14.

³ Jer. xlv. 28.

⁴ Jer. i. 10.

⁵ Jer. xxv. 12.

now fifty-six years old;¹—and therefore felt the necessity of going thence, and that he had authority to do so; the absence of all the Jews of influence, and the fact of the authority he had with the Babylonish Lieutenant,² would make the removal of the cherished Stone, to him, a matter of no difficulty: whereas the Jews with him, and also the Babylonish officer, would have absolutely forbid its being removed by any other person but Jeremiah.

2. But what reason could the prophet Jeremiah have for desiring to remove this Stone?

In proportion as was the reverence of the nation for this Stone, as a National Emblem,—one representing the destiny of the nation,—so might a man who had the intention, and felt the duty weighing upon him, to re-establish the Sceptre of Judah, towards the reunion of “The Two Families” of Israel, very well feel the necessity of being accompanied by such a National Muniment; and, as his determination was, to make flight by sea,—for the hypothesis is that he came to an Island,—to some distant land, there would be no hindrance to his carrying with him that, which would be a heavy burden by land.³

3. The Stone being found at Tara, in Ireland, and at the time that it was bound, as it were, to disappear from Judea, and the Legend attaching to it being what we know it to be, none but Jeremiah could have been the declarer of such a Legend, and Prophecy. Not alone because of the foregoing reasons; but because no other person could, with propriety, have pronounced the legend concerning perpetuity and promise of return. For who could have been authorized to say such things, of any Stone? If anybody but he, had said anything like this, at that time, it would have been nonsense if he did not believe in what he said, or, blasphemy if he did: *i. e.*

¹ B. c. 629, Jeremiah 14 years old.

B. c. 587, Remnant in Egypt.

—
42 years' interval.

14 years old when he began to prophesy.

—
56

² Jer. xxxix. 12.

³ The stone is 26 inches long, 16½ broad, and 10½ thick; and a little broader at one end than at the other.

to prophesy without authority. But if Jeremiah said such words, they were not only the evidence of his perfect faith in his mission and pregnant with meaning, but strictly what he was well authorized to do. For *his* commission was, "to plant and to build." What? Trees and Houses? No, but an Empire, on a foundation which should last "until Shiloh, to Whom the gathering of the people should be, should appear." To the Jews, the Prophet had been sent as the Minister of God's Judgment "to root out, to pluck up, and to destroy" their Polity for their multiplied iniquities; but he was, in the same decree, named as the Messenger "to the Nations" to proclaim the Power of God, and to make It manifest among them, by the re-establishing of the Sceptre of Judah,¹ and to confirm it with a Blessing and a Promise.

Furthermore, it must be asserted, that if the Prophet Jeremiah pronounced the Legend, feeling authority to do so, we may be sure that the terms of it will be fulfilled. And hitherto are they not? "Frustration is for the Tokens of Liars," but the Lord "confirmeth the word of *His* servants, and performeth the counsel of *His* messengers."²

If then the Legend be sound, which may be assumed, as having been spoken by one who had authority, and who could be no other but Jeremiah; and the facts of the case, hitherto, are not inconsistent with its being so; and if the fulfilment of the Legend be intended—and who will venture to say that it be not?—*then*, the Stone so used by them at that time must be the Throne of the *Blood-Royal of Judah*. That is to say:—

4. In order to have made the prediction of possible realization, the Prophet must have been accompanied by some member of the Family of David.

For to a "Sceptre" of what Stock could a Hebrew prophet promise continuance, but to the "Sceptre of Judah?" . . . to a Sceptre of which Stock, to appear in the East in the promised SHILOH, as the Hebrew man would very well know, perpetual dominion was promised. And how could a "Throne of *David*" be re-established, but in the presence of those by whom a perpetuation of The Royal LINE of DAVID,

¹ Jer. i. 10.

² Isa. xlv. 25, 26.

³ Gen. xlix. 10.

would be possible? Therefore, a man of the Seed Royal, or woman, must have been present, to make the promise, possible and reasonable.

But the kings and princes of the royal house had been all cut off; consequently none of *them* were there. "The king's daughters," had *not* been cut off. They were manifestly in the Prophet's company on his two forced journeys from Jerusalem; first,¹ with Ishmael the son of Nethaniah, towards Ammon; and last,² with Johanan the son of Kareah, to Taphnis in Egypt. When there against his will, the Prophet was *commanded* to escape from it, and promised safety in flight,³ to return to Judea; and consequently, safety to those with him, who should, in so escaping, obey the Voice of the Lord.⁴

"The King's Daughters," therefore, would, for their own sakes, take care to be with him on his return to Judea. When there,⁵ he had the opportunity of transporting thence, whithersoever he would, the Stone of Israel, . . . the grand national relic, . . . the ancient Pillar of Witness,⁶ . . . even to whatever place he would be moved to proceed "to plant and to build"⁷ that kingdom,—i. e. to re-establish that kingdom of Judah,⁸—whose restoration he had been commanded to foretell.

In Judea, it was impossible for Jeremiah to set up this-to-be-resuscitated kingdom. Judea was to lie waste for seventy years; and the prophet was now, as we have seen, fifty-six years old. In Babylon it could not be. Neither in, nor under the protection of, Egypt could it be. Whither then was he to go, to set about "to plant and to build" that, which he had been ordained to help "to pluck up and destroy;" and re-establish that Pillar of Witness, by which the Patriarch of old had handed down, to the generations to come, the assurance of his faith in the promises of God? Did "the Isles of the West," suggest themselves as a likely place for sanctuary to that "righteous man in the East?" or were they *suggested* to him [by the Prophecy of Isaiah xxiv. 16. Ed. cf. 1880.]

However that may be, the fact is very remarkable, that

¹ Jer. xli. 10.

² Jer. xliii. 6.

³ Jer. xliv. 12—14.

⁴ Jer. xliv. 28; i. 19; xv. 20; xx. 13.

⁵ Jer. v. 14.

⁶ Gen. xxviii. 13—15. 18. 22. Ps. cxviii. 22, 23.

⁷ Jer. i. 10.

⁸ Jer. xxxiii. 24. Quoted p. 7 in full.

this Stone, this Pillar of Witness to the Truth of God's Promise, and for the safety of which, it was the duty of the earnest prophet to provide, is found, later, in great repute and preservation, "in the utmost ends of the earth:" away in "the Islands of the West,"—the name by which our Islands are, to this day, known by "the dispersed of Judah;"¹—and is, even yet, after 2400 years, still used for the same purpose for which it was then first set-up in Ireland, just about the time that it disappeared in the East: and it is, to this day, guarded as a Nation's greatest Treasure, by the Nation which has charge of it, under the Custos of the Spiritualities of the Coronation Regalia. And the Legend pertaining to it is as fresh as it was on the day on which it was declared; namely, that it came from the East; that the blessing of God is with it, even to the guaranteeing to its possessor, a Sceptre, and to his Dynasty an abiding continuance, until the time shall arrive when it is to go back to the East from whence it came. And the Token of the Utterer has *not been* yet frustrated!

Is then this Stone a Talisman? or are men to be taught to consider it such?

There is no doubt, but that, as well in Scotland as in Ireland, and even later, in England, this Stone has been held, superstitiously, to be the Palladium of the Empire. But when Jacob took the Stone on which he slept, did the Patriarch consider there was any particular virtue in the *Stone* which he set up as a Pillar of Witness? No. So neither do we believe that there is any particular virtue in the Coronation Stone. The Stone may or may not be Jacob's Stone. *I* believe it is. It is more likely to be than not, for why should it not be? But there is no necessity that it should be the identical Stone. What God wants is not a Stone, but *faith*. Faith in the Homage of the Seed Royal to the SHILOH in the East, is more than the Identity of a Stone! And he, who entertains that faith, will hear all the brazen blasts of the infidel deniers of Providence, unscathed. Judah *will* be restored to Jerusalem; and to that predicted FACT-FUTURE, *the Legend* of the English Stone is a PERPETUAL WITNESS. That belief is the PALLADIUM, not only of our Empire of this world, but the guarantee of every Christian's, in that which is to come!

¹ Vide the Hebrew Title Page.

POSTSCRIPT, 1880.

JACOB'S STONE.—A PILLAR OF WITNESS.

[I desire to repeat, with Emphasis, that which was said in 1860 :—

“There is no doubt, but that, as well in Scotland as in Ireland, and even later, in England, this Stone has been held superstitiously,”—*SUPERSTITIOUSLY*, was the word used, the Reader is requested to observe,—“to be the Palladium of the Empire.”

It was further said “there was no necessity, that it should be the identical Stone, on which the Patriarch slept.” It is the *Legend*, attached to this Stone, with its Hebrew Name, that identifies it with Hebrew Life, and constitutes its value, whether it be the real Stone, or a consecrated substitute, commemorative of what may have been destroyed by the flames which consumed the Temple. 2 Kings xxv. 9; 2 Chron. xxxvi. 19.

“Judah will be restored to Jerusalem.” To that *FACT FUTURE* the Legend of the Stone is a Perpetual Witness, until He come, Whose it is to give proof in that place to the Infidel Deniers of Providence, that His *is* the Power and Glory, World—aye, *Worlds*—without end! Amen!!]

“The chief object of attraction, to this day, to the innumerable visitors of the Abbey,” we are informed by the Very Rev. the Dean, in his “Memorials of Westminster Abbey,” is, probably, that Ancient Irish Muniment of the Empire, known as *The Coronation Stone*.—p. 66.

LIA FAIL, *THE CORONATION STONE OF THE UNITED KINGDOM*, is called the Stone of Destiny, for it was destined for it, that wheresoever it should be placed, a Prince of the Scuit's Race, should possess the sovereignty of the Country: whence the Prophetic Rune has attached itself to it, from some 2400 years since, to this effect :—

Cioniodh SCUIT¹ saor an fine,
Man ha breag an Fais dine,
Mar a oh fuighid an *LIA FAIL*,
Dlighid faihneas do grabhail.

Of this Irish Celtic, the literal translation runs thus :—

¹ The exact date of the composition of this Irish Celtic Rune is unknown. The Story of the Stone, and the belief which gave rise to the Distich, must have preceded it; the Historical Fact may have been *any* time before the Record was rhymed into perpetuity.

The Wanderer's¹ Race, a NOBLE TRIBE,
 Unless Prophets false predict—
 Where *they* may find The STONE of FATE,
 Empire there, they've the right to assume.

This Stone is called, by the Irish and by the Scotch, indifferently, "Lia Fail," and "The Stone of Destiny;" but, chiefly, by the English, "Jacob's Pillow." It owes its two former names to the circumstance of its being that which the last-given name declares it; and, as Jacob's Pillow, it is also Jacob's Pillar, a Pillar of Witness.

The popular Irish account given of this Stone is, I believe, fairly stated by Keating, pp. 201, &c., thus:—"The Scots"—meaning the Irish Celts—"being persuaded that this Stone possessed such power, Fergus the Great, son of Earc, having subdued the Kingdom of Scotland"—that is, of Scotia Minor: Ireland, that *now* is, being then, Scotia Major—"and being determined to have himself proclaimed King, sent an Embassy to his brother, Murtagh, son of Earc, requesting him to send him this Stone, that he might sit upon it at the time of his Inauguration. Whereupon the Stone was sent to him, and he received the Crown of Scotland"—that is, of Scotia Minor—"upon it."

"This Prince," says Keating, "was the first of the Scotic Race who was styled, King of Scotland. For, though some of the Picts, prior to the Coronation of Fergus, were styled 'Kings of Scotland,' yet there was not one of them so independently King as not to be under tribute to the Kings of Ireland" [*i.e.*, of Scotia Major] "from time to time; and especially down from the time of Eremonn, son of Milesius, by whom the Picts were sent out of Leinster to settle in Scotland, to the reign of Fergus, as we will mention hereafter."

"As for the Stone, they kept it for many successive Ages, till at length it found its way to England, where it remains to this day, under the Throne on which the King of England is usually crowned; having been forcibly taken from the Abbey of Scone by Edward I.; so that the prediction respecting the Stone has been verified in our present King Charles, and his father, James, whose descent is of the Scottish Race: since they were crowned Kings of England upon this Stone."

I have made this long extract out of Keating's (so-called) "History of Ireland," not because it is trustworthy, but to

¹ Scuite; a Wanderer.—*Celt. Dictionary.*

put the reader in possession of the Irish Celtic view of the case. It is right that they should understand what the modern Irish Celts think of it, have long thought of it, in order to profit by the corrections that the following pages, from time to time, will show to be necessary concerning it.

There *was* a Stone and a King Fergus. There is no dispute about Fergus Mac Earc, the first king of *Scotland*: *Scotland*, now so-called. The Stone is not so fortunate. Fergus was Prince of Ulster, in Ireland; and, *invited*, he went to Scotland, and was crowned King of his newly-acquired territory, in the then Great Church of Iona, on the Consecrated Stone. But, concerning the Stone, the accounts are various. Some say it never left Ireland; some, that it never was in Ireland at all. Others say, that it was a round-stone like a globe, which might have been packed in a round hamper: others, that it was a round Pillar-Stone, that would have taken half-a-dozen horses to drag it: others, that when on its way from the East to the West, "two young men" rescued it from durance-vile in Spain, who "bore it to the boat which conveyed it to the ship," in the Roads, awaiting their return to weigh anchor and sail to the "Islands of the West." Some say it went to Scotland direct; some that it remained in Spain, where, of course, it is "unto this day." We know that it came to Ireland, for it was at Tara.

And if nobody else knows, according to this account, where the Stone is, still less does any seem to know *what* it is. Some declare for marble; some, that it was quite black; some, that it was a *marble* chair; some, for calcareous sand-stone; some declare it was a sandy granite. Others affirm that there is no knowing what it is that now is shown as the Lia-Fail in Westminster Abbey,—the Ancient Stone seen under the Throne Seat, Chiefest Portion of the Regalia,—in that, it is so time-worn and decayed, it is impossible to declare *what* the Stone is. The only thing that it certainly indicates, being, "that it was prepared for building purposes, but" [was *rejected, manifestly by the builders*, in] "that, it never was used."—See *Professor Ramsay's Report to the Dean of Westminster*.

Now, in all this uncertainty, there is one thing in which they are all agreed,—namely, that the Name of the Stone, whether in Spain, or Ireland, or Scotland, or England, is Lia-Fail; while all that are not gone Scotch-daft, admit that it came from

Ireland, and brought this Name, with it, into Scotland. Now, that Name, *Lia-Fail*, is found to be half-Irish-Celtic, and half-Hebrew. And it is owing to that circumstance, that all contained in this Book has been written,—in order to make people understand that, the Irish-Celtic Throne Seat *may be* the Jacob's Pillow that the English People have been led to call it for the last 800 years; while it certainly *is* a Pillar-of-Witness as to a *promise* made by God to the Patriarch-Ancestor of Israel, when *he* heard that “dream-miracle” (תַּזְמוּנָה), promise, that God would “never leave him until HE had done that which HE had spoken to him of.”—Gen. xxviii. 15.

The above distich, which is in the Irish Celtic dialect, has been rhymed, one word excepted, by Sir Walter Scott:—

Unless the Fates are faithless grown,
And Prophet's voice be vain,
Where'er is found this SACRED STONE,
The WANDERER'S RACE shall reign.

The understood meaning of which, then, we see, is, that, So long as One of the Race, duly confirmed to Monarchical Right on that Stone, shall have possession of The Stone, that Combination will secure to *that* RACE the Rights, and assure the Possession, of *Monarchy*: in fact, it will *command* Destiny. So it is, that the word “Phail” has become Irish for the word “Fate.” Such is the word held to mean in modern Irish-Celtic.

The Stone has, however, never received its *proper* meaning in Irish. It was not called “The Stone WONDERFUL,” as it should have been. It was called “The Stone, Destiny.” They assumed the supposed Effect; not knowing aught of the Cause.

It is called *Lia-Fail*, because that is the Name by which it was always known in Ireland in pagan times; from when, first, it arrived in the Country: *Lia* or *Leag* (Lee-ahch), signifying “a *precious* stone” in Celtic Irish; and *Fail*, being as above indicated, *understood, superstitiously*, to mean “destiny.”

But, although the word “*Lia*,” or “*Liag*,” is Irish, and means a Precious Stone, the word “Phail” is Hebrew, פֶּלֶא; which is, itself a Scripture-word; and of the highest, deepest, theological import. It signifies “WONDERFUL.” It is *that* word which is used in Holy Writ to convey to the mind of Man, the most inscrutable character of Act and Thought, and overwhelming Power of GODHEAD; and finds its only equivalent in

our poor finite powers of thought and expression, in the word "incomprehensible," *ακαταληπτος*, in that MOST MAGNIFICENT OF ANTHEMS, The Athanasian Creed! Thus, it will be found, as the first-word of the Multifold Title of the Divine Saviour, when the I AM of His Essence—"THE NAME"—is announced in Isaiah ix. 6, as the Grand Centre from Which, All Attributes of Manifestation in Him diverge; and in Which They All concentrate, and, as it were, hide Themselves (Isa. xlv. 15; Job xxxvii. 23). "AND HIS NAME SHALL BE CALLED, WONDERFUL!"

It is used again when the Prophet-King apostrophised *this* Stone as it was borne in procession (Ps. cxviii. 22, 23), as they wound up the ascent to take possession of, and consecrate, the Threshing-Floor of Araunah the Jebusite, to install it as the "Chief-Corner-Stone" of the future Temple of Mount Sion—the *אבן-שתייה*, the Eben Shattyiah—and when the work then going on, with respect to this very Stone, was accounted "marvellous," (*פלא*: *i. e.*, an inscrutable work of *express* Divine Interposition), as about to become established as the resting-place of the Incense-Burner. "This is of the Lord! It is *marvellous* in our eyes." This, the *Head-Stone*; the Head of the Corner, *κεφαλή γωνίας*; *αυτη* (fem.), the *Head-Stone*! not *αυτος* (neuter), the *Event*; the *Stone*; see LXX. Not the *Event*, but the "*Head-Stone*." This is the LORD'S Stone; the *very Bethel* of the House of God. The inner core; the Kernel of the Shell; the *JEWEL* in the Casket: the *אבן-חזאת*.

In the same sense, again, the Prophet Isaiah, in xxviii. 29, where the Lord is apostrophised as "*wonderful* in counsel," the same word is employed; as if to sum up, in one all-comprehensive-word, the full competence, in all, of GOD for All Things.

Coupled now with this Stone, *Fail*, with its truly *wonderful* name, in that Pagan Country (as Ireland B.C. 580 was), there was a Prophecy. It was conveyed in the Druidical Rune above quoted. In its terms, the Reader will not fail to perceive that it covers a promise of a "perpetual sceptre" (Gen. xlix. 10).

On this Stone, on its arrival in Ireland, (on the Coast of which, the ship which brought it was run ashore), the Ulster Prince, who was the Heremnon-Elect—and was on the point of being inaugurated upon a particular Stone, named Stan-Clidden (supposed to have supernatural power, in indicating by groaning, which one of several, was the man favoured by Baal)

—affected by the extraordinary story connected with this Stone and its Bringers, desired, at once, to be crowned. He was *anxious, doubtless, to emancipate the Country from the thralldom of certain philosophers of the Bel-and-the-Dragon School Apocrypha*), who manufactured and “worked the Stan-Clidden oracle” in those days: a mode of cleverness by which they kept *in their own hands* the power of election. And, accordingly, this Ulster King, Eochaid, about to become Heremonn, of Cathair Crofinn, was inaugurated “Heremonn of Tara.” The name of the fortress, the seat of Federal Government, being so-changed at *that* time in honour of the occasion by reason of the presence of this very Stone. Although it had had many changes of name previously, the Palace of the Federation, then newly named, has been, ever since, called Tara.

The Promise of Perpetuity, declared in the Legend connected with the Stone, is a Prophecy. True, or false, it *stands*, a prophecy.

Therefore there was, at the time *then* present (cir. B.C. 580), some person who was, or must have been, or who meant to pass for, a Prophet. And as the word was Hebrew which was given to the Stone, the Prophet who *gave* the name, would be a *Hebrew* prophet. And what Hebrew prophet could have been there at the time? The Prophet Jeremiah *might* have been; for he had been commanded to escape into the Land of Judah, from Egypt, whither his persecutors had dragged him and Baruch, and “*the King’s daughters*,” *by force*, in the year B.C. 587. And having returned to Jerusalem as commanded (Jer. xlv. 14, 28), the way was open for them to take passage with the ships of Dan, trading westward. So we are informed, that the Tuatha de Danaans, with whom some Simon Breig (Baruch?) is associated, were those who *did* bring the Stone to Ireland.

These Danites were men long accustomed to ships; and although the Assyrian enemy might drive into captivity flocks of unresisting people before their soldiers, it was not likely that Ship-Owners—men well-known 700 years before to Deborah and Barak, as quite capable of taking care of themselves, (Jud. v. 17)—would leave their good ships to be seized by an enemy who had no means of pursuing them. The way being clear to escape by sea, The Stone—which, as its name implies, must have come from Judea—could have been easily brought thus west-

ward;¹ and doubtless, as the Legends tell us, the Island itself from that time being named Inis-Fail, so it happened.

For that the Stone came from the East, its Name makes sure.

That it was brought and named by one who knew the meaning of "The Name" given to it, the *word* itself declares.

The *whole* mission of Jeremiah was apparently (1) to declare the doom and punishment of Judah unrepentant; and (2) thereupon to provide for the re-establishment of Throne and Sceptre *elsewhere*; doing this, WITHOUT FOREGOING the Blessing to David, or the Promise to Judah of a Sceptre, of a Throne,² to a Line,³ "until HE come Whose right it is." The promise is explicit: "And I will give it HIM!" The Punishment having been executed, the Restoration had to be provided for. Give HIM what? The WHOLE Thing entirely renovated. By whom? By the Goodly Cedar of Ezek. xvii. 24. When? "When?" At the Time appointed. Acts i. 7.

A Prophet would, if he found suitable dispositions in the king of the Country, and favourable opportunity, have had a right to pronounce the prophecy recorded, *circumstanced as the Prophet Jeremiah would have been, i. e., accompanied*—as we are sure (*wherever he was*) that he would be, in the acting-out of the necessities of his Office, viz.—by the Seed-Royal of Judah, "the King's daughters." Moreover, the Prophet knew, though the author did not know in 1860, nor earlier than 1878, that the Heremonn-Elect of Tara (B.C. 380) was a Prince of Dan.

The requisite good dispositions, it is clear, whoever did bring the Stone, *did* find; of which we can well judge from the acclaim with which it was received. The Prophet would, consequently, have been as entirely justified in promising Perpetuity of Sceptre to the King of Ireland, crowned upon *that* Stone of Witness, AND *having* THAT "*King's daughter*" for his Queen, as was Nathan the Prophet, in assuring King David of the same 450 years before, if—if *what?*—if the King would accept and would bind himself to observe Three Conditions:—First, that he should renounce Baalism, and accept and recognize the God of the Hebrews and His

¹ This was printed a year before the mistranslation of Isaiah xxiv. 14, 15, was discovered: a discovery that proves that Westward was *intended* to be the direction in which the Prophet was to move to plant his Remnant.

² 2 Sam. vii. 13, 15.

³ 2 Sam. vii. 14.

Law;—Second, that he should provide, at once, for its perpetual position and maintenance, by establishing a College of Ollams, i. e. “a School of the Prophets;”—Third, that he should marry the Princess of the Eastern Monarch, by whom the Prophet was accompanied. Jer. i. 10; Ezek. xvii. 23.

If the King would promise and bind himself solemnly to perform these things, the Prophet, for his part, would be in a condition to bless the Nuptials, and promise, “in The Name of The LORD,” PERPETUITY to the Throne of the Race springing from the Alliance; according as Nathan had promised the same to David aforetime, under like conditions: that is to say, till HE should come to WHOM, as declared in the Act of Deposition done upon King Zedekiah by the Prophet, Ezek. xxi. 97,—to WHOM all earthly crowns will have to surrender.

What, sensible Pagan King, already at feud with the philosophical “Bel-and-the-Dragon” handicraftsmen,—which happened to be the case,—would not have leapt at the proposal? Emancipated from the tyranny of the stone-groaning sham-miracle workers;—the Law of Baal displaced by the Law of the Two Tables;—the College of Ollams at once instituted;—and for a Queen, the woman of exquisite grace and beauty—

“Tephi: the most beautiful that traversed the plain,” (*Celtic Poem*)—rich withal, beyond estimate, in the Endowment of Perpetuity of Sceptre!—I say, What sensible man would not have gladly leaped at such an offer?

Whether or not these things were said, they were *done*.

That he *did* accept “The Conditions” is clear.

“The gentle Heremonn here maintained
His lady, safe in an impregnable fortress;
She received from him all favours she desired,
And all his *promises* to her he *fulfilled*.”

“Bregia of Tea was a delightful abode:
On record, as a place of great renown,
Containing the grave—“THE GREAT MERGECH”—
A sepulchre which has not been violated.”—*Celtic Poem*.

That the Nuptials were duly celebrated, the here-recited poem, translated out of Celtic, and now 800 years old, fully establishes. Also, that the King most faithfully maintained all that he promised, was affectionately acknowledged on the premature death-bed of this most charming creature, whose like, it appears, never was before seen!

“TEPHI was her name! She excelled all virgins!
Wretched for him who had to entomb her!
Sixty feet of correct admeasurement
Were marked as a sepulchre to enshrine her.

“It is asserted, that all mankind may know,
That a mound was raised over Tephi as recorded.
And she lies beneath this unequalled tomb,
Formed there for this mighty queen.”—*Ibid.*

The place became Tara; *Toura* (טורה), being “the Law of the Two Tables;” and the Mur-ollamain was the College of Ollams, or School of the Prophets. All these appeared at Tara at the same time, and have left their mark and example to this day.

DAVID'S LINE AND JUDAH'S SCEPTRE WERE RE-ESTABLISHED.

The Oneness of Jacob's Pillow with the Lia-Fail, as being one and the same Stone, was, apparently, a Reality not to be openly declared to the Nations at that time. Called Lia-Fail, it was presented to them simply, as a Stone of Import.

Of this Fact, the Legend of the Stone, however long after poetically composed, assures us.

It was a sign, or pledge, to the performance of a valuable promise to the rightful holders of the Stone: a boon, when realized, equivalent to the blessing (elsewhere declared) to the Sceptre of Judah; then later re-stated, by the Prophet Jeremiah, to *Judah's Sceptre*; inasmuch as, the Illustrious Woman brought to them by him, was a Scion of that “Noble Race” to which the Legend so expressly points, viz., the “Wanderers,” who brought the Stone with its due accompaniments, to Ireland (p. 52). For, to that Race, not the *Scythians*, but on those who brought the Stone, was the boon conferred; i. e. to the Lineal Descendants of that One Woman. *That*, for which it was then used by them, for *that* purpose, it was to be continuously used. The Stone Lia-Fail was to be, *continuously*, a Throne. The Promise to Judah aforetime, was that of an Abiding Sceptre. The things are identical if applied to the same Race. The words, though not the same, are one in meaning. The Legend shows rather, a superstitious view of a well-founded reality than a mischievous invention of designing hierophants, put forth with an intention to deceive: perhaps, practically, to antagonize some audacious pretension of the Pagan Stone, called Stan-Clidden; which Lia-Fail was made to supersede; that Stone which the Baalites pretended,

groaned approval of the supposed rightful King, when, on it, seated to be crowned. The Legend speaks of a Continuous Throne. Jacob's Pillow, under the appellation of Lia-Phail, was made a Pillar of Witness to a promise of Abiding Power.

However this may be considered, whether sufficient or not, to account for the Celtic Community having been intentionally kept in ignorance of the Oneness of the Lia-Phail of "the Scuite of Noble Race"—the Wanderers of the Legend—with Jacob's Pillow, it does not touch upon the cause of *why* the Lia-Phail, which Fergus took to Scotland, became known to the Scottish, and to the English, centuries later, as Jacob's Pillow. *My* belief in this Oneness,—deduced from premisses that I consider sufficient to satisfy my own mind,—may not command very much respect. But it may be conceded, that, if a Priest, in the nineteenth century, sees sufficient in the use of the *Hebrew* word, Phail, in this case, פַּיִל, to influence him to arrive at that conclusion, (which will be explained hereafter) quite unaware, in 1860, that the Mitred Abbot at that ancient seat of learning, Iona,—of whom, and of Iona, and of his connexion with the Stone, or of the Stone with the Abbey, I had then never heard,—might have touched the same conclusion—if he did so—on the same grounds, (then) that concurrence of opinion, may tend to give weight to what I have stated as *my* belief. While, if that Ecclesiastic of Renown, found other grounds for arriving at the same conclusion, the case will be strengthened; and the subjoined comments from a deceased friend, on Dean Stanley's assumption of the most probable explanation concerning the subject, which identifies the Lia-Fail with the Stony Pillow on which Columba rested, and on which his dying head was laid by loving hands, Anno Domini 597—will be read with interest; and, it may be hoped, with instruction.

A reason why the full knowledge of the early account of the Stone was hidden, *may* have been in order to prevent the ungodly, in the consciousness of their being in possession of "God's House," from crying out and boasting—as the lost Jews did at the last destruction of Jerusalem, when filling their cup of iniquity to overflowing,—“The Temple of the Lord, the Temple of the Lord are we!” and thus, while scandalising the Faith and insulting the Most High with their audacious profligacy of utterance: as even too many in this age do, and are

ready to do, exceeding therein the evil deeds of their forerunners. However that may be, or have been, the first intimation that we hear of it, where Lia-Fail is seen and acknowledged as Jacob's Pillar of Witness in the Christian Family, is, in the act of Bishop Columba, alluded to above.

In the year 1865, in his "Memorials of Westminster Abbey," it was given to the Dean, to declare of this "Precious Relic," as he says King Edward the First deemed it, that "It is the one primeval monument which binds together the whole Empire."

"The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations."

"It is, *thus*, embedded in the heart of the English Monarchy an element of poetic, patriarchal, heathen times; which, like Araunah's rocky threshing-floor in the midst of the Temple of Solomon, carries back our thoughts to Races and Customs now almost extinct; a Link, which unites the Throne of England with the traditions of Tara and Iona" [and, surely no less, of Jerusalem and Beth-el], "and connects the charm of our complex civilization with the forces of Mother Earth, the stocks and stones of savage nature."

Dean Stanley, having previously given the information, (in the words of the learned Professor of Geology, who, analysing the Stone at the desire of the Dean, said,) "To my eyes it appears as if it had been originally prepared for building purposes, but had never been used,"—as if he had said, "Prepared for, and rejected by, the builders,"—closes his notice of "this *Link*" between Tara and the Throne Seat in Westminster Abbey, by his final conclusion as to its claim to consideration: "Of all explanations concerning it, the most probable is, that which identifies it with the Stony Pillow on which Columba rested, and on which his dying head was laid, in his Abbey of Iona."

As these words were going through the press, 8 years since, the following communication on the subject in hand reached me from a most able scholar and mature divine. It is so pertinent to the occasion, and so proves what a reverent consideration the subject may command from those who desire to make all things conduce to the Glory of God through the Edification of Man, that I am glad to enrich these pages by printing it here:—

“No doubt there is most invaluable testimony to the Sacredness of The Stone, in the fact, so eloquently alluded to by the Dean of Westminster, of Columba having laid his dying head upon it. Still, there is an almost hopeless difficulty in making this fact the Historical Beginning, or *First Cause*, of that Sacredness, and of our National Veneration of it.

“For, if Columba laid his head, casually only, upon any promiscuous stone, one without any Prestige of Divine Sovereignty attached to it ‘why,’ we may ask, ‘should this one act have stamped, once and for ever, this merely common Stone, with so Divine and Indelible a Seal of Royalty, as that it should be ‘ominous of a kingdom’? Why, for *this* cause only, should a wayside Stone become essentially the Throne upon which, in so great a Nation as this, our Kings and Queens Regnant have been for centuries Crowned, and Anointed of God to reign as His Vice-Gerents?’

“Such a notion as this would savour of the exuberant fancy of a Novelist, rather than of a sound induction of the Historian.

“But, once believe that the Stone—the Dream-Miracle witness of Gen. xxviii. 22—was already known to be indued with Divine Sovereignty, and that the dying Saint felt that upon this Sacred Pillow—this Consecrated Pillow—‘the temples of his head were taking their rest’ in the very lap of Divinely-ordained Mission, then, you can well conceive (with the Dean of Westminster), how this last act of Columba contributes to that Halo of Veneration which still surrounds the Sacred Stone, as it rests enshrined in our National Throne, under the hallowed custody of the National Cathedral, where ‘it continues to be, to this day, probably, the chief object of attraction to the innumerable visitors of the Abbey’ (*Memorials*, p. 63).

“There seem, indeed, to be only three courses to be taken, in order to account for the present existence of the Stone, and for our Nation’s veneration for it:—

“*Firstly*, With the superficial scoffer, to treat the whole story of Columba as an empty fable, and our national veneration of the Stone, as a delusion or reverence for a myth; or

“*Secondly*, To account, by some probable and reasonable hypothesis, why, and how the act of Columba should, of itself, have first inspired the Stone with such attributes of sanctity, and implanted it, as an object of veneration, in the heart and affections, of people so matter-of-fact as ourselves;—or

“*Thirdly*, To trace, with a scholarly love of truth, the antecedent history, if any, of the Stone; and learn the reason of Columba’s veneration for it, at the moment of his death.

“Such an investigation as this might help us to account for the dying Bishop’s act of piety; and to see how this, *his* act, confirmed the veneration in which the Stone was held at the time, and has been held by generations ever since.

“Now, each sober-minded reader must judge for himself of the relative reasonableness of these three courses.

“As for myself, I cannot but consider the last of these modes of treating the subject, as most reasonable and safe. For, as to

“*The First*,—I think it would be difficult, if not absolutely absurd, for any—the most daring scorner—to visit the Abbey, and indulge in supercilious ridicule on the subject; the Stone itself would confront him. There it rests, in its unadorned and hallowed existence, invested immemorially with an unerring historical sanctity! The very sight of it should silence the boldest scoff.

“As to *The Second*, The opinion that Columba *originally* consecrated the Stone, taken promiscuously from the wayside, by resting his dying head upon it; this, I confess, it is most difficult to adopt. For, although with such eloquence advanced by the Very Reverend the Dean, it exalts Columba to the dignity of the Patriarch of old, and makes the Stone, on which his head reposed in death, more venerable, if possible, than the Pillow on which Jacob enjoyed visions and revelations from Heaven.

“I must repeat, then, that the *Third* course appears to me to be the most reasonable, satisfactory, and safe; even to investigate the history of this Stone as far back as we can,—even if through Centuries before Columba,—drawing our inferences from circumstantial evidence, as strictly as we can, by a legitimate induction.

“No doubt, the inquiry must be very complex and inexhaustible, and requires unwearied diligence and self-denial in carrying it out. Still, there, in our National Abbey, rests this ‘wondrous’ Stone, in mystery incomprehensible: a mystery to be approached only in a spirit of patience and faith!”¹

Thus, my Reverend Brother! It would indeed be a sad, even

¹ Rev. Fred. Smith, M.A., Fell. S. Pet. Coll., Camb., 21 years Prof. of Mathematics at Hailybury.

an idolatrous mistake, to suppose that it had its origination, as a Consecrated Pillar of Witness, in the isolated recognition, of any, however exalted, mere devotee. To this it seems proper to add, that the act of the Bishop—unless it was excited by antecedently-established pious associations connected with the Stone, as God's House, consecrated by the act of the Patriarch—would have made him guilty of an act of inexcusable superstition, in laying his head, in death, on a Stone for no reason but to give him pain in the flesh. Eph. v. 29. 1 Cor. vi. 19.

It was his *consciousness* that it was "the consecrated Stone," of Gen. xxviii. 22, that lifts his act out of the category of silly superstitions into the reasonable desire to enjoy, by anticipation, the glories of heaven about to meet his mental sight from the same "Gate of Heaven," from which the Patriarch had his exalted vision, and which induced his piety, so, to seek solace, as the result of his act.

At any rate we find concerning this "primeval stone," of which the Very Rev. Official Custos and Recorder has written so solemnly, and which he assures us is something which *ought* to engage our attention;¹ that,

1. It is a Primeval Monument. 2. A Patriarchal Element. 3. It has an Apparatus to facilitate its Transport, 4. in its Wilderness Migrations. 5. Which have embedded it in the heart of English Life. 6. Made it *vital* to the Monarchy. 7. It was at Scone, in Scotland (at Dunstaffnage also), and Iona. 8. It was at Tara, in Ireland. 9. It must have crossed The Great Waters; for, 10. It comes from Judea, and was therefore at Jerusalem established at, and on, the Thrashing Floor of Araunah; and, 11. As being with the Patriarch, who gave it its Patriarchal Phase, it was at Bethel; and, 12. To sum up all, to us it is *that* which "binds together the whole empire."

What! the *whole* Empire? Yes, the *whole Empire!* The Empire of the fifty Governments of Israel, where as many Vice-Kings, wielding the Sceptre of Queen Victoria all round the Globe, are Princes in all these Lands (Ps. xlv.); the Souls in which, the Offspring of this Mother of Nations, are ruled over by virtue, and in the presence, actual and real, of this very Stone. So is this Stone Jacob's Pillar of Witness. And the cause of all this—that Dean Stanley has above set forth—lies in

¹ Vide Professor Ramsay's *Report to the Dean of Westminster*, quoted p. 53.

the announcement of this fact (Gen. xxviii. 15), as we shall see.

It is the Stone Pillow on which the Patriarch Jacob slept at Luz, in the land of Canaan, on the memorable night when, sad and weary, after a long-day's travel, he presented himself at the Gates, too late to be admitted within the City (Gen. xxviii. 11). . . . Seeking about for something whereon to lay his head, he cast his eyes on a Building Stone of slightly tapering form, there lying outside the walls as refuse! Sleeping on it, he had that Vision which induced him at early dawn to set it up on end, and as a Pillar of Witness to his belief in what had been revealed to him, and his acknowledgment of gratitude due for the same, to CONSECRATE it, by the outpouring of oil, the Viaticum of his journey, upon it. Such in those primeval times the manner was. And he called it, and later, God Himself so called it, and ratified the act of the Patriarch towards this inanimate thing, by calling it, what Jacob had then and there named it, and determined it should be, *viz.*, God's HOUSE. Gen. xxviii. 22; xxxi. 13; xxxv. 7.

And what it was then it is now. We think that Westminster Abbey is God's house. And so it is! It is very grand, very beautiful, and is, withal, rich beyond all other buildings and things in the Empire, for its many ancient stirring and pious associations.

But all its magnificence within and without, material and mental, is but the Setting of the Jewel there enshrined. The Koh-i-nohr in the Monarch's Crown, the Grandest diamond in the World, and, if worth all the others in all the World beside, put together, is only dross compared to the ragged-old-battered-journey-worn Stone, which is the Throne Seat and the Foundation of the Throne of these *Realms*; for that Stone is PLEDGE of Ephraim's promised dominion, and of his restoration to it, (*"the land whereon thou sleepest"*), what time "He shall come Whose 'right' (Ezek. xxi. 27), "is," the Sceptre of Judah; here maintained in abeyance and sanctuary [Ezek. xi. 16] for Him, *until* it be delivered Him. Of these things, *that* Stone is the Index to Mankind, and the Assurance to Us. And more than this!

It is the ratification of the truth of that conception of

the mind of the Patriarch, that the PROMISE *was so made, and so ratified.* And it is to us the proof, after an interval of 3600 years, that he was the Recorder of Realities—if a Dream; and, a Worshipper of a GOD, WHO, when He spoke and *promised,* was able to bring-to-pass.

And it is, in itself, the providential standing-confusion of all such foolish people, as boast that *they* “believe neither in Providence nor Prophecy;” that is, “who say in their hearts,” out of the abundance of which the mouth speaketh, “There is no God.”¹ For that is the meaning of that epigrammatic utterance—however disguised in a cloud of words, or commended to acceptance by those who are liveried in Fine Linen or Lawn, as Stewards of the *Mysteries* of God.

“Why then, it’s the answer to the *Essays and Reviews,*” said a very intelligent lady, when she heard of the Stone and its Mission. “You never said anything more true in your life, Young Lady!” was the answer, “That *is,* just what it is.”

“Blind unbelief is sure to err,
And scan His work in vain,
God is His own Interpreter,
And He will make it plain!”—*Cowper.*

In the year of grace, 1770, Dr. Warner, in his “History of Ireland,” vol. i., p. 164, wrote thus, concerning this remarkable Instrument of State, on which this long succession of Kings have received the Crown on their Inauguration.

“It is still preserved there” (Westminster Abbey), “to this day; but, by the name of ‘Jacob’s Stone:’ from a notion, among the vulgar, that it is a part of the Patriarch’s Pillar. It must be owned that the Coronation of the Kings of England, over this Stone, seems to confirm its Title of ‘The Stone of Destiny;’ but, it reflects no great honour on the learning or understanding of the Nation, to retain a remnant of such

¹ “Neither Providence nor Prophecy.” Zeph. i. 2. Those who think to compliment the Godhead, by announcing that they are not Atheists but Deists, and hold this doctrine, are more insulting to God than the being who denies His existence. “It was the Sadducean Jews who had adopted the Epicurean maxim that ‘God will not do good neither will He do evil:’ that is, that He does not interfere with the affairs of the world, but leaves everything to chance, and that the Sacred Volume itself is” [thus] “little better than a gross imposture.”—*Faber’s Dissertations*, vol. ii. p. 261.

ridiculous Pagan superstition, in so important and solemn an act."

But, what if "The Vulgar" be right? and what if the learned author be one of those many, who, because they choose to take things for granted in the contrary sense,—making themselves infallible,—are pleased to utter what *they* call "common-sense;" and, for want of due information, speaking unadvisedly with their lips, do damage to the cause of Truth and Sobriety?

They can't see! What then? "If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine Eyes, saith the Lord?" (Zech. viii. 6).

Unconscious that these sentiments of Dr. Warner had been uttered, I did feel, and had so expressed myself, *viz.*, that it *was* "not creditable to ourselves as a Nation, not to be able to give to ourselves, or others, some rational and credible account of *why* these Public Acts were done by this Stone;" and that it would be "no less pious than reasonable to search out what there is connected with this monument of so-remote antiquity, that might throw light on its history, and such, its very curious position, amongst ourselves." But, then, I set myself to discover what could be found to justify this practice. (Page 13, 1861.) And enough, I hope, has turned-up to justify the conduct of our forefathers, impugned by Warner and others, before and since his time. *Ut supra*, p. 8.

Had the able Historian exercised his brain with patience, he might have had the honour, which has devolved on one much less worthy the occasion than himself, of establishing the Authenticity of this Consecrated Jewel, and the Credit of our Ancestors in having continued the use of it; commenced, with such excellent reason as now is indisputably proved, by the Queen's Forefather, that Ulster Prince, the Heremonn of the day, some 580 years B.C. Let us now cut away from under our Sovereign, *this* support of her Throne, yea, *this* Very Stone, and see on what foundation *Her* Majesty's sway has to rest!

"When a Land rejects her Legends,
Sees but falsehoods in the past,
And its People view their Sires
In the light of fools or liars,

'Tis a sign of its decline,
 And its splendours cannot last.
 Branches that but blight their roots,
 Yield no sap for lasting fruits."—R. C. G. ob.¹

At any rate, faithful or foolish, the Instinct of the *Nation*, has, all through these hundred generations of living men, made it *felt*, that Jacob's Stone (so esteemed), having been brought into the Country, was a thing worth dying-for in battle, before they would let it go! For, when "the flagitious Queen Mother of Edward III. and her paramour Mortimer," surrendered the Regalia of Scotland, according to the Treaty of Northampton, in 1328, the Londoners allowed the Diamonds, Emeralds, Pearls, and Rubies, and all the bravery of the Coronation Gear, with no end of "inestimable relics," to depart without a murmur. But the "Ragged Old Stone"—Oh! no,—*that* they would have died for! And, in earnest thereof, showing fight, the ermined traitors quailed before those sturdy forefathers of our gallant Buffs, Old and Young, the 3rd and 31st Regiments of Foot. They felt compelled not to dare the point. *Lapidem tamen de Scone, in quo solent reges Scotiæ apud Scone in creatione sua collocari, Londinenses noluerunt a se demittere quouomodo.* "Nevertheless, the Stone of Scone, on which it was the custom for the Kings of Scotland to be set at their creation, the *Londoners* would on *no account suffer* to be sent away."—*Chronicles of Lannercost.* Edit. 1839, p. 361.

Hereby, gladly also vindicating our ancestors from the slur cast upon them by the unreflecting, to show my fellow-citizens, and to *prove* to them, that this Stone, veritably, *is*, what the tradition concerning it alleges, is the reason that this is written; and to also show the faithful to God and their Country, that, though the intrinsic value of it is not worth sixpence of the lawful coin of the Realm, it is worth living for and DYING FOR if need be, as OUR PEOPLE thought before us. The proof of which, when established, will open considerations, and involve the adoption of measures of the gravest import to us all. Of such momentous consequence is the subject.

What might be the result on the public mind and conduct, if a universal conviction were to obtain, that Jeremiah, the

¹ Capt. 43rd Regiment. Killed in action, Taranga Pah, New Zealand. *Ætatis 27.*

Prophet, *did* certainly bring to this Country, through Ireland, this Stone, accompanied with a Princess of the Line of David? And, also, that he left such a *visible* record of that event as would *shew*, in time future, on the discovery of this Sign, that the time was come for the universal *acknowledgment* of the fact, as precursor—forerunner-like to the Manifestation of “the Great Consummation,” to which the Speaker’s Commentary—Israel’s *voice*, just published to the World—points? a Sign, so clear, so readable, so unmistakable to *Jew* here and Gentile everywhere, as to be visibly seen *and unmistakably read* of all men. For, *so it is*.

CHAPTER VII.

1860.

V. THE MATERIAL FACT—JACOB'S STONE.

"I work a work in your days, which ye shall in no wise believe, though a man declare it unto you."—Acts, xiii. 41.

HERE, then, to enable us to satisfy ourselves that the Material Fact of which mention has been made, may be indeed Jacob's Stone, known as his Pillar by the Jews,—to sum up the Premises, concerning both Man and Stone,—we have shown that,—

1. Here is a Man, a Prophet of the Lord, who had a great duty to perform :—

2. Here is a Stone, in Jerusalem, which it is the duty of *that* Man to take care of, and to care for :—

3. At the time when a Stone, (which has come to be called Jacob's Stone,) appears in another Country, the above-mentioned Prophet is free to do what, and go where, he will : so that there was no political or social hindrance to his having taken it from Judea :—

4. That Stone, with a Hebrew Name and Signification, was set-up in a Foreign Country, under the cognizance of, or by, a great Official, the Chief Justiciary of the Land, whose Title is signalized by a Hebrew name, and that, a Phrase of the highest spiritual import in Hebrew Divinity :—

5. That, in the Country, in which a Stone is later found, with a Hebrew name, much accounted-of, and which is, later, declared to be the above-named Stone—the certainty of which is established by its having an (*unsuspected*) Hebrew etymology—such a Prophecy and Legend is attached to its history, as none but Jeremiah could have justly pronounced : a blessing, which it would have been, under the circumstances, his duty to have pronounced, as connected with such a stone as this Stone is declared to be, had he had it there.

6. The Title of the Official by whom the Stone was set up,

is the equivalent of the Future Title of the LORD OUR RIGHTEOUSNESS at the Time that the Stone is to resume its place in the East; and, of which Time and its concurrent Facts, the Church of England, in the most pointed and express manner, renews our special recognition at the most solemn season of expectation every year;¹ so, identifying the Fact of Restoration OF ISRAEL AND JUDAH to their own LAND with her own existence:—

7. And lastly, It is the common assertion of the People who have possession of the Stone, that it is, Jacob's Pillow.

Hence we conclude, from the foregoing Premises,—

1. That, if Jeremiah brought any Stone from the East, Jacob's Pillow is what he would have brought:—

2. That, other traditions existing, altogether independently of any connexion with this subject, affirming that Jeremiah was in Ireland,² as we have seen he *must* have been there, and was in a position to bring the Stone, he *did* bring it:—

3. That, the concurrence of the time of the disappearing of the Stone known as Jacob's Pillow, from Judea, with the appearance of the Stone supposed to be Jacob's Pillow in Ireland, affords, in connexion with the foregoing considerations, a strong circumstantial proof that the two thus-named Stones are one and the same:—

4. That, as the consciousness on the part of the Prophet of what the Stone was, coupled with his sense of the duty he had to perform, justified him in asserting of the Stone in the terms of the Legend, as regarding the perpetuity of the Sceptre, he certainly did so:—and finally,

5. That the necessity of otherwise accounting for the Legend and the Hebrew Stone, and the Hebrew Justiciary in Ireland [to say nothing of other considerations, which will appear hereafter], in any reasonable way, amounts to a moral proof,

¹ See Rubric for 25th Sunday after Trinity, and read *the Epistle* for that Day; which Epistle, contrary to the general use of the Church, is taken from the Old Testament instead of the New Testament: the inference to be drawn from which is, that there was no selection to be made from the New Testament sufficiently pointed to call the attention of the Church to the important subject-matter of the Epistle for that day: that day being *Pre-Advent Sunday*.

² Since this Edition was set-up, the *Name* of Jeremiah has been found, unexpectedly, amongst the Names of the Kings of Ireland; as well in the Text and Notes of Professor Kelly's "Cambrensis Eversus," as in the pages of Keating, under these three forms, namely, Arem, Airiomh, and Aireamh.

—no physical hindrance opposing the possibility of the things surmised,—that these conjectures so nearly touch the realities of the case, that the main conclusion arrived at, may be considered to be the proper one, and the actual truth; which is, that the common report concerning the Stone is true. That is to say, That the Stone, which is the Throne-Seat of the Monarchs of England, *is* Jacob's Pillow; i. e. that Stone, on which The PRINCE of ISRAEL slept when he dreamed that dream,¹ which was the VISION and PROPHECY, and renewed assurance to the Grandson, of the future greatness on Earth of the House of his Fore-Father Abraham.

If all this be so, then, indeed, of the future greatness and perpetuity of that House, the Throne and State of England is, by the interposition and providential existence of this Material Fact, the present proof and earnest of the *yet* future: and, the Queen thereof, who is enthroned on the one, to rule over the other, as the Vicar of Jesus Christ² according to God's Law,³ must be the Representative and Ordinance Head, 1. to her own people, . . . 2. to the "dispersed of Judah," . . . and 3. "to the nations" at large, . . . of the Jeremiah-Remnant of the House of Judah. Hence, consequently, this great *Material Fact*, i. e. The Existence of Jacob's Pillow as the Throne-Seat of England, stands indisputably a proof, that the Providence of God

¹ Gen. xxviii. 11—22. Quoted p. 42. It was unknown to the writer when this Book was printed and until long after, that the Hebrew word translated "this" in the Au. Ver. Gen. xxviii. 22, may be read "Dream miracle." So the text would run, "And the Dream-Miracle Stone which I have set for a Pillar, &c."

² 17 Chap. Code of Edward the Confessor: "Rex, quasi Vicarius Summi Regis, ad hoc constituitur; ut Regnum, Terram, et Populum Domini, et super omnia, Sanctam Ecclesiam Ejus, veneretur et regat, et ab injuriis defendat."

³ It is much to be remembered, that while S. Sylvester, Bishop of Rome, received and accepted the title of Vicar and the Pall, the badge of Temporal Subjection, from the Emperor Constantine,—the Bishop thereby acknowledging him, the Emperor, as God's Vicar,—S. Eleutherius, Bishop of Rome, some 150 years earlier (171 to 185), had already informed Lucius the Great, King of Britain, on his conversion to Christianity, that *he*, Lucius, as *King*, was God's VICAR in his kingdom: on which expression of Eleutherius, and the doctrine it conveyed, the here-quoted law of Edward the Confessor was *avowedly* framed.

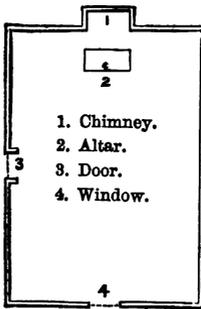
"Eleutherius, then Bishop of Rome, sent the king, Lucius, as a gift, both the Old and New Testaments, and this letter: 'You have received, in the kingdom of Britain, by God's mercy, both the Law and Faith of Christ; you have both the Old and New Testament. Out of the same, through God's grace, by the advice of your realm, make a Law; and by the same, through God's sufferance, rule your kingdom in Britain; for in that kingdom you are God's VICAR.'"
—Apud Holinshed, vol. i. pp. 511, 512.

is manifestly at work, with reverence be it said, to identify the Fortunes of Britain with the Destiny promised to the House of Judah: . . . of Judah, Ordinance Head,¹ by Divine appointment, the House, the many-tribed House, of Israel. Ezek. xxxvii. 19.

¹ Gen. xlix. 8. 1 Chron. v. 2, "Of him came the Chief Ruler."

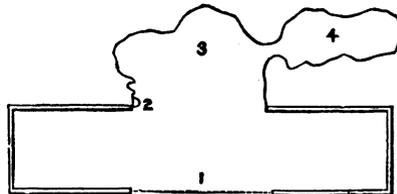
N.B.—Some people have tried to be facetious in comparing the transport of a Stone from Judea to Ireland, with that of the House of the Annunciation from Nazareth to Loretto. There is as much resemblance between the two cases as there is between 'the possible' and 'the impossible.' A Stone, somewhat of the shape of a not-very-large writing-desk, is not a very untransportable thing in a ship, or by land. The theory concerning the House of Loretto is, that it was its own ship; and which, according to Dr. Stanley's² obliging comparison of the foundation on which it stood with its present form, must have taken advantage of freedom from contact with the earth, to have given itself more seemly proportions than the long narrow original edifice presented. This resemblance, indeed, between them, there is:—"Pillars of Witness," they both are:—the one, of the Truth of God; the other of —. (*Consult 2 Thess. ii. 9.*)

² "Sinai and Palestine," by A. P. Stanley, D.D., Reg. Prof. Eccles. Hist. Oxon, and Canon of Christ Church. See Comparative Ground Plans, p. 432.



HOUSE AT LORETTO.

1. Alleged Site of the House.
2. Pillar of the Angel.
3. Grotto of the Annunciation.
4. Grotto of the Neighbours.



SITE OF THE HOUSE AT NAZARETH.

CHAPTER VIII.

1860.

VI. TARA.

“Tara had various names in ancient times.”—*Annals of the Four Masters*, p. 293 (note).

“THE Hill of Tara is large, verdant, level at the top, and extremely beautiful; and, though not very high, commands extensive and most magnificent prospects over the great and fertile plains of Meath” (p. 296). “It was for many ages the seat of the Irish monarchy, the chief royal residence being at Teamhair, or Tara, hence called Teamhair-na-Riogh, or Tara of the Kings, being the chief seat of the Ard-Righ: ¹ that is, the high king or monarch who presided over the five provincial kings and kingdoms of Meath, Ulster, Connaught, Leinster, and Munster, forming the Irish Pentarchy” (p. 292, note).

“Tara became deserted as a Royal residence in the sixth century, owing to a quarrel between the King Dermot and St. Ruadham, Abbot of Lothra.” The latter, having cursed the former and the residence, for his sake, from the death of Dermot, A.D. 565, no other king resided at Tara. *The Stone of Destiny had already been removed to Scotland.* What were the convulsions which led to the ruin of Tara, are little known; but somewhat of their character may be guessed at from the fact, that “in one of the earthen ramparts there were discovered, in the year 1810, two of the ornaments called *Torques*; a sort of golden collar of spiral or twisted workmanship, and of a circular form, open at one side, worn on the necks of ancient kings and chiefs; and similar to those which were worn by the ancient kings and chiefs of Gaul, and were called *torc* in the Celtic language. One of the torques discovered at Tara is 5 ft. 7 in. in length, and something more than 27 ounces in weight, and all formed of the purest gold; the other

¹ Ard-Righ—Arch-King.

torque is beyond 12 ounces in weight, and they form some of the most interesting remains of ancient Irish art ” (p. 293, note).

As it is somewhat the custom to imagine that the supposed extensiveness of the settlement at Tara, and almost its very existence, is a fable,—even Moore’s mention of it is of the most meagre character,—the above fact is here recorded to satisfy the reader of the contrary. Phantoms and fictions are not usually dressed up in robes of solid metal. Tara was a very large settlement, as sufficient remains even now attest. And though ridiculous stories are told of its vastness and riches and goblets-of-gold, that *all* is not fable is proveable by what remains above ground, as well as what has been found under it; and, not less, by the various names under which it has established its reality in history. It is with the last of these, and with the fact of this change of its name, that we have to do.

We learn then that it was called successively Hazel-Wood ;¹ Liath Druim, or the Hill of Liath ; Drum Cain ; and, subsequently, Cathair Crofinn, or the Fortress of Crofinn, from one of the Danaan queens ; and on the coming of a certain princess from over the sea, it acquired the name of Teamair ; a word which people will insist upon being the same as Tara. As thus, —“ Tamhar, a tower, the great tower of Tamhra, now Tara, is much celebrated in Irish history.”² In a book called the ‘Chronicles of Eri,’ the change of name is made to be the result of setting up the Lia Fail ; for, Eocaid-Ollam-Fola-Heremon-Ardri, the king, is made to say to the heralds, “ From this day forth, what if this mount be called ‘ the Hill of Tobrad ? ’ ”³ and all said ‘ Yea.’ But, that which is the chief point to be considered in all this, is, that The Nine Laws were established *at this time*, against murder, theft, false witness, perjury, and neglect of parents ; and that every one should do to others as they would wish others to do to them, &c., *by the authority of the great Ollam*, together with a house and endowment for the order of Ollams ”⁴ [and called “ muralmin ”]⁵.

But granting all this, *Why* should the name of Crofinn have been *changed* to *Tara*, at the time that the Ollam Fola set Here-

¹ Annals of the Four Masters, p. 294.

² Vallancey’s Prospectus, p. 78.

³ Of which Tara is explained, in a note, to be a corruption. Vol. ii. p. 92.

⁴ Chronicles of Eri, vol. ii. pp. 92. 100. 102. 108 (note). 112. 114-5. 140.

[⁵ Edition of 1881, מור-עלמין, Mur-ollamin.]

mon on the Lia-Fail as a Throne? The answer is apparent. Clearly because at that time also, *he* set up the "LAW OF GOD," in conformity,—even as that enemy of Hebrew Revelation, Mr. O'Connor,¹ admits,—with the requirements of the Social Law of the Two Tables, in charge of the Ollams, and, in opposition to the priesthood of Baal. For the word, which seems to have had numerous supposed derivations, all equally unsatisfactory,—as Tamra, Tahmair, Tobrad, "Tea-mur, hence was derived the name of Tara,"²—is itself the best explanation of itself, and, as to what it means. The name of Tara, adopted at that time, is, in itself, an evidence that the Law of the Two Tables, called by the Hebrews Torah³ (pronounced *taw-rah*), was there set up at that time. Jeremiah, it is to be remembered, had received a commission as "ordained prophet to the nations⁴ as well as to his own people. The setting up the Law of the Two Tables, with distinction, there, where he had had those other duties to go through of which mention has been made, is clearly what he ought to have done,⁵ and could by no means intermit. Why should he? If he set up any system of teaching,—and that, he would, certainly, do,—what could Jeremiah set up but the 'teaching of God,'? . . . that is, the Torah. If, then, Words and Names can teach anything, this name Tara seems clearly to point to this great needful fact; and also, as clearly, as to *why* an order of Ollams *should have* been founded at the same time; viz. to perpetuate The Torah, and to expound its requirements, as the basis of that law, upon which each subsequent Jodhan Moran was to rule his decisions. And the Hill and Settlement, where "the Teaching of God" was a known and well-proclaimed fact, would from that time, naturally be pre-eminently, the Hill of Torah, תורה.

Tara, they say, is the Hill of Conventions. It is, it was, the Hill where was set up, there, at that time, by the man who had the power, the means, and the authority⁴ to do it, the Great Convention made between God and His people at the giving of the Law.⁶ The same, which another great Sage and Lawgiver, but who *was* a King, Alfred of Britain, in sensible imitation of

¹ Chronicles of Eri, passim: especially pp. 499. 501, vol. ii.

² Annals of the Four Masters, p. 294.

³ The Hebrews call, the Teaching of God, תורה, Torah.

⁴ Jer. i. 5.

⁵ Deut. iv. 10.

⁶ Exod. xix. 8; xxiv. 3. 7.

that which had been done aforetime, also set up, in his time, 1000 years later, as the convention between God and Man. The First Chapter of Alfred's Code of Laws, is, The Two Tables of God's Commandments.

It is very evident, from considerations which will later be set before the reader (chap. xiv.), that this occasion was, indeed, a grand National Convention; at which, in all probability, the Triennial Meetings, and other needful Institutions, may have been determined upon.

P.S.—It is interesting to note, as connecting the ancient grandeur of Tara with present existing and recognized dignities, that the Bishops of Meath take precedence of all other Irish Bishops, and add the ducal Coronet to their Mitres; are styled 'Most Reverend,' and assume other archi-episcopal style, because the ancient Regal Settlement of Tara is within the Diocese of Meath: and it seems also, by some recent demonstrations to be dignified by the title of "Royal Meath."

POSTSCRIPT, 1880.

In the foregoing lines, printed in 1860, it was clearly stated, *by assumption*, that Jeremiah could do no less than, and, by no means intermit, his great duty of setting-up the Torah, at Tara; and that "if words and names could teach anything—and, in the opinion of the illustrious German savant, Von Humboldt, peripatetic searcher after ancient Notes and Hints Historic, *that*, they do,—this word Tara, seems to point distinctly to this great needful fact having been done by somebody: viz., the setting-up the Law at Tara: Jeremiah was assumed by me to have done it.

Wonderful, surely is it, to find, after twenty years, the authority and command to Jeremiah stated so to all:—stated almost in detail in the Book of Ezekiel, in the chapter (xxi.) which no less a Scholar and Divine than Bishop Horsley had declared to be one of "difficulties insurmountable,"—and which, together with the enigmatical chapter xvii., has been in a manner shut-out from the ken of the Church daily-readers of the Holy Scriptures. He was to plant, and build, *and* to RESTORE.

We have, from the beginning, in these pages, made it conspicuously prominent, that the Prophet Jeremiah was ap-

pointed, amongst other great duties, "to plant and to build." What? Houses and Trees? Certainly not. But *that*, that he had been painfully-instrumental in bringing to its forewarned, miserable, inevitable conclusion. (Ezek. xxi. 26.) What was the thing "overturned"? The Crown, *and*, the Diadem. The Crown was the Monarchy. The Diadem was the Spirituality—the Church—i. e. the DOCTRINE. For, the essence of the Church, ITS VITAL SPARK, is, its Doctrine. The Crown was the King's. The Diadem was the High Priest's Mitre. And the Priest's Lips must speak knowledge: *that* "Knowledge" being, the KNOWLEDGE OF DIVINE THINGS. That is, Church-Knowledge, which is, Church-Existence, ITS DOCTRINE!

Had Jeremiah to restore the Crown? Then had he *also*, to restore the Diadem.

For the restoration of the THRONE, he had married the Daughter of King Zedekiah to the Prince of Dan; the Dynast of Ullad (Ulster); and provided for its continuance by re-pronouncing the Blessing of Perpetuity to the Sceptre of Judah; as the continuous Witness attested to, by the Lia-Fail;—i. e., by the Name and Word by which he had immortalized it, by giving it a 'Name' indicative of the Great Power of God: that is, *undiminished, by translation from Hebrew, into any attempt at equivalent Celtic.* "Phail," is equal to the Unutterable Name!

But the Diadem? What Sign of that, is found? It is *there*, at *this* day, as it was, in *that*, 2400 years since. Misread now, in the words in which it was delivered; though they are spoken by the peasants on the mountains in Ireland. The Doctrine is in the **דָּוִד**, in fullest recognition; in a Language neither Celt, nor Hebrew, nor Latin, but in the Language of the Diadem; in the Language of the People of the Hebrew Episode; in the Language of Holy Scripture, *the True Reading of Holy Scripture*—according to the wholesome provision of that Sage Counsellor of this mighty Empire—the Language required to be used by the Articles of the CHURCH of ENGLAND; viz. "the Language understood of the people"—the Language of the Church ESTABLISHED by Law and Loyalty, and Common Sense, and GODLY PIETY above all! ESTO PERPETUA!! In the words of the SEVENTH, the NINTH, and the ELEVENTH Chapters of Isaiah.

He, who was there in the person of Jeremiah, spoke in the spirit of the Son of Amos! And the words to which he gave

utterance were these, **נְעָם פְּלֵא, יְרוּן מְרָאן**. For the Germ of Three Chapters of the Evangelical Prophet, well so-entitled, as in these three words, Hebrew, translated—spoken as Celtic by the peasantry, as Joden Moran, Lia-Phail, and Gin-Naomta—and, as found in the Celtic Lexicons to this day, embody the Christianity of the-then-future; to wit, the Coming of Emmanuel, the Visitation of the Holy Spirit, and The Full Presence of the Grand Power of GOD, **WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE, THE TRINITY** in Unity of the Nicene Creed.

The Prophet could establish a Throne. He could anoint a Queen; and, by the blood in her veins, could lay the Foundation of a Mighty Empire—A GOODLY CEDAR—Ezek. xvii. 23. But he could not make a Church of a Nation of Gentiles in a life. He could set forth, with the Law for Conduct, and a College for Teaching the Doctrine, recondite or otherwise, of the Church-of-the-Future,—*then in embryo*,—by setting-up and declaring in some indelible manner, the-then-understood Doctrine in anticipation of the Future, as in that declaration, prophetically announced, of the progressively out-developing Times and Seasons of the Future, the Advent in Human Form of the GIN-NAOMTA, the Offspring of GLORY.

This he did. "By what proof?" By this *Proof*. In that, The Three Chapters of Isaiah, the vii., ix., xi., the Essence of which, then declared, 600 years before the Incarnation, were, 2000 years later, in the rolling-off of the Times and Seasons, quite unconscious of this glorious antecedency of Divine Selection by the Great Prophet of the Nations, *selected* and *appointed* as the Selected Proper Lessons, to be read in the Church Service of the Anglican Community, at the time of the Reformation, 2000 years later, in 1552, once each yearly, on the Holy-Day of the Incarnation manifested, Christmas Day, Morning and Evening. And the other, as the First Lesson for Evening Service on the Great Festival of the Christian-Pentecost, Whit-Sunday, the Day of the Commemoration of, The Outpouring of THE HOLY SPIRIT.

All this is set forth in Tabular Display lower down in this Volume, under the heading of the Hebrew Episode in British History; where all that is here stated as the Enunciation of a Proposition, will there be illustrated by the Letter of Proof.

CHAPTER IX.

1860.

VII. THE LAW OF SLAVERY AND MANUMISSION.

“ Thus saith the Lord, the God of Israel ; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee ; and when he hath served thee six years, thou shalt let him go free.”—Jer. xxxiv. 13, 14.

ANOTHER footfall by which the path of the prophet Jeremiah is to be tracked in his sojourn in Ireland, is to be seen in the Law of Release of the Slave after seven years of bondage : a law in common acknowledgment in Ireland even down to the days of the supposed St. Patrick. That illustrious personage having claimed freedom from his bondage after seven years of service, according to it, from the master to whom he had been sold by the pirates who had seized him from his paternal home, on a raid into Brittany ; this master refusing, like the Jews in the time of Jeremiah, to fulfil the will of God in this wise, the saint was compelled to have recourse to gold to obtain that which the tyrant refused to accord to right and law. But so the fact comes out : viz., that the law, *more Hebraico*, as the Annalist intimates *en passant*, set up by the “ Prophet to the Nations,” if by him, had abided in full repute, for 800 years, the Law of the Land ;¹ a law which, we may well believe, the Prophet would have had it much in his mind to insist upon to his new people, in the recollection of the woe which its neglect and denial had wrought upon that *elect* nation, of whose small remnant he had been, partly on this very account,² the leader from an earthly paradise to the wild wastes of Crioich Fuiniah, “ the ends of the earth !”

¹ It is said in some of the Lives of St. Patrick, that there was a law in Ireland, according to which slaves should become free in the seventh year ; and that it was under this law he gained his liberty. The same writers add, that this was conformable to the practice of the Hebrews. (Lev. xxv. 40.) See on this point Dr. Lanigan, chap. iv. From Moore's Ireland, vol. i. p. 219, note.

² Jer. xxxiv. Exod. xxi. Lev. xxv.

CHAPTER X.

1860.

THE HEREDITARY DESCENT.

VIII. THE IRISH MYSTERY.—THE KING'S DAUGHTERS.

“ She gave a name to her fair cahir,
The woman with the prosperous royal smile.

* * * * *
It is a mystery not to be uttered.”

Mr. Petrie's Paper, p. 134.

WHETHER or not the direct succession of the Irish Royal House from the Royal House of Judah, was that to which the legend alludes as a Mystery which it was necessary, in the counsels of God, should be kept out of sight of man until the time come that it is to be known,¹ I dare not say. But if the Prophet Jeremiah were in Ireland, and set up the Stone of Jacob, with a promise that the Sceptre—the Sceptre of Judah (subaudi)—was to abide with it for ever, it could not, as has been seen, have been the Stone *alone*, that he set up with such a promise. He must, along with the Stone, have had one of the Seed of the House of Judah there present, by whom and by whose progeny alone, the promised Sceptre could be wielded;² and, as this points to the presence of “the King's Daughters” with the Prophet, it is of importance to establish that point; that being *the* point on which the whole subject, in so far as to the Connexion or Identity of the Sceptre of England with that of Judah, turns.

It will be, doubtless, readily admitted, that, if the prophet Jeremiah, on leaving Judea, had been accompanied by “the King's Daughters,” and the Heremon Eochaid had married one

¹ “Verily thou art a God that hidest thyself.”—Isa. xlv. 15.

² Jer. xxii. 26—30.

of them, there would then be no doubt, but that the present wielder of such Sceptre would be a Ruler of the Stock of Judah.

It will also be admitted, even should there be no proofs whatever existing, nor any shadow of proof, that such is the case, yet that absence-of-proof is no proof that such is not the case.

Nevertheless, it is reasonable, perhaps, to suppose, that some vestiges of such event,—one so fraught with important issues,—might have left marks visible, in a country so full of ancient reminiscences as Ireland is: albeit, perhaps in no country have the marks of an early civilization been so ruthlessly handled, . . . of mental culture, with so reckless a vandalism destroyed: destroyed, sad to relate, in the name and in honour of Christianity.

The first step towards proving that the Seed Royal of Judah was in Ireland, must certainly be to quote Jeremiah, chapters xli. 10, 16, and xliii. 5, 6; from which passages of Scripture—from their mention of the King's Daughters—we see that a *possibility* existed of the Prophet having been accompanied by such members of the Seed Royal; all that were left of the Royal House. For all the King's sons were cut off, and no male was to sit on the throne of David, *in Jerusalem*,¹ from that time forth. Yet, as Jeremiah was to rehabilitate the Royal House,² and, as that could not be done by him in his lifetime, there, in Jerusalem,³—even if it had been lawful to do so,—it was necessary that he should do that needful work elsewhere. Ezek. xvii. 22—24; and Isa. xxiv. 14, 15, have come to light since.

Why Ireland should have been chosen, it is not for any man to be expected to declare. That may appear hereafter, which *may* account for it; but no man dare say *why* this or that has been done, when there is no revelation of the mind of God on the subject.⁴ The way to Ireland was the gang-way of traffic in those days; and if it *was* remote, remoteness may have been an object with the Prophet, for reasons best known to him.⁵

¹ That is, *in Judah*. Jer. xxxii. 30.

² Jer. i. 10; xv. 11.

³ Jer. xxv. 11.

⁴ Printed in 1860.

⁵ 2 Esdras xiii. 40—46.

The Irish are, and delight to call themselves, Canaanites, and had a reputation in matters-spiritual in Heathendom, such as we can hardly realize in these times of rationalistic semi-Christianity. Then, people were more zealous in the worship of their idols than a good many Christians-so-called are now, for the honour and praise of the great and good God, Who has allowed His children to call Him, "Father." The people, who had constantly led Israel astray with idolatrous practices, were there in great force. Those who had escaped or fled from "Joshua the Robber," had transferred to Ireland, all that, for which they were driven out of the land of Canaan. The new Country of the Refugees was, naturally, well-known to those who had succeeded them in the old; from which, also, their descendants had never been entirely ejected. A communication would, therefore, ever be kept up between those of Tyre and Sidon and the newly-planted Colony in Ireland. Hence, traffic existing in the time of Jeremiah, and intercourse of which he might be disposed to take advantage,—and, as he had means at command to redeem his inheritance,¹ we may very well suppose him to have been able to carry out all such arrangements as would be needful for effecting a voyage in those days,—there is very good reason to conclude, that, while this ground was open to him to choose, and as there were no impediments existing to his choosing it, he, (in accordance with the traditions of the people of Ireland who declare, to this day, that Jeremiah was the Teacher of one of the Irish Kings,) actually did sail for, and reach, Ireland.

Having arrived in Ireland, the Prophet would naturally be an object of note and respect to the Kings of the Country. An alliance with a Royal Race, to which such promises and blessings were, by such a Prophet, declared to attach, would be a most natural thing for a king to desire. Such an arrangement the Prophet would, also, certainly promote. Is there then any proof existing of any such alliance having been made between a Princess arriving in Ireland over sea from the East, and an Irish Chief Monarch about this time ?

There *is* something that looks very much like it, which,

¹ Jer. xxxii. 10.

as has been already suggested, drops out in the Legends of the Historiographers of the Irish Monarchy.

In the year of our Lord, 513, the Irish Kings and Grandees, oppressed by a consciousness that something mysterious existed in the foundation of the ancient muniments of Tara, assembled, with great circumstance, to inquire into all that Bards and Seneachies could declare concerning the ancient foundation and the ancient times. They devoted themselves to the pious labour, with fasting and prayer, for three days continuously. Alas! such had been the destruction of records in the confusion of the times, and the struggle of the Baalithish Priests to recover the ascendancy which they had lost during the time of the Hebraizing of their chief stronghold,—this very Tara,—that nothing could be ascertained further on the matter in hand, than that it was a subject shrouded in deep mystery, and connected in some way with the existence of a woman from over the great plain—the Sea—“with a Royal Prosperous Smile:” and who—such had been the intensity of respect of their ancestors for this Illustrious Scion of Royalty, concerning whom, also, there was some “mystery, too deep to be uttered,”—was buried in a tomb sixty feet long and wide.

A Poem or Record was composed on this occasion by one Amergin,¹ Chief Bard to King Dermot, monarch of Ireland in the Sixth Century, from information communicated to him by an old sage, called Fintan. The following verses are from a literal translation of this Poem, as presented to us in the Notes of the “Annals of the Four Masters,” p. 294.

“Temor of Bregia,² whence so called?
 Relate to me, O learned Sages.
 . * * * *
 When was the place called Te-mor?³
 Was it in the time of Partholan of battles?
 Or at the first arrival of Cæsaire?

¹ Quære, Does the word Amergin mean Chief Bard in Irish? If not, either Amergin had a very long life, or the name was common among Bards.

² The kingdom of Bregia, subsequently the English Pale, was part of Leinster, parcelled off to constitute the appanage of the Heremonian-Righ or Pentarch. Hence, doubtless, the name of the Kingdom of Bregia, possibly connected with the aspirations of the Baruch of Jer. xlv. 5.

³ When was Teamair Teamair?—Mr. Petrie's Paper.

Tell me, in which of these Invasions
 Did the place obtain the name of Tea-mor ?
 O Tnan ! O generous Finnachadh !
 O Bran ! O active Cu-alladh !
 O Dubhan ! ye venerable Five,
 Whence was acquired the name of Te-mor ?”

It appears that it had been once called “Hazelwood,” and three other names in succession,

“Until the coming of the agreeable Teah,
 The wife of Heremon of noble aspect.”

Then was the name changed.

“A Rampart was raised around her house,
 For Teah,¹ the daughter of Lughaidh.²
 She was buried outside in her mound,
 And from her it was named Tea-mur.”

We accept the fact without the parentage³ of Lughaidh assigned in this distich (1861).

“The Seat of the Kings it was called,
 The princes, descendants of the Milesians :
 Five names it had ere that time,
 That is from Fordruim to Temor.
 I am Fintan the Bard ;
 The Historian of many tribes :
 In latter times I have passed my days
 At the earthen fort above Temor.”

Such was the substance of the record declared one thousand years after the facts, concerning which the inquiry was made, had occurred.

¹ Zedekiah's Daughter, in Ezek. xvii. 22. 1872.

² God's House is BETH-EL, and the Jewish Princess accompanied Jacob's Pillar, which was “God's House,” Gen. xxviii. 22, of which she was Daughter in an especial manner, i. e. a Representative Entity: the Daughter of God's House.

There were two kings Lughaidh: but not earlier than A.D. 35 and 335, who both met with remarkable deaths.

Lughaidh I.

Lughaidh II.

“Daughter of my people,”

of ZION.

of Judah. Lam. i. 15 ; ii. 2. 5.

of my dispersed. Zeph. iii. 10.

(of Belial. 1 Sam. i. 16.)

(of a strange God. Mal. ii. 11.)

“The Daughter of the king,” Ps. xlv., is said, not of David's Daughter, but of “The Church.”

Lughaidh, seems to have been made a man's name, in later Irish Times, as Bethel has been similarly used, by Puritans, amongst ourselves ; as we see now, in Sir Bethel Codrington, a Christian name, and as Sir Richard Bethel, a surname.

Log, is Celtic for “God,” and Aidh, is a House. Hence, Lughaidh is God's House.

³ The date of this event was 580 B.C.

The following is from a Poem on Tara, 500 years later, by a celebrated bard, Cu-au O'Cochlain, A.D. 1024: a considerable man, and, for a time, once, Regent of Ireland.

"It gave great happiness to the women
When Temor, the strong, was erected and named.

* * * *

Where, after her death, was Tea's monument;
Which structure perpetuated her fame.

* * * *

The gentle Heremonn here maintained
His lady, safe in an impregnable fortress;
She received from him all favours she desired,
And all his promises to her he fulfilled.

Bregia of Tea was a delightful abode:
On record, as a place of great renown,
It contains the Grave, the Great Mergech—¹
A sepulchre which has not been violated.

The daughter of Pharaoh of many champions,
Tephi,² "the-most-beautiful," that traversed the plain,
Here, formed a fortress, circular and strong,³
Which she described with her breast-pin and wand.

She gave a name to her fair fortress,
This Royal Lady of agreeable aspect,⁴
The fortress of Tephi, where met the assembly,
Where every proceeding was conducted with propriety.

It may be related without reserve
That a mound was raised over Te-phi as recorded,
And she lies beneath this unequalled Tomb,
Here formed for this mighty Queen.

* * * *

It is a mystery not to be uttered.⁵

* * * *

The length and breadth of the Tomb of Tephi⁶
Accurately measured by the sages,
Was sixty feet of exact measure,
As Prophets and Druids have related.

¹ This is the Great Mergech at Tara Hill: the name of the Tomb was then thought to be Celtic, but now, and since 1871, on the Jews' Day-of-Atonement, known to be *Hebrew*.

² Tephi, again *Hebrew*, a pet name, like "Violet," denoting the beauty and fragrance of all delicious fruits. "Apples of gold in pictures of silver" (Prov. xxv. 11; Sol. Song vii. 8). This word "Tephi" appears to be a cognomen—a surname. Tea-Tephi was the surname: like Eleanor, the Beloved; Rosamond, the Fair; &c., &c. The word does not occur in Irish *at all*. תפה, as also the word Mergech, is not Irish Celtic, as hitherto supposed, but pure *Hebrew*. מרחץ, signifying, not so much, a grave or sepulchre, as, a resting-place or depository; or, place of repose or restoration. Isaiah xxviii. 12.

³ Otherwise, "Formed a cairn, strong the circle."

⁴ Otherwise, "The woman with the prosperous royal smile."

⁵ Mr. Petrie's Paper.

⁶ See Postscript of 1880, end of Chapter.

Tephi was her name! She excelled all virgins!
 Wretched for him who had to entomb her!
 Sixty feet of correct admeasurement
 Were marked as a sepulchre to enshrine her.

It is asserted,—that all mankind may know,—
 That a mound was raised over Tephi as recorded.
 And she lies beneath this unequalled tomb,
 Formed there for this mighty queen.

The mournful death of Tephi, who had come to the North,
 Was not for a moment concealed.

* * * * *
 * * * a meeting was held to select a sepulchre
 In the South, as a Tomb for the beloved Tephi.

Temor, the impregnable, of lasting resources,¹
 Which conferred, on the women, high renown.”

Now all this, it is to be observed, was at Tara, called also Teamar; where the Stone, which came from over the sea, was set up, with the promise of blessing and perpetuation, at the time that the Jacob's Pillow disappeared from Judea. And this Woman, mysterious and royal, is declared to have caused the importance and consequence of Teamar; and to have given it a new name, as the Stone was said to have done, also, to Tara. That her name also should be Teamar, or Teamair, is not without significance, considering that Tamar, as a woman's name, occurs twice in the nomenclature of her ancestry; *i.e.* if she be allowed to have come of Judah. And our Eastern Princess may naturally have been thought to be the daughter of a Pharaoh of Egypt, since she who came almost direct from Taphnis, the royal Egyptian city, may, at that distance of time—in the records of oral traditions—in the confusion of persons, places, and things, well have been held to be a daughter of the only great Eastern potentate of whom the Bard, 1500 years later, had ever heard.

Whether or not, there was deposited, in that wonderful tomb, any sacred relic of the Law, in Two Tables, called by the Hebrews, Torah, and from which the Mount of the Covenant might have gotten its name, is more than one can say. The Buddhists have changed Torah, the same word, with the same meaning, into Tára: the sounds are almost alike. Possibly, also, the Canaanitish emigrants may have done the same. At

¹ A reference possibly to the Stone, the Race, the Standard, and the College of Ollams.

all events, the assembled sages knew nothing of the name of the place, nor of the woman, nor where she came from, but this; viz., that 1. a remarkable woman came to the North and from the East, certainly as a Pharaoh's daughter;¹ that 2. of those who came, she was "the *most* beautiful," and 3. that she became the wife of one King Heremon, "of noble aspect," the king contemporary with Ollam Fola, and who has been confounded with him,—that imaginary king with five names, Eochaid-Ollam-Fola-Heremon-Ardri; 4. that the foundations of the fortress Teamor, were, as it were, laid in her, to do her honour; and 5. that at her decease—which seems to have been thought very odd—possibly they had conceived that she was to have lived to take the Stone back, herself, to the East—she was honoured with a Temple or Mausoleum, sixty feet round; and 6. that, at the time of the inquiry, all knowledge failed "the venerable five"² to determine anything positive about her, farther than has been declared.

Withal, all the reasons assigned, as explanatory of the naming Temair after the lady in question, were so unsatisfactory to the more recent chronicler of the events, that he ventures a derivation of his own. He would have Temoria, into which word he changes Temair, or Tara, to suit his theory, to be derived from *θεωπέω*, to perceive; because Temor is conspicuously placed. All this wild conjecture, and the fusion of two names into one,³ not less than the shifting name of the chief person, proves that the real cause of the change of name was unknown to them all alike; that, in the lapse of 1000 years they had lost the record of the real name after which Tamor was called; which was, in all probability, the name of the lady herself, viz. Tamar. For, we are told expressly that,

"She gave a name to her fair cahir,
The woman with the prosperous royal smile."

Mr. Petrie's Paper.

How many of these particulars, including the name of the fortress after the lady's own name, fit the case of the "king's daughter," who might have accompanied the Prophet, the

¹ General Vallancey says that this is a false translation.

² This "Venerable Five" was, in all probability, the Five Chief Bards or Sages of the Pentarchy, the Ard-Ollam of each Kingdom, p. 28.

³ "Heremon and Ollam Fola are mingled together in hopeless confusion."—Prof. Kelly.

reader is now able to judge for himself. A handsome daughter of an Eastern monarch is found, no cause assigned,—there was “a mystery not to be uttered” connected with her,—having strayed into Ireland. What would a daughter of Pharaoh have to do, straying away from home? The daughter of Judah’s King *had*, at this time, no home in the East. She, even as those, who wailed beside the waters of Babylon, lost hers “in Jerusalem.” In *her* presence in Ireland, therefore, there was, at the time that she could have allied with the Heremon, Eochaid II. just as much sense and probability, as, in the case of a daughter of a Pharaoh of Egypt,—then, a mighty monarch,—being there, there would be neither.

Considering that the supposition set-up, viz., that one of “the king’s daughters,” who accompanied Jeremiah, had, on landing, attracted the attention and admiration of the monarch of the country and had married him, required some corroboration from the traditions of the country, the most critical will admit that, in the substance of the above-quoted lines, and the causes that led to the creation of the earlier poem, there is something that looks very much like it.

It may be, also, that this inquiry has thrown more light on the subject of that conference, so painfully carried out, than the whole position of things has ever yet received, since the time that the words Tara and Teamor were confounded.

That the true import of the foundation of Teamor should have been lost sight of in the lapse of ages, is a thing perfectly to be understood, when, records having been destroyed,—beside that the name of the illustrious lady was never uttered but with bated breath,¹—traditions were handed down *vivâ voce*, but only by the privileged and hereditary bards; of whom some were as fit for their office, probably, as those hereditary heralds to whom Moore pleasantly introduces us, who had every requisite for office but the voice for which they were wanted.² So, even as King Josiah had occasion to lament the lapses of his people to gross misconduct, from having lost all knowledge of the Law,—(and all the copies of the Law *were* lost, save the one copy that Hilkiâh the priest discovered in the Temple,³ though Religion was maintained by an endowed body of Priests,)

¹ Note 5, p. 87. ² From Herodotus, vol. i. p. 115. ³ 2 Chron. xxxiv. 15.

—we need hardly be surprised that, in however perfect a state a Prophet of God may have left things at his death, amongst a Canaanitish people, they had become in such a condition, one thousand years later, that little or nothing should be known, or could be declared with certainty on so grave and important a subject; especially when it is remembered that there was a displaced body of priests of Baal, who, superseded by the Ollams of Ollam-Fola, as Teachers, and by the Jodhan-Morans, as Judges, gnashed their teeth at the first, at the Institution of the Ollams, when established by an influence that they were as little able to resist,¹ as were the priests of Baal that of Elijah in the days of Ahab.²

But, the Prophet being dead, in the confusion arising from conflicting interests, and the successful efforts of the priests of Baal to outroot the newly-imported doctrines from Judea, every thing perishable went the way of all perishable things. The imperishable, the Stone of Jacob, and the Seed of David, remained; and, the Standard of Judah. And these, in process of time, King Fergus transferred to another Country;³ from whence they have reached in safety their present Sanctuary, ready to be revealed in due time.

¹ On this point, see Chap. xiv. p. 113. ² 1 Kings xviii. ³ Vide p. 110.

POSTSCRIPT, 1880.

ON THE WORDS MERGECH AND TARA.

THAT the real original state of things left at Tara by the Prophet, from (cir.) B.C. 580, had become “confused legend,”—perverted by the glowing fancies of enthusiastic bards,—was nationally acknowledged in the fact of the great Convention of the Five Seneachies of the Pentarchate, which took place in the sixth century, A.D., in order to ascertain *what* was true in the Mystery of Tara and its surroundings. At that time, the great Irish-Celtic historical poem was composed, beginning—

“Teamor of Bregia, whence is it—
Tell me, O ye Ollams—
Tell me, ye venerable Five,
When was Teamair, Teamair?”

In continuation of which, in a sort, the stanzas quoted, p. 87, were a part; though following 500 years later, in an ode on Tara by a celebrated bard, one Cu-an O'Cochnain, A.D. 1024; in which the reader has seen expressed such astonishment and overwhelming grief at the death of the Lady "Tephi" (a word only recently discovered to be Hebrew) "the most beautiful," as if they had expected that *she* was to have restored the before-lost monarchy, which she had been brought over the seas to resuscitate. Nevertheless, the poem has immortalized Herself, the Enquirers, and the Legend, by giving *perpetuity* to the latent truth to which the poem bears witness; viz., that the Sceptre did, does, and is to, remain with the Race, in Perpetuity, "until Hæ shall come Whose right it is." For that the Princess, the Mysterious Woman, we are therein informed, is interred in the building there under-ground, the Surveys notify and confirm.

Has, then, the Prophet, "planter-out," and "builder-up" of the Dynasty, constructed, and, withal, named with a *Hebrew* name, that Sepulchre so appropriately, that the perpetuation *in sound*, of the hitherto *non-understood* word, Mergech (also recently discovered to be a Hebrew word), has *now*, 2450 years later, certified the spot, and verified the induction already made concerning it, 20 years since? The opening-out of this may further reveal the whereabouts of certain lost Items of the Kingdom and Dynasty of Judah, mementos of God's gracious Favour and Providence: items, which, having contributed to its Vitality, as its outward and visible Sign may be found now in the Country to which they were providentially brought, for a like purpose; i. e., of establishing the Identity of the Ruling Race with the Descendants of the House of Judah of the Perpetual Sceptre; denoting them, as Heirs to the Promise made to him who slept on the Stone, which heard all the words that the Lord spake to the Patriarch in his Dream (Jos. xxiv. 27).

At the time, doubtless, the Tomb was made, it was called Mergech;" and signalized as "the Great Mergech;" for so it stands in this Celtic poem; and later, by the Bards, the name "Mergech" was thought always to be a Celtic Word, applied to a supposed-Celtic Tomb, in a Celtic Country; as also, the word immediately following, Tephi, the name of the lady entombed, was supposed by them to be the Celtic name of a daughter of an Eastern King.

Neither of these words has any signification in Celtic. But though not Celtic, "Tephi," has a very remarkable signification when it is found to be Hebrew. For while, as Celtic, it is mere jargon; in Hebrew, it implies everything combined in mind, person, and nature, that is delectable and admirable in woman. And, had it, in the Poem, been illustrated by an interpolated explanatory phrase as, ("which, being interpreted, is,") it would then have stood, "Tephi" (which Hebrew word, being interpreted into Celtic, is equivalent to), "the most beautiful," &c. It would then have been clear that the thing spoken-of was a beautiful *Hebrew* woman; the Mergech being the burial-place of a beautiful Hebrew *royal*-woman who had espoused the Ulster Dynast, "The Gentle Heremonn" of the Poem: the Confederate Heremonn, the-then Irish Monarch: he, who has been later proved to be a Danite and a Prince of Dan. Of which evidence, and *fact*, the author was, in 1861, entirely unconscious. [He knew that the Foreign Princess had espoused the Celtic Heremonn; but he knew, neither, that the Prince to whom she was thus married, was a Dan-ite, nor that the word, Tephi, her surname, or name, was Hebrew. These points of corroborative evidence, in particular respecting the Tuata de Danaans, have turned up at different times since.—Ed., 1880.]

And the Tomb or Repository—in which they deposited, with the Lady deceased, and, *many other things* DOUBTLESS—was sixty feet in circumference, twenty feet in diameter. But the Tomb, *an underground vault*, was called Mergech, after no Celtic word or name. The Name of the Receptacle, *large enough to contain many other things beside a coffin, was not* Celtic; not only was it a Hebrew word, but one of great significance: a Hebrew word applied to the Tomb of a Hebrew woman, though a Celtic Queen in a Celtic-speaking Country. And yet, although it *was* a Tomb, it was *named* a Repository. It must therefore have been *intended* to notify—whenever its true-meaning, as distinguished from Kabar (spoken Kavar, or Cave for the Dead,) was seen—something different from a mere Grave for the Dead; for Sarah's Grave at Hebron is called, "Kavar," and not "Mergech." Of all this, the Celts knew nothing. But he who built the grave and named it, knew. Whatever the Builder of the Receptacle for the Remains of the deceased Queen chose to call it, that, the Natives received

with due submission to the authority who superintended, and who *named* it: a Hebrew, doubtless—a Hebrew in *authority*, and with *power to ordain*. And so it has proved. For the Name thus given, entirely misunderstood as to its verbal signification by those who spoke another language, has *retained its foreign name to this day*. For, though a Hebrew-built *Hebrew Grave*, it is not the *Kabar of Tara*; not the *Grave—the great Grave—of Tara*. It is *The Mergech!* *The Great Mergech!* *The Great Repository!* The name being given, *with purpose*, to a Receptacle, which was built or formed *under ground* in this particular case, to contain the Remains of this august Woman, and most highly-honoured Foreign Eastern Princess, who was a *Hebrew* of High Degree: about whom, the Poet says, there was “a mystery not to be uttered;” the same who espoused the Heremonn Eochaid, the Dominant Irish Dynast of the day, King of Ulster, and a Prince of Dan.

A Receptacle, a ROYAL TOMB nevertheless; and withal, unexplored to this day. And yet, not *so* named as to imply that She, all-exalted as she was, was the chiefest object for which the Receptacle had been designed and *Named*, as the poem has rightly declared of it,—

“A SEPULCHRE WHICH WAS NOT VIOLATED.”

The Question, then, to be asked and answered is, “What could be of greater honour or more worthy of veneration, there to be held in Sanctuary, than the honoured remains of this grand Queen-Restorer of the Stem of Jesse, of the Throne of David, of the shattered Kingdom of Judah, of the scattered House of Israel?”

Answer: THE HONOUR OF GOD! The Avenging of the Insult imposed on Him, in the sight of the Heathen, and within the cognizance of those Invisible to us (Col. i. 16; Eph. iii. 10), by the “profane, wicked Prince of Israel, its last King, Zedekiah. He, who stands conspicuous to OTHERS—to “principalities and powers in *ὀψαπίοις*” (Eph. iii. 10), as well as to all mankind—as the Polluter of the Character of the God of his Nation, the God of Abraham, of Isaac, and of Jacob—(Ezek. xvii. 19) “Mine oath hath he despised, and broken my covenant”—to be punished, “*recompensed*,” in sight of all the Worlds, by the outrooting of the Polity (Ezek. xxi. 25), and vanishing of the

promised duration of the Throne of David and Sceptre of Judah, and the assured, unintermitting Election of the Stem of Jesse, to possess the same,¹ as most solemnly promised to the Son of Jesse by Nathan the Prophet. The Honour of the Promise of God, dimmed in sight of the Heathen and Profane, by the needful apparent interruption of perpetual continuity; through the necessity of inflicting punishment on one, who had dared to make the GOD of Heaven and Earth *participator in his Lies*, thus polluting the Character of the God of *Truth*. This imputation has yet to be redeemed, by the showing to Angels,² and to Men, *by the Church* (Eph. iii. 10), that, by the Future Realization of the Dignity and multiplied Power of "the GOODLY CEDAR" (Ezek. xvii. 23) that was to come of "the cropped-off" "tender Twig" of the highest branch of the High Cedar, rooted out and cast aside for ever, is the assurance to this infidel age, the promise, though long delayed, has been neither for an instant lost sight of, nor forgotten!

¹ 2 Sam. vii. 16.

² 1 Pet. i. 12.

CHAPTER XI.

1860.

THE HEREDITARY DESCENT.

IX. THE SCOTTISH-IRISH LAW OF DESCENTS.

“There is a double cause why I should be careful of the welfare of that people [the Irish]: first, as the king of England, by reason of the long possession the crown of England hath had of that land; and also as king of Scotland, for the ancient kings of Scotland are descended of the kings of Ireland.”—*Speech of King James I. at Whitehall, Apr. 21, 1613.*

THERE is a passage in Scottish History, connected with Irish Legend, which appears so extravagant in itself, that it has been pronounced to be utterly beyond the *possibility* of reality. It has, indeed, been stigmatized as much as if it had been invented, merely to show how far absurdity could be carried or credulity taxed. If it stood alone, one's wonder might almost be excited that any man of so much mental culture as to have attained the position of a chronicler, should have troubled himself to refer to such a poor story; or, much more, have thought it worth the time occupied in transcribing it. Therefore Mr. Moore's observations concerning it are not altogether surprising.

It may, however, be neither untrue nor stupid; and it is, in any case, doubtless, founded on fact.

When the Picts, says Moore, “first desired that some of the Milesian Women should accompany them to Scotland,” so runs the Legend, “they pledged themselves solemnly that, should they become masters of the country they were about to invade, the Sovereignty should ever after be vested in the descendants of the female line.”¹ In so far there is nothing very extravagant; this was evidently to secure that the Blood Royal of Scotland should be one with the Blood Royal of Scotia Major, i. e. Ireland. What follows is, however, treated in the

¹ Moore, i. 111.

comment of Mr. Moore, as being too strong for his digestion. He says, "This matrimonial compact is, thus, in a spirit far worse than absurd, misrepresented by O'Halloran. 'They, at the same time, requested wives from Heremon; engaging, in the most solemn manner, that not only then, but for ever after, if they, or their successors, should have issue by a British and again by an Irish woman; that the issue of this last *only*, should be capable of succeeding to the inheritance! . . . and which law continued in force to the days of Venerable Bede; *i. e.* about 2000 years! A mark of such striking distinction, that it cannot be paralleled in the History of any nation under the sun!' Vol. ii. ch. 4, O'Halloran."¹

Yet this story, absurd as it seems, and against which, as the representation of a supposed state of things, the Historian found it in his conscience to reclaim as above, must have had some foundation of *fact*, on which to have been based; and, indeed, the chronology corrected,—*i. e.* for 2000 years read 1000,—might, under certain imaginable circumstances, be not only reasonable but true; and even by us, at this time, be reasonably held, according to the view of the case taken by the imponents, to be a *necessary* imposition. And, seeing that these certain circumstances trench very closely on the hypothesis of this work, and that the Irish King would, if such circumstances had existed, have had, on the one hand, high authority to adduce for the laying down of the stipulation; and the Scottish, on the other, would have had good reason for accepting it; it almost becomes a duty in us, for the credit's-sake of our ancestors, to inquire, whether such circumstances *did* exist as, existing, would convert the absurd and unreasonable into what would have been a perfectly intelligible and justifiable requirement; and therefore reasonably likely on the part of the Scottish, to be acquiesced in.

Can any good reason, then, be assigned for the stipulation, on the part of the Irish Monarch, that could have produced such a willing acquiescence on the part of the Scottish, as Bede declares to have been the case in this matter, and to have had such a long endurance?

It is not necessary, however, it must be remarked, that the

¹ Moore, i. 111, note.

supposed facts, in such imaginable circumstances, should have ever really existed. It is sufficient to make the story *probable*, that the general belief was, that the case *was*, as it was imagined to be. And it may be remarked, generally, that it is hardly becoming in us to travel out of the record, for the purpose, as it were, of impugning the intelligence of our ancestors, by proving to our own satisfaction that they were mere dupes; when, if we keep strictly within it,—as we ought, at least, not to neglect to do,—investigation of the marks along the highway which they trode, may show us, that those whom we think to have been unwise, because they did not act just as we think we should have done, are, on the contrary, the wise: . . . those, whose acts bear witness for them, and who did not, like some others, bear witness for themselves, and “warm themselves in their own sparks.”¹ Credulity is a poor thing, it may be; and our poor half-civilized ancestors may have been credulous. Nevertheless, it is astonishing how much credulity some people have, who are credulous of their own wisdom, as they compare themselves with “ancient men and their good fathers who begat them.”²

What good reason, then,—what *sufficient* reason can be assigned, for the stipulation, on the part of the Irish King; and the covenant entered into by the Scottish Petitioners, such as may account for that willing acquiescence on the part of the latter, which Bede declares to have been of so enduring a character among their descendants?

We know that from the time when it was declared that “the Seed of the Woman was to bruise the Serpent’s Head,”³ that “the man from the Lord”⁴ appointed in the Divine Counsels to do it, was “the Desired of Women”⁵ and that, amongst the Jews, this Promised Seed was so earnestly longed-for by every woman individually, that barrenness of the womb was held to be a curse from the Lord, amongst those of whom Messiah could *possibly* come. And though, ultimately, the Shiloh, “the Desire of all nations,”⁶ was announced as to come of Judah, still, the feeling had been so strongly implanted in the minds of all, that “the desired of women” continued a well-known

¹ Isa. l. 11.

² Ecclus. xlv.

³ Gen. iii. 15.

⁴ Gen. iv. 1.

⁵ Dan. xi. 37.

⁶ Hag. ii. 7.

form of expression ; however, in reality, universally recognized, that the field of the possible occurrence of the Event was narrowed, even among the descendants of Judah, to the Root of Jesse : *i. e.* to the Descendants of David (Mic. v. 2). Consequently, in the event of any woman of the Seed Royal of David, being granted, in alliance, beyond the pale of her own people, —(*the possibility of the birth of the Messiah through her womb, being a part of her endowment*, and may it not have been to this, that “the mystery not to be uttered,” alluded?)—it would be natural, that those who were conscious of this *possibility* of Descent, should stipulate, before they granted the favour solicited,—*viz.* to spare a portion of the Elect Seed,—for such terms as *they* felt would be necessary to secure, that Descents from her, should take precedence of all other Descents. For the expected Seed was to be, it is to be remembered, born, a pre-eminent monarch. And if, on the one hand, those solicited, explained to those who solicited, why they demanded this ; and on the other hand, those who solicited the favour and the honour, believed that the others spoke the truth ; then it was, would be, would have been, entirely reasonable, that they who acknowledged the reality of the declared endowment, should give in to such demand, and, that all concerned in it, should acquiesce therein.

Now, if we suppose that the Royal Family, or the Chief Race in Ireland, had reason to believe that they were of the Race from which Messiah, the true Jodhan Moran, who was to be, according to their notions, the bearer of the Stone back to the East, in triumph, was to spring ; . . and of which Race, they showed the Standard, the Standard of Judah, as their own ; . . being also, at the same time, as they thought, able to affirm, that they had the Mark of the assurance of God’s favour in the possession of that Stone,—of which it was declared, with great confidence, that it was to be with their Race,¹ until some one of those connected with them, should return with it, to the East, as a Sceptred Monarch, as the promised Messiah, as *the Righteous Judge*, the *expected* Shiloh ;—then, would they not only have been perfectly right in making the alleged stipulation, but it would have been most culpable in them to have

¹ See Legend, p. 51.

neglected anything which they should have thought to be their duty, towards God and Man, with respect to a due provision for such a Possible Event.

But *that* is the very hypothesis ; and which is assumed to be the actual fact in the case : not, indeed, that the Messiah *was* certainly to come of that Stock, but that, *they thought*, He *might* come of it.

The Hebrews, down to the time of the coming of Jesus of Nazareth, were universally of opinion that the Messiah was to be the restorer of the Monarchy of Judah,—which would be a monarchy in “the East,” as the people in the West would see it,—and a universal King. The belief, therefore, to the same effect, of these simple ones of the West, was no more discreditable to them, than was the persistence in that opinion to the learned hierarchy and fully-civilized intelligence of Judea at the time of the Advent of Christ. For entertaining that opinion, it is to be remembered, that the Jews were never blamed. It was for their *persistence* in the opinion, after proof sufficient had been exhibited to them that they misunderstood the time, rather than misread the predictions, that they were blameworthy ; and for which, and their conduct influenced by such misunderstanding of the time, the Jews of the Crucifixion and their Descendants suffered.

The allegation, therefore, of the ancient Chronicler, becomes, not a self-evident fiction, credulously accepted by “fanciful Old Bede,” but the credible declaration of a reasonable fact by the Venerable Historiographer : and, the conversion, by such a supposition, of what would be utterly extravagant,—not to say nonsensical and inconceivable among rational men,—into reasonableness and propriety, affords strong ground for presuming that this *was* the very idea that possessed those who made the stipulation ; and that it *was* accepted as stated, as the Rule of Succession, willingly, by those upon whom it was imposed. And the rumour or declaration that such an extraordinary Rule of Succession prevailed, *and was acted upon*, affords strong ground equally for the belief that the stipulation was made, and by some of the descendants of some branches of the original stock, maintained, and, to a comparatively late

period, acted upon: and an argument, in so far, that all the parties, respectively, believed that they had amongst them the favoured Seed of the Perpetual Race to whom had been assigned, the Throne of David, the Sceptre of Judah, and the invaluable endowments of Jacob, as inherited from Abraham.

This is an argument that will have little weight with such as treat the Revelation of God as an elaborate fiction. But the *fiction* of Revelation is not now, nor here, the question. It is not, Were these people right, to believe so and so?—but, Are there fair reasons for assuming that they did so believe? If there are, they acted as has been declared by Venerable Bede. And, so acting, since they did not do so without some assignable grounds for their belief—those grounds are the marks along the highway which show us by which road our ancestors travelled, and at the same time indicate the reasons why they took that particular way. And we may be erring against truth not less than against decency to pronounce the record, ‘nonsense,’ or the reasonable conduct of the ancients, ‘incredible folly,’ because some dare to think, Revelation, in which our ancestors believed, a fiction, and, themselves warranted in denying premisses, on which they formed their conclusions.

Had Mr. Moore had any idea of the real value of this fact, which it fell in his way to relate and comment on, or of the character and name of the several persons and things connected with Irish and Scottish ancient History, and of Tara in particular—of which he has spoken with less consideration than they deserve—we may be sure that he would have given the subject all the advantage that it could have derived from being handled by one of his extensive local knowledge.

CHAPTER XII.

1860.

THE HEREDITARY DESCENT.

X. THE GENEALOGY.

“Confident of this very thing, that he which hath begun a good work will perform it, until the day of Jesus Christ.”—Phil. i. 6.

HAVING now brought into prominence these footfalls of the presence of the Blood Royal of the Privileged Race of Judah, which, occurring in the records of Ireland and Scotland, tend to prove the fact that the Indestructible Race was really imported into the Islands of the West—the name by which the Hebrews knew and *still designate*¹ these Countries,—it remains to show that the present occupant of the English throne is the lineal descendant of her, who is concluded to have accompanied the Prophet Jeremiah, when seeking a land where to plant the Stem, and to build the House, of dislodged Judah, although we may have no genealogical table of names to attest and illustrate the fact.

As the possession of the Pillar of Witness, though the outward and visible sign of the House of Judah, would be no substitute for the Seed of David; . . . and as no guarantee that could have been offered would have been sufficient as a physical substitute, for the absence of such material fact, had the Seed of David not been visibly present when the Stone was set up at Tara, to assure those present of a possible realization of allegations made, in the promise recorded in the Legend of the Stone; . . . so, the presence of a Royal Stem, at the time of the Inauguration of the Stone, would be no proof to us, that the present occupant of the Throne of these Realms is the lineal descendant of the Princess of Judah then present,—

¹ See Hebrew Title-Page, the First Words, אִיִּיִּים. The title-page was done into Hebrew by the erudite Rabbi Schwarz, of Cologne.

and whose name is conjectured to have been Tamar,—unless a reliable pedigree of descents from that time to the present were producible; or, *what would be still more reliable*, such circumstantial evidence of the fact,¹ as tends to establish the certainty of it, *more assuredly than any list of names in a genealogy could*. A genealogical list of names might be interesting; but such list would afford *no proof* of a thing always to be taken upon trust.

It is one of the great elements in the controversy of the Jew with the Christian, that the genealogy presented to our belief in the Gospels, is not to be relied on: inasmuch as, they allege, that, after the return of the Jews from the Babylonish captivity, the Jewish people had become, and still became, so mixed with the foreigner, and the confusion in the descents arising from other causes was so great, that, certainty in their pedigrees was utterly an impossibility: and that, consequently, the genealogies offered by the Evangelical Records of the descents of Joseph and of the Blessed Virgin, from David the King, carry no conviction along with them to those conversant with the realities of the case.

In ordinary cases, to prove the claim to a lapsed peerage, as amongst ourselves, or right of succession to an estate, a complete genealogical tree of descents may be a legal necessity. But, He who commended Himself to the acceptance of Man in Judea, needed no genealogical tree to prove to those among whom He walked, that the Carpenter's Wife's Son Who stood before them, low though He was in earthly station, was King of Israel, Lord of the Temple,² and thence, the looked-for Prince of Judah, the Son of *David*.³

The genealogical tree of our Lord's descent from the Stem of Jesse, is, to us, no moral necessity. The proof of its correctness lies, not in the succession of names so much as in this: viz. that we know, that, *under the circumstances*, that alleged fact, that Jesus of Nazareth was of the Lineage of David, must be so. As a cavilling point for the Jew, who is compelled to catch at anything to justify an untenable position, this

¹ Professor Kelly gives an instructive view of the manner in which fictitious genealogies may be invented according to pattern when they are wanted. See Appendix.

² Matt. xxi. 12, 13.

³ John vii. 42.

allegation is much for him to lay hold of and insist upon. But what Christian now troubles himself, if any ever did, to think about the *written* genealogies as a proof of that which is proved to him in fifty ways without them? Nevertheless, there *was* a Line of Descents; and, doubtless, the Genealogies presented to us are correct: but the case, as it now exists, does not require, even if it ever did, genealogies, as an element towards making up faith in the truth of the mission of Jesus Christ.

The Genealogies are unnecessary for the substantiation of the faith of any body. Belief in the truth of them, is just as much a matter of faith, as is the great fact to which the Jew would make the truth of each an essential accessory. Who is to know how true they are, either as physical or moral proofs in what they allege, but as one takes them as presented? The fact is proved, not by the genealogy, or its assumed correctness, but by the circumstances of the case having *proved* that Jesus of Nazareth was the Son of David. So in this case a genealogical tree, though one might construct such an interesting detail of names, would afford no such proof of reality of the fact of the right successor always filling up rightly, the line of descents, if it were ever so authentic, as the circumstances of the case themselves: *they*, the circumstances of the case, make it absolutely certain that the thing required, existed. It did so, because it must have done so.

The Law of Succession, in those rude monarchies of Scotia Major and Minor, was, that, on the death of the monarch, the fittest man of the Sept was elected,¹ but he was always a Sept's-man. This was a system which produced, perhaps, much blood-shedding and sometimes fratricide; but such was the case. The contention was, however, always confined to the Royal Stock.² In the event of a king leaving minors, the

¹ "The inheritance descendeth not to the son [when a minor, subaudi], but to the brother, nephew, or cousin-germaine, eldest or most valiant; for the childe being oftentimes left in nonage, and otherwise young and unskilful, were never able to defend his patrimonie; being his no longer than he could hold it by force of arms. But by that time he grew to a competent age, and have buried an uncle or two, he also taketh his turne and leaveth it in like order to his posterity."—Spenser's Ireland.

"The tribe or clan, however numerous, comprised each but one family, of which the chief was elective, though always chosen from a particular stock."—O'Driscoll's Ireland, p. 389.

next eldest brother of the deceased king, if he were deemed fit, for the time was elected and crowned king ; and he was a king *bonâ fide* : a king, not merely until the minor came of age, but for life. For they held that a king, once a king, could not be un-king-ed. On his death, however, the succession reverted, as a matter of course, to the eldest son or heir-proper of the former king ; and so on : so that, in that manner, were the royal stock always preserved for, and presented to, the people.

This was the Scottish rule, which came into Scotland with Fergus ; and he brought with him from Ireland, we may be sure, all the family traditions and use : the man who would not attempt any landing in Scotland to establish his rule, without the Family Stone and the Family Standard, was not likely to intermit the usages of his Race, or neglect any Family Tradition.

Not however to compare small things with great, as the facts in the one case substantiate the descent, so must the facts in this case be the proof, that the genealogy is unbroken, though it be not forthcoming. If the Jews' allegation be worthy of disproof, or faultily presented, "the Day" will make all clear. So will "the Day" likewise declare if this be the truth. The Providence that brought the Seed Royal to Ireland is equal to the completing of whatever work It pleases to take in hand. If the Stone, which is the symbol of that Providence towards the Throne of Jacob, and the Standard of Judah, have been manifestly preserved to this Royal Family of England, we need not doubt but that the other essential to the identification of its state with that of Judah, as the full and efficient representative of the Royal House, has been equally preserved.

The Prophet Jeremiah was "to plant and to build" a Kingdom. When did he do it ? and where ?

To the Throne of David was promised an everlasting duration. Where do we see it ?

The Sceptre of Judah was to continue with Judah till Shiloh should come. *Where* is the Sceptre of Judah to be seen ?

"But Shiloh *is* come !" If He *be* come, where was the Sceptre of Judah visible after the Babylonish Captivity ? In the Resto-

ration there was no *king* in Judah. The Maccabees were Levites. Herod was an Edomite. And Jerusalem was in bondage one hundred and eighty-seven years to the *Malum Regnum* before Christ appeared. Has the prophecy then failed ?

But, if Shiloh has come, He has not been *manifested*. In the sense *promised*, He has *not* come. He, to whom "the gathering of the People" is to be, is *not in presence!* in the sense therefore to satisfy "the people," Jesus Christ, as the Shiloh, is to *them*, unintelligible. To the Christian *Mind*, which can see through the enigma, certainly, Jesus is the veritable Shiloh, . . . the Light that shineth in the dark place, to the *illuminated* mind of man. But to the Human *Body*, He is *not* : nor, in that sense, will He be, until "the gathering of the People" shall be the *accomplished fact* of the Future. Has then the prophecy failed ? Impossible ! Where then is the indefeasible Sceptre of Judah ?

In Ireland, the Witness for Truth was set up in the words of Isaiah,¹ and in the spirit of Jeremiah, and in the Type of the Shiloh,² by one who was accompanied by a "Mysterious Woman from the East," with a "Royal Prosperous Smile," in, and for, and by whom, were done, things which are unaccountable altogether under any other supposition save the one, viz., that she was such a woman as the exigency of this hypothesis requires. If she, after whom the place Tamar³ was named, were a Hebrew Princess, the case is clear. The Seed of Judah, in the Providence of God, came hither, and, by *the same Providence*, has been preserved. If there was a purpose in its having been brought, the purpose is fulfilling ; and the Legend of the Stone points to it : and, in this fulfilment, two illustrious prophecies are manifestly meeting their's : the prophecy of the Perpetuance of the Sceptre of Judah, and the Promise of the Unfailing Throne of David.

Under any other hypothesis, we are still to seek for their manifestation and fulfilment. With respect to the prophecy of the Sceptre of Judah,⁴ all that has been said and written about that, in the attempt to prove that it has been fulfilled, is mere

¹ Isa. vii. 9—11.

² Tea-mur, שִׁלְחָן.

³ Isa. xi.; Jer. xv.

⁴ Gen. xlix. 10.

accommodation, if not mystification; altogether unworthy the reputation of those who have attempted it: ingenuity having been made largely to supply the deficiency of fact. The attempt arose, doubtless, in a sort of nervous anxiety of man to prove that God is as good as His Word. It has, however, pleased the Lord, for His Own all-gracious purpose, "to hide Himself." May He not do this if He will?¹ We need not fear. "Hath the Lord spoken, and shall He not bring it to pass? Hath He said, and shall He not do it?"² We must bide the Lord's time.

It is a great mistake, and something more perhaps, to attempt to hasten an interpretation. A false interpretation by a great name, is not only bad because it is false; but, because it is mischievous in proportion as men are satisfied with it. Like the great Newton's avowed fiction, which he offered as a substitute for the True Theory of the Tides, and which, unduly elevated by unreasoning admirers of his great name, acts, not only as a screen to keep men from seeking further after that as-yet-undiscovered fact, but causes those who do to be scorched by accusations of conceit and presumption for daring to think in the line in which he thought without effect; so, the great names of those who have discovered that the *Sceptre* of Judah is no sceptre at all but a *Tribe*; and of others, that Levi and Edom, and the malum regnum of the Latins for one hundred and eighty-seven years, was the domination of the Tribe of *Judah*; and of all, that *Shiloh* has come to and *restored*, *Judah and Israel*; while, manifestly, the coming of the Lord in humiliation being the cause of the dispersion of the one, and Israel not being yet allowed to be in presence at all, is a proof that the prophecy is misread: . . . all this constitutes such a confusion of names, and things, and fancies, inconsistent with, and so contradictory of, one another, as shows, that nothing but the Exigency of System could have induced the production of so many antagonistic facts as, or by way of, proof of the fulfilment of the promise: And, so long as men are content to take up with such unintelligible fulfilments of a very plain assertion, so long will the Vision of Truth, as it is acted out upon the common-place stage of the earth's theatre,—

¹ Isa. xlv. 15.

² Num. xxiii. 19.

though visible to those whose minds are not preoccupied by the conviction that the prophecy of the Peace of the Shiloh, has been accomplished by War, and Woe, and False Manifestations of God's Truth for 2300, or for 1800, or 1260 years,—be utterly invisible to those whose judgment is led astray by false interpretations of great men.¹

But if, indeed, the Sceptre of Judah and its prophesied continuance *can* be thus sublimated away, where are we to find the Indestructible Throne of David? Is it in 'Change Alley?—or in the Jew's Quarter in Frankfort? Is money, or money-dealing the foundation or manifestation of the Throne which was never to be without an occupant of the Stem of Jesse? Where then is it?

I say, under any other hypothesis than that which the case of England exhibits to men's astonished eyes, as in the details here presented to them, we are still to seek for the manifestation of their fulfilment, *as a now present reality*, on the earth. *Where* is the Perpetual Sceptre of Judah? *Where* is the Indestructible Throne of David?

All things are possible with God: and such a manifestation of fulfilled prophecy and promise *may* be possible, apart from the present circumstances of the British Empire. But it is difficult to the human mind to conceive how, on the one hand, on the face of the earth, such a fulfilment could be presented to man, similar to what the State of Britain presents; and, on the other, how, at the same time, the things which have led to these conclusions could have come together, and thus clustered themselves, and thus strangely, *by chance*: . . . that the Elements of the Remnant of Judah should be collected into One Place, and belong to One Power; . . . and, as, in the future-expected state of things, would be fitting, that Power, the greatest on the earth; . . . whose Monarch is seated on a Throne, which her people insist on calling Jacob's Pillow; and over whose head waves, in sight of all the world, in every Sea, on every Continent, and in all the Corners of the Earth, the Lion of the Irish and Scottish Kings, which is, the Standard of the Tribe of Judah!

¹ The Rev. G. S. Faber declares 13 different interpretations of this Prophecy; all unsatisfactory. I read this authority in 1871. He gives another equally so.

CHAPTER XIII.

THE HERALDIC BLAZON.

XI. THE LION RAMPANT OF SCOTLAND.

“Judah is a lion’s whelp.”—Gen. xlix. 9.

“Every man of the Children of Israel shall pitch by his own Standard, with the ensign of his father’s house.”—Num. ii. 2.

“In the first place went the Standard of the Camp of the Children of Judah.”—Num. x. 14.

It will not have escaped the attention of the least observant, that, in the National Flag, called the Royal Standard, which is the Blazon of the National Arms, in the upper and outer quartering of that Ensign, there is a Lion Rampant, red, on a Golden Ground.

That Lion is the Lion of Scotland, incorporated, according to the Rules of Heraldry, into the Arms and Standard of England from the time that James VI. of Scotland, inheriting by his English Descent the Realm of England, united the Two Crowns.

How that Eastern Tropical Beast, a Lion, came to be the Blazon of a Country lying so far West as Scotland, and in the Icy North, the following extract from *Campion’s Historie of Ireland*, p. 32, in *Spenser’s Publication*, will declare,—

“First therefore came from Ireland Fergusius, the Son of Ferchardus; a man very famous for his skill in blazoning of armes. Himselfe bore the Red Lyon, rampant in a Golden Field.¹ There was in Ireland a monument of marble, fashioned like a throne; and . . . and because he deemed the finding thereof to be ominous to some kingdome, he brought it along with him and layde it up in the country for a Jewell. This marble Fergusius obtained towards the prospering of his

¹ John Major, lib. 2, cap. 1.

voyage, and in Scotland he left it; which they used many years after, in Coronation of their kings at Scone.”

Thus, it will be seen, that the Lion of Scotland was, in reality, the Lion of Ireland: and, as the Lion is no more an Irish than a Scottish wild beast, it is evidently an importation to that Country from the East: further, as having been associated (as is seen above), by Fergus, with the National and Family Stone, it is clear that he must have considered it, equally, the Family and National Standard.

The Harp became the National Standard of Ireland, only from the time of Henry VIII.,¹ in order to commemorate his election as “King of Ireland” by the common assent of the Irish Princes. They were no less glad than the English, to be rid of the unseemly intrusions of the Bishop of Rome; and their gratitude to the doughty king was thus expressed. However deservedly reprobated for his tyranny in other matters, the king was a great favourite with the Chief Princes in Ireland; who willingly recognized his authority and kingship, and did homage to him, accordingly, as King of Ireland.

Up to this time it would seem that the Irish had no *common* or National Standard; for, “in an ancient Roll of Arms preserved by Leland (Collectanea, 616), of the age of Hen. III., giving the bearings of most European Princes, we find the Arms of Wales, of Scotland, and of the little Isle of Man, but not a word of Ireland.”²

The cause of this might have been, that the English considered *their* Arms as the Arms of the English Pale; and would have felt it to be untrue as well as impolitic, to give any blazon of any of the then existing Irish kings, as the Arms of Ireland.

But, as Fergus had taken the Lion Rampant with him to Scotland as a proper accompaniment to the National Stone, which he, possibly, held to have had some talismanic virtue, it is evident that *he* thought that that Standard was the Standard of his Race; and we may, therefore, very well believe that he felt it to be the Standard of his Nationality also.

¹ Ledwich's Antiquities, p. 232.

² Ibid.

That this Irish Lion *was* the Lion of the Tribe of Judah, introduced into Ireland by the Prophet Jeremiah at the same time that the Stone from the East and the Seed Royal were introduced, there is no need to *affirm*. Of the probability of such a deed on the part of the Prophet, others are as well capable of judging as is he who writes. It is very evident, that an Eastern Beast, never indigenous to these Countries, was once the Standard of Ireland, or of the Reigning Family of Ireland; and that that goes to establish the fact of a connexion of that Family with the East: and further, that this figure of a Lion Rampant, is the Ensign of the Hebrew Tribe of Judah; which concurrence tends much to show the likelihood of a *Hebrew* connexion between Ireland and the East. Certainly, whatever be the ancient facts of the case, this Irish connexion has been the means of introducing and maintaining, in constant display, on the National Keep of Royalty, over the anointed Head of this United Empire, the Blazon *identical* with the Standard of the Tribe of Judah. This *may* indicate what has been suggested, or it may mean nothing. It may be accident, and *not* Providence. It certainly ties Ireland to the East, . . . to those of the East who had a Lion Rampant for their Standard. And the son of Jesse had a Lion Rampant for his Standard. And if there be any reason to imagine that Jeremiah, in the exercise of his office and mission "to plant and to build" the kingdom of Judah, for the perpetuation of the Sceptre thereof, and the continuation of the Throne of David, set up any mark of Jewish Nationality and Descent, what badge would he have brought and left as the mark and sign of that Monarchy, but the old well-known and prophetically inspired Standard, of the Race he represented?

The Phenomenon of this Book is, that it is to be considered a growth. When its Author began, he had no more idea of what the Book was going to be than a child's first notion of his existence affords him a knowledge of what will be the events at the end of his life.

CHAPTER XIV.

1860.

XII. THE HEBRAICAL ETYMOLOGICAL COINCIDENCES AT TARA.

“It is the glory of God to conceal a matter; but of kings to search it out.”—
Prov. xxv. 2.

THE argument here set forth is materially strengthened, by the proof afforded in the fact that of all the different *Notabilia* connected with Tara, in relation to this point, every one is originally Hebrew, and has a Hebrew name; and not an Irish name, except by adoption or corruption. From the “Stone of Destiny” downwards, to the establishment of the “College of Ollams,” there are eight several points, as will be seen by the following sentence, in which the words or things having Hebrew equivalents are marked with small capitals. It exhibits the nine *assumed* historical Hebraical Facts of the case. (In 1860).

The Stone of DESTINY,¹ of Ireland (called, Hebraically, after it, the Isle of DESTINY),² is the “Jacob’s Pillow” of England; on which was once crowned, on the hill of TARA³ in Ireland, TAMAR,⁴ “the KING’S DAUGHTER” OF JUDAH, under THE STANDARD OF JUDAH,⁵ by the OLLAM-FOLA,⁶ of Ireland;

¹ Called Lia-Fail. Phail from פליא, Phelia, *mirificus, admirabilis*. פליא, *occultum esse*.—Buxtorf.

² INIS-FAILIA, as above, from פליא. Inis-Phail, p. 31.

³ Tara, Torah,—תורה, the Law of the Two Tables.

⁴ If Tamar, תמר, after whom Teamair was named, possibly from תמר, a wanderer.

⁵ Hebrew, *self-evident*.

⁶ Hebrew פולם, *Ollam*, means eternity with *limit*, i. e. prophecy. The Ollams were teachers. *Fola*, if Hebrew, comes under the word פולא, already given; as פולם פולא, Ollam-Fola. But, if not a perversion of the word Fail, or Phail, then possibly from the *Chaldees* פולה, Phola, Magnates. Vallancey.

who was Jeremiah the prophet. He, as Jehovah's "Prophet to the Nations," there set up the TORAH, the Law of God; instituted the office of the JODHAN-MORAN,¹ the REACTAIRE² (or, Judge) of Tara; and founded the Mur-OLLAM-ham,³ or school of Ollams, to teach The Law at the place which was called from that time, TARA.

The evidence that is furnished by each of these matters in relation to the others, so acts and re-acts upon the whole of them, that the assurance of the Prophet's having brought the Stone, the Blood Royal, and the Standard from Judea, and of their being what they are believed to be,—coupled with the great National Fact that the Sceptre in connexion with them still flourishes, and is, of those in all the world, the most illustrious,—may be held to be established to the point of moral certainty. This was proved ten years previous to the discovery of the meaning of Mergech.

Concerning these things, it is to be observed that they "drop out," so to speak. They tell nothing of a Prophet;⁴ . . . nothing of Jeremiah; . . . the chief of them absolutely seems to make it impossible for him to be the person meant: . . . they are hardly discernible, by the ordinary reader, to have any relation to any *System*, or to the facts of such a case as we suppose the realities of this one to constitute. With respect to the Prophet himself, the chief actor of the whole scene and the pivot on which it all turns, to get at him at all, the disguise of a false office is first of all to be stript off an imagined man before it is possible to get a glimpse of the real official; and then, the truth of the attribute-adjunct, Fail, is to be recovered from the perversion the real word has undergone, and a sense given to it, consistent with the meaning of its conjoined word, applicable

¹ Jodhan-Moran, ידן מרן, the Righteous Judge, of Isa. xi. and Jer. xxiii., xxxiii.

² ראטא, Ra-ta, Governor, Judge; ראטי, Ratan, "idem est quod Magnus." See Moore's Ireland, i. 135, note.

³ As above under note 6, previous page, an Academy.

1864. Gean-Naomta, an "Offspring or Glory." Gean, גען, Isa. vii.

1871. Tephi, תפיה, p. 87.

1871. Mergech, מרגעך, p. 87.

⁴ When this was written it was not known that "Fola" was Celtic for a "Revealer," i. e. a Prophet. Hence, it is important to note, that the Phrase and Title, Ollam-Fola, meant Ollam-the-Prophet.

to the character of the man and his office: *i. e.*, Irish metamorphosis has to be reduced to Hebrew sound and Hebrew sense to bring it into congruity with the office of the man. These things done, the Ollam, the Teacher, *i. e.* the Ollam-Fola, Teacher of Destiny, reveals the Prophet. And, when he is seen as the Prophet who set-up the office of the Jodhan Moran,—a phrase itself taking-in the whole system of Theology that the Holy Scriptures reveal, or had revealed up to that time—and indeed, if standing alone would contain the whole argument in itself,—nothing from such premisses can be concluded, but that these people had the advantage of a Hebrew Prophet to proclaim glad tidings to them, and that Prophet,—was Jeremiah. Culled, however thus, out of the histories of the times, cast together, and each made to throw a gleam of light on the presence or existence of its neighbour, they constitute a Cluster of Coincidences, too remarkable to be passed over with neglect by the Christian or the Philosopher, whether truly or falsely so called. Being **THERE THEY ARE FACTS, AND HAVE TO BE ACCOUNTED FOR.**

But, while treating of the assumed "probability of these matters being in accordance with the hypothesis of this work, the very remarkable fact must not be overlooked, that there appears thus, as above, to have been a complete Hebrew Revolution at Tara effected, at the time that the Stone, the Seed Royal, and the Standard of Judah were thus simultaneously set up.¹

For it is not alone in the Name of the Stone, in the *changed* Name of the place,² in the Title of the Fortress, and in the Standard itself, that we have Hebrew words and indications; but, the Jodhan Moran, the Ollam Fola, and the School of the Ollams, and the Reactaire, (the Judge,) were not only Hebrew names or things; they were, as all existing on the same

¹ With respect to the chronology here assumed, the text does not accord with the date quoted in page 44. But it is to be recollected, that as Mr. O'Connor has brought down the date of the Chief Actor in this whole drama from the fabulous times of the nearly antediluvian era to the reasonable date of circa 600 B.C., while it is not possible to imagine that the Stone itself could have been adrift from Jerusalem until its Polity and Temple were brought to nought. The attribution of the word Fodhla to the Princess has been discovered to be fabulous.

² The rectification and establishment of one date involves the correction of the assumed date of all contemporaneous events.

spot, indicative of the introduction of an ENTIRE HEBREW SYSTEM, and of the unhesitating confidence and obedience with which all these Things, Persons, and Offices with Strange Names, were accepted, and allowed to *supplant* the national institutions and nomenclature: having been suffered, *evidently*, by the People, to supersede, by one general sweep, all that had previously been the order of the day.

Under the supposition that the people believed that they had been favoured with a direct visitation from ALMIGHTY GOD, to which it behoved them without question to yield, the solution of this strange fact is easy. Under any other supposition it is altogether unimaginable how such a state of things could have so recommended itself to Baal-worshipping pagans as to have brought about suddenly this overwhelming change.

If any man, at that time, could have wrought such a change from Irish Baalism to Hebrew Deism, have introduced the Torah, have set before the People the full Revelation of Hebrew Theology, in the Office of The Righteous Judge, and have established an Order of Teachers to magnify the one and to expound the other,—who could he have been but a Hebrew ?

Had an Ogygian Sage gone to Judea, and there been taught the law of The Two Tables, and desired, on his return to Ireland, to introduce the necessary Officers for carrying it out, and had been able to do so, he would hardly have encumbered his argument and increased the difficulty of his undertaking, by using outlandish words to convey his meaning to his people.

The fact, therefore, of all these Words and Things being Hebrew, and of their being exhibited and perpetuated among the people under Hebrew names, tells its own tale. The Hebrew influence must have been overwhelmingly in the ascendant, when these institutions were introduced. The work was done with intelligence and forecast. Therefore, a Hebrew must have been there, to do this work, which has, *evidently*, been done. And those who accepted and acknowledged the authority of the Innovator, must have believed that they were obeying a Divine impulse—as no doubt they were—in receiving

the Founder of the things in question, and accepting with reverence all that he said and did.¹

These Hebrew Words, Things, and Institutions, therefore, clustered at Tara, constitute full evidence that the whole Institution, as remodelled by the Hebrew Innovator, was, in a sort, a Transplanted² Jerusalem; and that the people who submitted to and acknowledged the authority of him who brought them from the East, must have believed that he was, to them, a Messenger from God. And so no doubt he was: for he was Jeremiah the Hebrew, the priest of Anathoth, consecrated prophet to the Nations when in his mother's womb. And the favour with which he was received, as evidenced by this multi-fold fact, is a proof that the Promises of God made to the Prophet when in disquiet in Jerusalem long before, had not been forgotten, by His gracious Lord, when, in Faith in His Providence, he committed himself and the Remnant the Lord had given him, to His Guidance.³

¹ Jer. xv. 11.

² Ezek. xvii. 22. When this page was printed the Author was ignorant of the existence of this passage.

³ Ps. xxxvii. 5.

CHAPTER XV.

THE REMNANT OF JUDAH AND THE MARKS THEREOF.

“A Stone, a Woman, and a Flag.”—p. 8.

“Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of affliction.”—Jer. xv. 11.

“Thine eyes shall behold the land that is very far off.”—Isa. xxxiii. 17.

BEHOLD we then the Prophet to the Nations—so consecrated while an unborn infant—accompanied by the Relics, the Stone of Witness, the Standard of Judah, the Law, and the Living Stem of the Old Kingdom as the Seed-Plant of the New Empire, on The Great Waters, taking sail—to set up a Kingdom and the knowledge of God among the Nations, a Crown and a Diadem under the Providence of the God of Abraham, of Isaac, and of Jacob—for “the ultimate bounds” of “the West:” for those Countries where trade had already established a well-tracked line of communication: and where, beyond the reach of Egyptian influence, the Stone of Israel might be set up for a little moment, until “the indignation,” under which the necessity for the transportation of this “Remnant of Judah” had originated, “were overpast.”

Little idea had the faithful Prophet, possibly, of the long interval that was to pass before this Stone of Israel, now set up in Ireland as the Throne-Seat of the Resuscitated Dynasty, should be restored to the Mount of the Lord, whence he had, in full faith in its return, brought it: . . . between the appearance of The Righteous Judge, His withdrawal for a season,¹ and His return to the land of His love and His longing, what time Ephraim should have learnt “not to envy Judah,” and “Judah” to “have ceased [to wish] to vex Ephraim:”² . . . the time, when the Ensign of which Isaiah prophesied, should

¹ John xvi. 18.

² Isa. xi. 10—13.

be lifted up by the Root of Jesse, for the Nations,—for the assembling of the Outcasts of Israel, and the gathering together the Dispersed of Judah;—not now from Babylon, but “from the four corners of the earth,” “the East, the West, the North, and the South.” Ezek. xii. 14, 15, 16.

Of one thing he was entirely satisfied: viz., that as sure as he set up the Pillar of Witness in the Name of his God; and, in the same Holy Name, blessed the Race incorporated with its Destiny with the promise of a continuance, to abide until the appearance of The Righteous Judge—with Whose Name, Office, and Dignity, he, the Prophet to the Nations, made those Nations then acquainted—so surely would that blessing be fulfilled:¹ and that, until, in God’s own time, He would bring it to pass,² “David should never want a man to sit upon the Throne of the House of Israel:”³ however obscure, however unknown.

For he had himself been instructed to say, “If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover the Word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The Two Families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a Nation before them. Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: *for I will cause their Captivity to return, and have mercy on them.*”⁴

Lo! then, the significance of the fact, that, Jeremiah-the-Prophet, having had to do all these things which have been

¹ Isa. xxxiii. 17—22.

² Ps. xxxvii. 5.

³ Jer. xxxiii. 17. Ezek. xxi. 27.

⁴ Jer. xxxiii. 20—26.

here ascribed to him, all these things having been done, these things, and what pertains to them themselves, point to him as their Conductor into the West, and to him also, as the Establisher of them, when there.

Lo ! the reason of the preservation of a simple Stone ; that on which the Monarchs of England are crowned. A Stone of no intrinsic or inherent value ; but of such, nevertheless, as Jacob's Pillar of Witness, that all the armaments of the world shall not wrest it from the grip of the Anglo-Saxon, so long as they are true to their *GOD* and themselves.

Lo ! again, also, the cause of the dignity and pre-eminence of the Race enthroned on it ; and of the fact of that Lion Blazon of the British Empire being its highest merit,¹ and pre-eminent election ; for it is *GOD'S MARK* upon us, and constitutes the nation that has it, by right, The Standard-Bearer of the God of Israel : that Standard being England's, not by assumption, but by Inheritance and Right ; for it is the Standard of the Lion of the Tribe of Judah. And the Blood of Judah, through the Stem of Jesse, sits on the Throne of England : so that the Monarch of England is, herein, now, the Living Representative of the *REMNANT OF JUDAH* of the Prophet Jeremiah : even that Remnant of Judah to which the *LORD* promised sanctuary and recovery ; for "The Lord said, Verily it shall be well with *thy* remnant. Verily, I will cause the enemy to entreat thee well in the time of evil and in the time of affliction."² And "the remnant" that escaped of the House of Judah, did take root downward, and has borne fruit upward,³ and will ! For, already, "of one, has become a thousand,—of a little one, a great nation,"⁴ the earnest of a greater ; and it is *still* "the Remnant of Judah ;" . . . the *MARKS* whereof, these, "The Islands of the West," have, and can show : even a Stone, a Woman, and a Flag, as heretofore : with such evidence of the Presence of a Prophet having been amongst us "to notify the *WILL* and do the *WORK* of the *LORD*" as the foregoing pages, in part, may suffice to declare.

¹ Vide p. 109, extract from Campion, concerning Fergus.

² Jer. xv. 11.

³ 2 Kings xix. 30, 31.

⁴ Isa. lx. 22. Edition of 1860. Ezek. xvii. 22. Edition of 1880.

Lo! then, the Remnant of Judah, and these, the Marks thereof:—

The mysterious Throne :—

The mysterious Race seated on it :—and,

The Ensign of The Lion of the Tribe of Judah.¹

And are all these things, these Three Things, here in England? They are. They are England's, not only by Right of Possession, but the Monarch of THE ISLANDS OF THE WEST has inherited them.

Are they here for nothing? or is all this seeming Providence purposeless?

Are they SIGNS? or are they *not* SIGNS?

¹ Rev. v. 5.

POSTSCRIPT, 1880.

THESE are among the indications which make it evident that, at the time when Jewish stragglers from Babylon moved Eastward, and Northward, and Southward—spreading information¹ of things then done, and in future expected, at Jerusalem—the appointed “Prophet of the Nations,” faithfully betook himself Westward,² accompanied by the means of resuscitating the Kingdom of Judah, “in Sanctuary,”³ as is said in Holy Writ; according to the obligations imposed on the youthful Prophet, when he first received his name, and his commission. These are the words:

“See, I have this day set thee over the Nations and over the Kingdoms, to root out, and to pull down, and to destroy and to throw down; *to plant* and *to build*.”

Behold we then the Prophet to the Nations—so consecrated while an unborn infant—accompanied by the Relics, the Stone of Witness, the Standard of Judah, the Law, and the Living Stem of the Old Kingdom as the Seed-Plant of the New Empire, on The Great Waters, taking sail—to set up a Kingdom and the knowledge of God among the Nations, a Crown and a Diadem under the Providence of the God of Abraham, of Isaac,

¹ Ezek. xii. 16.

² Isa. xxiv. 13, 14. Ezek. xvii. 22.

³ Ezek. xi. 16.

and of Jacob—for “the ultimate bounds” of “the West:” for those Countries where trade had already established a well-tracked line of communication: and where, beyond the reach of Egyptian influence, the Stone of Israel might be set up for a little moment, until “the indignation,” under which the necessity for the transportation of this “Remnant of Judah” had originated, “were overpast.”

Jeremiah had declaredly felt acutely, for 40 years, the painful duty committed to him, aiding to pull down “the Throne” and to destroy the Polity of his Nation. Yet his remonstrances and encouragements to the Remnant of Judah (Jer. xlii. 19), then existing, but soon to be utterly cut off for disobedience (Jer. xliv.), showed his anxiety to resuscitate it again in Jerusalem. Disappointed of this, he availed himself of the opportunity to “escape,” and “to plant and build,” as the Instrument of the Lord in accordance with these words: . . . “I will also take of the Highest branch of the High Cedar (Ezek. xvii. 22—24), and will set it: I will crop-off from the top of his young twigs a *tender one*,¹ and will *plant* it upon an High Mountain and over-hanging. In the Mountain of the Height of Israel will I plant it: And it shall bring forth Boughs, and bear Fruit, and be a Goodly Cedar. And under it shall dwell all Fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the Trees of the Field shall know that I the Lord have brought down the High Tree, have exalted the Low Tree, and have made the Dry Tree to flourish: I the Lord have Spoken it and have Done it.”

We see then, that *The Prodigy*, begun the night that Jacob slept beneath the walls of Luz, has been working-out for 100 Generations, according to the “Bright designs” of a Great and Merciful God and Saviour. That it is destined to culminate in the *complete* Re-Union, (now only in incipient form,) of the “Two Families” of Israel and Judah; when their Identity, now discovered and acknowledged by thousands in this Land, shall be more fully made Manifest. This cannot apparently be long delayed, as our Possession of the Throne Stone,—“*The Pillar of Witness*” to the Promise, which “Binds together the Em-

¹ Bp. Horsley agrees with Houbigant, that this expression implies the feminine gender in the “*tender one*” cropped off.

pire,"—must, in God's Good Time, become a convincing *Proof* that we are the Descendants of him who consecrated it at Luz, as "God's House." Then shall Israel return to dwell safely in their own Land, when "A King shall Reign and Prosper," "Whose NAME shall be called The Lord Our Righteousness" (Jodhan Moran). Jer. xxiii. 5, 6.

True it is, that when this Brochure was printed, these Hebrew Evidences were manifestly set forth in mass, in Chapter XIV., as well as in detail, in every preceding page, more or less. And, being here, their presence amongst us required that Phenomenon to be accounted for; in accordance with the injunction of the proverbially "wisest" of philosophers; of him, who did not disdain to do justice to the heathen poet, by adopting his apothegm as the basis of his system of Inductive Philosophy—

"FELIX QUI POTUIT RERUM COGNOSCERE CAUSAS."

"Happy the man" (or woman either) "who knows" (and is able to declare) "The Reason of Things."

But, though not so patent then as it is now, no less true is it, that there were Hebrew Words and Phrases extant in the Book, unobserved, unsuspected, even at that time by the compiler; of which, not the least remarkable is one of strange and wonderful import in the very first line; which in a geographical sense is the principal word in the Book; which, though not unseen, yet entirely unconsidered, is indicative of the part of the world in which all these things were destined or fore-appointed to come to the fore, and to be, *of necessity*, understood in "the fulness of the Times."

These words are יַאִי־יַאִיִּם, literally, "the Islands of the West," "the British Cluster of Islands:" collectively and colloquially, "England." For, as indicating England, when a modern Jew, has occasion to allude to the United Empire, the word he uses is Yaii-Yaiim; just as we, colloquially use the word "England," when the British Empire is in our thoughts and to be expressed in one word. So is it with the Hebrews of to-day as it was with their Forefathers, when the Prophet Isaiah wrote, and the fore-anointed Prophet-to-the-Nations read, and may have acted upon his words of Instruction, when the day of retribution of Jerusalem had arrived (Isa. xxiv.).

When I requested of the Rabbi of Cologne to transcribe

for me the Title-Page in the best-intelligible Hebrew, for the Jews' information, such as every well-informed Hebrew would, at sight, comprehend the meaning and spirit of, as an intimation, that the contents of the Book were a Call to Jew as well as Christian; and when I saw that the word "England" was by him not lettered 'DNA'LGNE,¹ as I had expected, but by the letters MIH-IGA—not England but Yaii-yaiim—I remonstrated; saying, "I mean the Hebrews to understand that '*England*' is spoken of: so please to give here the word '*England*,' in Hebrew Letters." "I can't do that," said the friendly Rabbi; "we have no such word. When we speak of the United Kingdom we say Yaii-yaiim, as if spelt aii-him. No educated Jew now, would write his meaning in any other form."

Where do we find in ancient times, this modern Hebrew expression for the Kingdom of the British Isles?

In Isaiah xxiv. 15, these words are to be read, when the passage is rightly translated, "Glorify ye JEHOVAH by URIM: the NAME of the Lord GOD, the JEHOVAH of Israel, in the Islands of the West." That is, in Hebrew eyes and mind, "The British Isles."

¹ Hebrew is lettered and read from right to left.

PART II.
THE SIGNS OF EPHRAIM.

1860.

CHAPTER XVI.

WHAT ARE THE SIGNS OF EPHRAIM ?

“Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.”—Jer. xxxi. 20. Spoken B.C. 587.

“I am a Father to Israel, and Ephraim is my first-born.”—Ibid. ver. 9.

If, then, these things be such, and, as is affirmed of them, they are, as constituting “The Remnant of Judah,” in power and permanence here; then is the position of the Monarchs of England of this Race, that of Perpetuators of the Sceptre of Judah until SHILOH come,—even of Judah, who is to be Lord over his Brethren and Victor over all his Enemies.¹ And, wonderfully indeed *has* the Lord blessed the Arms of England with victory in the several conflicts in which she has contended, for Right and Principle, with the various Nations of the world!

But that same section of Scripture which foretells the perpetuity of the Sceptre of Judah, his dominance over all his brethren, and that his “hand is to be in the neck of his enemies,” also promises universal dominion to Joseph. His power is to run “to the utmost bounds of the everlasting hills,” to encompass the earth, and he is to become, in the Ephraim of Israel, “a multitude of nations.”²

How can these things be? . . . that is, How can they *co-exist*? If Joseph be dominant, Judah must decline. If Judah is to rule the nations and is to receive “the praise of

¹ Gen. xlix. 8, 9.

² Gen. xlviii. 19; xlix. 26.

his brethren," how can the power of Joseph be universal? . . . how can Joseph be a Lord-Paramount on Earth?

That England, is, in her royal family, enthroned on the Stone of Israel, under the mark and the power of the Ensign of Judah, the Remnant of Judah, and authorized, through these marks and what they import, to receive the homage of "the dispersed of Judah" as the Head of their House, wherever they are in dispersion, is manifest enough. But where is Israel? And how can Judah, how is he, to receive the homage of the Tribes? How, of Joseph in particular, . . . the first-born,¹ the beloved Ephraim? Where *is* Israel? where the Israel of Ephraim? of Ephraim and Manasseh? . . . entitled, above all, to the *Name* which Israel won?"² And when found, will *that* Israel bow down to Judah?

And if "Ephraim, remembered of the Lord,"³ though long lost, were now to appear, what room is there for him on the face of the earth, and in power, unless he should possess himself of the domains of Judah? If Joseph run down and bring Judah to vassalage, where is the fulfilment of the promise of sceptral power to Judah over all his brethren, and his immunity from the power of his enemies?⁴

Besides, where are we to seek for this grand Joseph? him, whose greatness is to be equal to that of Judah? Is it in the Russian Empire? Is it in that of France? either of which have already handled in conjunction, and in disjunction, Turkey and Syria, the nucleus of the Land of Promise! Is it in rising Italy? Is it in waning Austria? Is it in Prussia, looming to a Germanic Empire, a possible incorporation of all the Tribes save four?⁵ Which of these are likely to volunteer absorption into the arms of, and to make identity with, England, and

¹ 1 Chron. v. 2.

² Gen. xlviii. 16.

³ Jer. xxxi. 20.

⁴ Gen. xlviii. 8.

⁵ Judah and Benjamin, Ephraim and Manasseh:—to wit; Reuben, Simeon, Zebulun, Issachar, Dan, Gad, Asher, Naphtali. Levi is a distributable tribe.

Since this was written, Dan has distinctly been found, as the Ulster of Ireland: his entry having been determined to be B.C. 719, and the marks of his occupation being extant to this day. West of Ulster, Danseverick Castle, a very ancient and extensive Fortress on a Rock Island, three miles from the shore, looking down to Loch Foyle, and the East End, Carrickfergus of modern nomenclature, and so Dan-Sobarke is the same now as Danseverick, and may be the Refuge and Hope of Dan.

become, with her, one in faith and love, as well as one in Arms and Power? Have they not all, in turn, shown that jealousy of her, that forbids the likelihood of any coalition, much less identification by incorporation?

Let us, however, not be weary in well-doing. Wishing well and doing well to all mankind, we must be content to heap the coals of fire of good deeds on their heads, even without the comfort of thinking that we merit the thanks of God for so doing. We act as we ought to act; and are, withal, but unprofitable servants to our Master.

But where, in the mean time, are we to find this mighty Joseph, whose greatness is not to be dimmed by the presence of Judah? This Israel, bless-ed, and to be bless-ed with blessings, spiritual and temporal, beyond all that man can desire and hardly dare to conceive? Blessings of the Heaven, the Earth, and the Sea; of the Breast, and of the Womb! "To the utmost bounds of the everlasting hills" they are to extend and run over, and become withal "a multitude of nations."

If, indeed, Judah and Joseph,—Judah being what he is, and Joseph equally great somewhere in visible existence,—were to combine and agree to be one, and it were lawful in the sight of God that this should be, then indeed would all these difficulties disappear, and the greatness of each tribe would be the augmentation of that of the other in this confirmation of the blessing to both.

Now, strange as it may sound to hear this, or difficult as it may be to bring one's self to think it, yet, what is tantamount to this combining, this agreeing of the two to combine, has already occurred, and can *now* be hindered by the jealousy of no power on earth, nor by all of them in combination. Its lawfulness also in the sight of God must be indisputable: for His Providence has already brought it to pass. Man's acts have unconsciously wrought out, in this behalf, the will of God. England is this Joseph! England is this Ephraim! For, Joseph, long lost, has appeared, and been, a long time, one with Judah, the substantial representative of its dignity, the

manifestation of its power. Judah and Joseph *are* one, in the dignity of power of the State of England. And they are already full to overflowing with the amplitude of terrestrial possessions ; for, such is England's greatness and power, that any aggrandizement in the way of territorial or political augmentation has long been felt by this strange power to be a nuisance and a hindrance, and it would now hardly be *voluntarily* increased, *save under the motion of a divine impulse.*

Yes, truly, strange as all this is, yet is it not more strange than true. Strange indeed, not that the ways of God, who has planted

“ His footsteps in the sea,
His wonders to perform ” (vide p. 143),

are greater than man's ways, but that this thing should have been manifestly set forth before us for now upwards of 250 years, and that we should not have seen it ! And that, while we have been looking for The Lost Tribes in every corner of the earth, and have fancied that we have detected them in the presence of every degraded portion of the human race, we, in the very midst of them, part of them,—the most important part of them,—should have been blind to their existence as such ; . . . should have failed to see them where certainly Joseph ought to be looked for if not found ; viz. amongst the noblest and grandest of the species that tread the face of the earth,—in England ! In England ?

How is England of the Lost Tribes of Israel ? How is England, Joseph ? How is England, Ephraim ? How is England, Manasseh ? How is Joseph, here, Lord-Paramount ? How is Joseph Lord-Paramount of the Earth ? And then, if that be, How is Judah Lord over his Brethren ? *i. e.*, How is the envy of Ephraim to depart, and Judah to cease to vex Ephraim ? and, How are the Two Families to agree to choose one Head ?

POSTSCRIPT ON DAN.

WHATEVER may be thought or predicated of the position of other of the Ten Tribes, there can be no ambiguity as to the fortunes of one portion, at any rate, of the Descendants of Dan.

It has been stated that the most cultivated of the incursive settlers who made seizure in Ireland, some 800 or 900 years B.C., was an audacious race of able seamen, who were very self-assertive for some 197 years; but who, by some unexplained phenomena, then *suddenly*, seem to have collapsed.¹ These were "the Tuatha de Danaans; to whom" (says the Maynooth Prof. of History, Rev. Matt. Kelly) "the Irish writers unanimously attribute the introduction of the Lia Fail"—"A Colony which" wherever they came from "landed in the North of Ireland."—(*Kelly's Cambrensis Eversus*, note i. vol. i. p. 416, and 412, note a.) The Stone arrived some 130 years later.

If they were of the Tribe of Dan (as their cognomen insists), and were a portion of that "Election of Grace" of 7000 which had "not bowed the knee to Baal," this subsidence might be accounted for, from their own glory being absorbed by affiliating with the greater glory of the great Tribe-in-Abeyance, Judah:—While these Danites would still carry on the Race in conjunction with them, with whom these Princes of Israel had made alliance in blood, by the marriage of Eochaid the Danite with Zedekiah's daughter; the Hebrew Woman, surnamed Tephi: whose remains to this day, as every Celtic Irishman believes, lie in the Celtic Tomb, on Tara Hill. Her Hebrew Identity being *proved* by the Hebrew meaning of the word, "Mergech," a Repository,—which, in Celtic, has no meaning whatever.

These Tuatha de Danaans, who appeared in Ireland more than a century before the Hebrew Prophet came from the East—a very able and somewhat accomplished people—look very like the civilized ship-people of a lively, trading, maritime coast, in one of whose ships the Hebrew Stone arrived about 130 years later, in Dannish waters, the Belfast Lough.

In this case the Danite Prince, Eochaid of Ulster, would be a zealous co-adjutor in all the beneficent changes which the Prophet of the Lord would desire to bring about:—Little wonder then, that Tara became, as if by magic, "A Transplanted Jerusalem."

¹ The cause of this apparent collapse appears to have been the change of name from the Colony of Danites to the title of the Men of Ullad—now called Ulster.

CHAPTER XVII.

ENGLAND, OF THE TEN TRIBES.

“The Saxons were a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability.”—*Sharon Turner's History of the Anglo-Saxons*, vol. i. p. 100.

“The fact that we have six or seven hundred words in our language of Persian origin, agrees with our own origin amongst the Persians, but not [as] of them. Hebrew Roots, too, are amongst our homeliest words.”—*Dr. Moore's Lost Tribes*, p. 91.

How is England of the Ten Tribes ?

About some 120 years before the events occurred, which were the basis of the Argument of the first fifteen Chapters of this Book,—viz., the breaking-up of the Polity and Rule of the House of Judah, by its removal from Jerusalem to Babylon,—Phul, Tiglath-Pileser,¹ Shalmaneser,² &c., led away the Israelites captive. They were deported to the depopulated cities of the Medes, off the Caspian Sea, in the territory lying between the rivers Araxes and Gozan, B.C. 720. This done, by the will of the Lord, they, worthy of punishment, were punished. But, though erring children, they were Sons of Jacob and Children of Abraham, and neither of the Patriarchs would God fail because of the unworthiness or sin of their descendants.³ So, after punishment, came reconciliation; and thenceforward, prosperity and multiplication; enlargement of their border and manifestation of power. They stretched up Northwards, by land and by sea; and, as a powerful nation, by the name of Sakæ (tzaa-chi), or the Tribes of *Isaac*,⁴ overlaying the northern

¹ 2 Kings xv. 29. 1 Chron. v. 26.

² 2 Kings xvii. 5, 6. 23.

³ Gen. xxviii. 15.

⁴ Isaac, “House of *Isaac*,” Amos vii. 9. 16. צַחַק (*tzakhak*), ‘laughter;’ hence צַחִי, ‘Isaac.’ Gen. xviii. 12; xxi. 6.

sea-board of the Caspian, were the first people who could say to the conquering Cyrus, "Turn about and return by the way that you came, for here you shall not pass." And he did turn back.

As to their adoption or acquisition of the name of Sakæ, by which they and their descendants subsequently were known, it appears that, after the separation of the Ten Tribes, when they, in their pride and arrogance, refused to be ruled over by a Son of Judah, and renounced thus the hopes and promises connected with the House of David, they arrogated to themselves the title of "the Sons of *Isaac*:" for it was not until after that event they were known by the name of "the House of Isaac,"¹ as synonymous with the Israel of Jeroboam.²

"This is," as Dr. Moore observes,³ "memorable. They did not think, by this rejection of God's anointed, to reject the hopes of Israel, but rather, in their wilfulness, appeared to fall back upon the anterior promise, and to look for blessing and power in the name of Isaac, the true seed of Abraham;" [when as yet, there was no blessing by Israel, to a pre-eminent Prince of Judah; but, in whom, certainly, "all the nations of the earth should be blessed."] "They arrogated the right of dominion, in *this* name, when occupying the hills of Samaria; and it is, therefore, highly probable, that when the conquering Assyrian king drove all their families from their Fatherland, they still boasted of their descent from Isaac. They preferred to mingle idol-worship on high places with their traditional ritual; and thought, perhaps, with the opinionated and Cain-like spirit of refiners of God's ordinances, to honour Jehovah more, by calling Him Baal, or Lord of All, than by worshipping Him as the God of their fathers, and the Chosen People only. The origin of the name of Sacæ, or Sakai, for the inhabitants of that part of Armenia, which the Sacæ occupied after the expulsion of the Scythians, is thus naturally accounted for. That they should be confounded with the Scythians is equally natural; especially as there is reason to suppose that they afterwards colonized amongst that widespread race of marauders, and gave their name to the Country they occupied beside the Massa-Getæ. They attained so conspicuous a position amongst the Scythian nations, from superior arts, power, and industry, as at length to give their royal name to the dominant part of that race. It is at least remarkable that the name Sacæ is not applied by the Classic historians and geographers to any tribe of the Scythians until some time subsequent to the exile of the *House of Isaac*."—Pp. 97—99.

Ultimately, as Sakæ, these people spread out westward and eastward. And, after many changes of place and power, of

¹ Gen. xxi. 12. For in Isaac shall thy Seed be called.

² Amos vii. 9. 16.

³ It is to be noted that this learned layman, who seems here to touch the position of the Deistical Writers in the "Essays and Reviews," can hardly have had them in his mind, as his book was written apparently before theirs was published.

those who came westward, some became the Angles of England. They were followed later by other off-slips of the same determined race, named Sons of Sakæ (Sakasones, Suni¹). Lo! the origin of the Anglo-Saxons,—that ever-advancing Race, who have since occupied all England, and absorbing the Scottish and Irish, have at length spread themselves out into a “nation of nations.”²

There are three very striking—what may be called *popular*—marks, by which this descent of England from Israel may be seen: (1) the Wittena Gemote,—the evidence of the Medo-Persian residence of the ancestors of the Anglo-Saxons,—such institution, in *name* and thing, being identical with the same custom, so-named also, and so used by the Persians;³ (2) the Seven-Day weekly division of time, still known among us under the names of the gods whom they, during their heathendom, held sacred;⁴ and (3) their use of the Three Yearly Feasts of the Hebrews,⁵ the Passover, of which the Saxon heathen name still remains in use amongst us, as Easter,—the Feast of Weeks, as Whit-Sunday,—and the Feast of Taber-

¹ Söhne, ‘sons,’ German.

² Gen. xlviii. 19.

³ “There are numerous words in the Persian language which are, in sound and signification, precisely the same as in the old English; we will only instance one: Witten-a-gemote, which, in both tongues, literally means a national assembly. Huet says, the German language bears a great affinity to the Persian. The cause of this may be imputed to their common origin from the Scythians.”—Pennie’s Historical Drama, 530.

Heathen Names, Mythologically.	What they mean.	German Names.	French Names.	English Names.	Mystically	Theologically.
Samne	The Sun	Sonntag	Di-manche	Sunday		{ Jesus, the Saviour { Prometheus { Jupiter
Mond	„ Moon	Montag	Lun-di	Monday		
Tuisco	Mars	Dienstag	Mar-di	Tuesday		
Woden	Mercury	{ Mitwoch { Wodenstag	Mercrè-di	Wednesday	{ Prometheus	
Thor	{ Jove { Zeus	Donnerstag	Jeu-di	Thursday	Jupiter	
Friga	Venus	Freitag	Vendri-di	Friday	the Earth	
Saturn	Saturn	Samstag	Same-di	Saturday		

⁵ Deut. xvi. 16.

nacles, by the Anglo-Saxons, when they were still lost in the slough of Wodenism. See Wilson, p. 128.

For further proof on this interesting subject, the Reader is referred to a Book of "Lectures on Ancient Israel," setting forth "Our Israelitish Origin," by Mr. Wilson.¹ This learned layman commenced to lecture upon it at the instance, it seems, of a valuable and eminent servant of the Church;² who was desirous that what he had himself heard might be delivered in every city and town in Ireland. This was at once set about; and as well also, many chief places in Scotland and England benefited by this valuable witness's 'labour of love.' The substance of the fourteen Lectures has been in print for now twenty-one years; and the Book has gone through many editions (1860).

Mr. Wilson has collected all that is sufficient, in proof of this case, in his Lectures, to which the Reader is referred: to cite passages in proof is out of the question: it would be to reprint the whole book.

In the mean time, Mr. Wilson's authorities for his facts and deductions are chiefly Mr. Sharon Turner, Rapin de Thoyras, and the Abbé Milot, from his work, entitled, "Elements of the History of England:" all of whom, without being at all aware that they are speaking to the case, and viewing things, in general, from quite different points, most curiously illustrate the theory of Mr. Wilson; which is, . . . That the purpose of God has been overruling the actings of the people, (the sons of Joseph), in such a manner, that their greatness and power is rather the result of a destiny than any ordinary issue of effect from cause: that they have been made great, in spite of themselves; their mistakes having been so overruled, as to work out the advantage of the nation. Thus he says,—

"All changes He hath overruled for their good. The wonderful manner in which they withstood, as it were, the world at the commencement of this century; and in which they have been enriching it with their wise and useful inventions, more and more ever since, is most worthy of note; and all this they are to ascribe, not to chance, but to the goodness of the God of their Fathers, who had promised so to defend them, and so to cause them to be for blessings unto all the nations of the earth. In their case are manifested, not the supposed freaks of blind fortune, but the good providence of the God of Israel.

¹ Nesbit.

² Rev. Peter Roe, Kilkenny.

“That this people have been wonderfully dealt with is acknowledged,” continues Mr. Wilson, “by those who have had the best opportunity of judging, by those who have studied their history in comparison with other nations.”—P. 120.

“‘How impenetrable are the decrees of Heaven!’ exclaims the Abbé in astonishment as he contemplates the events in succession. He concludes his summary of the events of our History in these words; ‘To this very imperfect summary of the principal epochs, let us add, the detail of those laws successively established, to form a rampart to liberty, and lay the foundation of public order; the progress of letters and of sciences, so closely connected with the happiness and glory of States: the singularities of the English genius, profound, contemplative, yet capable of every extreme; the interesting picture of parliamentary debates, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that *this history is unparalleled in its kind.*’” [What wonder! is it not the history of Joseph?] “‘In other countries, princes, nobles, fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to man.’”—P. 121. [Wilson.]

In page five of his Preface to his third Edition, in 1844, Mr. Wilson laments that the dissemination of his views has not been undertaken by the Clergy, and others, and public teachers, “whose position in society was advantageous for their dissemination to the extent that is desirable.” Of this “desirable extent,” it is possible that an estimate of *that* is formed elsewhere. When the time comes for action, men’s minds will doubtless be moved. The fact may be, that men may see a War Rocket in that which Mr. Wilson deems only to be a Signal; and that the Political Corollary to Mr. Wilson’s Religious Proposition is a Fire-Work not to be ignited, heedless of the political issues of a national adoption of his hypothesis. In the mean time, notwithstanding all the apparent apathy on the subject, multitudes of earnest and deeply-religious men *have* imbibed the great truth that Mr. Wilson was privileged to proclaim. That the seed was not spread broad-cast in vain, if his own experience have not already assured him abundantly, not only may these pages satisfy him, but those of another learned layman, from whose recent publication I think it right to make the accompanying extract.

“A work was published some time since, (by Mr. Wilson of Brighton,) entitled ‘Our Israelitish Origin.’ This was too much opposed to the views of popular expositors to be received with the candour it deserved; but it must be acknowledged that Mr. Wilson, in that work, has done much more to meet the requirements of prophecy, than any that preceded him: and, although we dare not follow him into all the results to which he would lead us, still he has shown a large amount of probability, and indeed very much of the letter of Scripture, in favour of the opinion he has advocated, viz., that the Saxons are the

descendants of the Israelites as distinguished from the Jews. Mr. Wilson has not advanced any *direct* evidence of Saxon connexion with Israel by descent; but he has indicated a great deal in the Anglo-Saxon character and customs which accords better with the notion of our Israelitish origin, than with any other explanation of our peculiarities.

“Could we but find the broken link in the chain, by which the Sakai or Sacæ are supposed to have been connected with the Israelites, we should be at no loss to discover some of the modes in which the wondrous prophecies, so apparently contradictory and paradoxical, concerning the outcast tribes, have been fulfilled in their descendants: for here we are, the Anglo-Saxons, with mind and heart imbued with the history and hopes of Israel, elevated and enlarged by the sublime doctrines and predictions of their sacred seers, sages, kings, and prophets, singing the songs of Zion in our temples, living in the noble expectation of universal blessedness under the glorious reign of the King of Salem, and desiring and endeavouring to promote the coming of His kingdom in all lands. The [Anglo]-Saxons embrace the world; and the devout amongst them realize, in faith and spirit, the visions of all true prophets and seers that have been since the world began; and now anticipate the period when a King shall reign in righteousness and princes rule in judgment. (Isa. xxxii.) What could converted Israelites do more?”—Dr. Moore’s *Lost Tribes*, pp. 94, 95.¹

But granting what Sharon Turner, and Rapin, and others have declared as suggestive of this descent of the Anglo-Saxon races from the lost tribes deported into the Heathendom of Medo-Persia, and the many marks existing among us, political, social, and domestic, by which the identity of this people with the Tribes of Israel is established, upon what ground can any one assume that England is entitled to be considered as the representative of *Joseph*?

¹ The origin of the Cymri, or Kumri, as well as the Sacæ, has been well described by the Rev. B. Wrey Savile, in “A Letter to the Right Hon. W. E. Gladstone,” in “The Banner of Israel,” beginning at p. 167, vol. ii. 1878.

POSTSCRIPT, 1880.

CURIOUS evidence has been found in the Apocryphal Books of Esdras and Baruch, of a connexion between the Tribes of Israel and the Isles of the West. Discredit has been thrown upon these Books, and the word Apocryphal is constantly used for things doubtful. This is a mistake and corruption. Apocryphal means “*Hidden* ;” and Esdras, in his 4th Book (see 39 Articles) tells us, that he was twice desired to “hide” parts of what was revealed to him; and twice to publish part, and show then the rest “secretly to the wise.” In 2nd Esdras xiii.

39—50, we have by far the most distinct history of the Ten Tribes extant, and it shows that they crossed the Euphrates, and made a long journey to the further country *Westward*. Baruch also shows that they went West first, and are to return to the East “Exalted with Glory.”

“And whereas thou sawest that he gathered another peaceable multitude unto him; Those are the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive; and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further Country, where never mankind dwelt, That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For The Most High then showed signs for them, and held still the flood, till they were passed over. For through that Country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.”—2 Esdras xiii. 39—45.

“Lo, thy sons come, whom thou sentest away, they come gathered together from the East to the West by the word of the Holy One, rejoicing in the glory of God.”—Baruch iv. 37.

“Arise, O Jerusalem, and stand on high, and look about toward the East, and behold thy children gathered from the West unto the East by the word of the Holy One, rejoicing in the remembrance of God. For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom. For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make level the ground, that Israel may go safely in the glory of God.”—Ibid. v. 5—7. Strangely suggestive of rail-roads.

CHAPTER XVIII.

ENGLAND, JOSEPH.

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall.

"The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel: even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb:

"The blessings of thy Father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Gen. xlix. 22—26.

"And of Joseph he said, Blessed of the Lord be his Land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and fulness thereof, and for the good-will of Him that dwelt in the bush: let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren.

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Deut. xxxii. 13—17.

"But the birthright was Joseph's."—1 Chron. v. 2.

How is England Joseph?

The prophecy concerning Joseph himself, by Jacob, is so peculiar in its promises and terms, and it seems so exactly to fit the condition of England, that one is driven to see England's existence and power, as foretold in the endowments promised to Joseph; which endowments cannot, by any stretch of fancy or accommodation of language, be extended to suit the condition of any other of the Teutonic or Continental nations, or any other, sprung from any other source.

So much colour is there for this assertion, that

"Mr. Wilson," says Dr. Moore, "who has not advanced any direct evidence of Saxon connexion with Israel by descent, while he has indicated a great deal in the Anglo-Saxon Character and Customs which accords better with the notion of our Israelitish origin than with any other explanation of our peculiarities, lays most stress upon the circumstances that the prophecies concerning the family of Joseph are not fulfilled, unless in the Anglo-Saxons. This, however, will scarcely serve to prove," continues the Doctor, "that the Gothic and Saxon races are the direct descendants of Joseph, to whom were promised all the blessings of increase and abundance. The facts and arguments, accumulated by several writers, may well suffice, however, to convince us that an Israelitish influence has been infused into the people from whence we sprung, and that the Spirit of Israel's training, in war, legislature, religion, and all outward endeavour, has been operating amongst us to qualify our population to colonize all countries; and while preparing the ground for the highest culture, penetrating the everlasting hills for gold and treasure, traversing seas, building docks in every harbour, intersecting the mountains and the valleys with roads of wrought iron, riding on fiery chariots with the speed of tempests, sending forth their thoughts and words on lightning wings from land to land, and declaring everywhere this earthly earnestness, notwithstanding that this world is not our rest. These, however, are not the positive marks by which the offspring of the escaped remnant"—he means the remnant of Israel—"is to be known at last."—Moore's Lost Tribes, p. 94.

Having thus eloquently, but truthfully withal, delivered himself concerning this wonderfully-endowed and gifted people, in illustration of the prophecy concerning those who were promised the fulness of the riches of Heaven and Earth and Sea—things spiritual, physical, and temporal—it seems hard to conceive what further proof he or others can desire to satisfy them, that those of whom he so wrote must be Very-Joseph.

NOTICE BEFORE READING, OR OMITTING TO READ,
CHAPTERS XIX. AND XX.

THE conclusions of the day on which these two chapters were composed having been much modified by the occurrence of great events, the contents of these next two chapters are to be read merely as a *repertoire* of the facts which they exhibit, without reference to the conclusions then deduced from them with respect to the relations of Ephraim and Manasseh towards each other. They are printed as they¹ stand; because the Book being, for especial reasons, a reprint, the assertion would be falsified if they were omitted.

The present state of the case, as at this time conceived, is to be gathered from the Supplemental Chapter, or Postscript to Chapter xx.; which, besides treating of things as they now are, has the advantage of showing—not the OPTION of finding Ephraim in the English nation and its accompaniments, but—the NECESSITY of finding that certainly SOMEWHERE-prominent object, Ephraim (Jer. xxxi. 4, 5, 7, 9); and to be, also, as a certain condition of the matter, *imperatively demanded* by the Scriptural terms used—not only conspicuous in itself, but also, as being in conjunction *with* Unsinning Judah: a state of things, I say, imperatively called for, by all the Prophecies which relate to that great Paradox—the bringing under One Head, and so, into harmonious action, the otherwise irreconcilable Two Families of Judah and Joseph.

¹ Twenty-five lines excepted, relating to matters now happily obsolete.

CHAPTER XIX.

1860.

ENGLAND, EPHRAIM.

“For I am Father to Israel, and Ephraim is my firstborn.”—Jer. xxx. 2, 3, 11 ; and xxxi. 8, 9, 10.

“Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”—Is. xi. 13.

“I know it, my son, I know it: he also shall become a people, and he also shall be *great*: but truly his younger brother shall be *GREATER* than he, and his seed shall become a multitude of nations.”—Gen. xlviii. 18, 19.

“Again will I build thee, and thou shalt be built, O Virgin of Israel . . . Thou shalt yet plant vines upon the mountains of *Samaria*. For thus saith the Lord; Sing with gladness for Jacob, and shout for the Head of the Nations.”—Jer. xxxi. 4, 5, 7.

“The name *Sacæ* was applied to them first, as simply the Tribes; perhaps adopted from themselves: but ultimately it came to signify Bow-men, because they, like the Ephraimites (Ps. lxxviii. 9), and the English, were so famous for the use of the bow.”—Moore, p. 89.

How is England, Ephraim ?

If, notwithstanding all that has already been said and quoted, this admits of a doubt in the minds of candid inquirers, who desire not to arrogate to our glorious land more than justly belongs to her,—a thing, certainly, most earnestly to be guarded against,—the fact, that England *is* Joseph, will be brought home to the mind of every man of our Empire, who considers England’s Position as manifested in her Colonies; the which, constitute a Constellation of Nations. These “Nations,” though they are as one with us, and so, WE CONSTITUTE ONE PEOPLE, are, in so far as concerns the administration of power, equal, at any moment, to start, each, as an independent nation; they having, all, a form of government, and being equal to the labour of self-existence: each, in fact, being a Nation-in-embryo, as having the Germ of a nation in itself.

God forbid that they should ever desire to commit suicide by separating from the parent stem, either through false ideas of the glory of independence, or through the gratification of some vague notion of "the fitness of things" promulgated by any insensate doctrinaire, in temporary power, amongst ourselves. There, however, they are, to separate from us if they list. Nobody wants to keep them for *our own* sake. It is hard to see what they would gain by separating, beyond the chance and likelihood of being swallowed-up by any power that chose to march in upon them with 400,000 men, and occupy their sea-board, if they had any, with iron-plated frigates, with a Constitution for them, ready cut and framed, according to the most exact regulation-order of some imperial wisdom, with a tariff of tribute to be paid on the nail; and a conscription of percentage for India, to serve against China or Japan on Russian pay and allowance; including unlimited knout, or, even 7000 lashes with a wyth or stick well laid on. He who is one with England, be he no bigger than the smallest atom of herself, has, in union, all the strength and power of England to defend him. And those who are bigger than Europe have found that they have not done themselves much service by starting on their own independence. It is a great thing to be Joseph; which is, the proper title, dignity, and eminence of all that belongs, or has ever belonged, to England. But it is to Joseph *with* Judah that the blessing is. It is Judah that has THE ABIDING SCEPTRE!

Let therefore all Large Colonies weigh and consider, and Small Ones count the cost, ere they separate from that grand Mother which is the HEART, through which the Life-Blood of all who belong to her, may circulate. Judah is to Ephraim what the heart is to the body. Nevertheless, as the example of the United States has shown, that, that which *was* with us, *may* become a Nation, it does not require those who are still with us to follow that example to prove, that each separate Colony is one of "the nation of nations of Ephraim;" and to go adrift from us in order to give material evidence of the great fact, which is sufficiently evident without it.

This Multitude of Nations, then, the Colonies and Dependencies of Great Britain, making it palpable that England is

Ephraim, . . and, as *omne magis continet omne minus*, Ephraim in multitude must be Joseph in nucleus, England must be, *therefore*, Joseph: and so, whatever is promised to Joseph as well as to Ephraim, will be fulfilled in the Destinies of the Land in which the multitude of Ephraim is felt, as well as the strength and power of Joseph, is seen, to be.

CHAPTER XX.

1860.

ENGLAND, MANASSEH.

“I know it, my son : . . . he also shall become a People, and he also shall be Great.

“And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh : and he set Ephraim before Manasseh.”—Gen. xlviii. 19, 20.

IN his invaluable treatise, the Gael and Cymbri, Sir Wm. Betham, Ulster King of Arms, has clearly established, that the Irish Celt is a different stock altogether from the Welsh : and that the conjecture, that the Phœnicians occupied Britain as well as Ireland, previously to the arrival of those whom we are accustomed to call the British, must be admitted as an indisputable fact.

As the same learned antiquary has also shown that the genius of the Pictish and Welsh Gaelic is alike, and that the same is entirely different from the Erse ; this fact leads to the conclusion, that the Welsh and Picts are of the same origin ; and that they are, together, the remains of that race which became established in our Island at the expense of the first Phœnician settlers.

The question then is, Who were these Pictish-British ? “It is very probable that these were the elder brethren of the Angles ; that they were of Manasseh—of that half of this tribe which bordered upon the Great Sea,” the Mediterranean, “and who had equally with Asher, Dan,¹ and Simeon, an opportunity of escaping westward” in their shipping, when the landmen of Israel were driven Eastward, “and who, at length, reached these Isles afar off.”²

It is certainly little likely, that those who possessed good ships, and had, since the time of Joshua, more or less,

¹ Judges v. 17.

² Wilson, p. 136.

“occupied their business in the great waters,”¹ and therefore knew well how to use these vessels, would leave them as plunder to their devourers, or, themselves remain to be devoured in the desolated cities of the Medes,—those cities whither the trans-Jordan tribes, including the other half-tribe of Manasseh, had already, twenty years before, been deported,—when they had the means to secure their liberty and lives by taking to the sea to which they were inured. Those among them who had served in Phœnician ships, would well know how to pilot their fleets of fugitives over the same watery wastes by which those who had fled from “Joshua the Robber” had, some seven hundred years before, gone West. They would have a good notion, also, as to what unoccupied coasts, beyond Spain, there were, to which to direct their course.

“From early settling among the Cimbri, in the north of Europe,” continues Mr. Wilson, “and learning their language, they would naturally be called by their name. They have, indeed, become MANASSEH; having ‘forgotten all their father’s house’” in the comforts of a land that was not theirs.² “If they are of the elder brother of Ephraim, the prophecy has been accomplished.³ Manasseh has been devouring Ephraim, and Ephraim Manasseh,” in the wars in which British and Saxon, and later, Welsh and English struggled for pre-eminence: “and they together have been against Judah;”⁴ the only point for centuries on which they could be said to agree.

Viewed from Sir Wm. Betham’s point, from which the Welsh and Picts are seen as one people; . . . and from Mr. Wilson’s, that the Welsh are of Manasseh, and they therefore constitute together the Manasseh of Joseph; . . . the acts of the greatest of the Plantagenets, as he blindly or *instinctively* struggled, by artifice and arms, to realize a junction between Ephraim, whom he himself represented, and the Manasseh of Wales and Scotland, have, to us, a peculiar interest. We see, in them, not so much the greatest of English monarchs,—the length of whose head has become to

¹ Ps. cvii. 23.² Gen. xli. 51.³ Isa. ix. 21.⁴ Wilson, p. 136.

us a much more admirable reality than that of the legs after which he has been somewhat irreverently named,—struggling to achieve the aggrandizement of his House, as the endeavour of a great mind to take serious advantage of all reasonable and unreasonable convictions among the peoples with whom he had to deal, in order to bring about the Union of those, who he knew, ought to be united, and who, he felt, would and must, ultimately, be one. For if, on the one hand,—the Welsh having declared that they would never admit the rule of a prince who had ever spoken a word of English,—by an allowable device of peace, the great King determined, through good Queen Eleanor's child-birth in Carnarvon Castle, to conquer them by guile, in giving them a Prince whose first lisplings should be in Welsh; not less determined was he, on the other, to secure, by seizure of its material signs,—the Regalia and supposed Palladium of Scotland in Scone Abbey,—the Royalty of the Pictish Manasseh; then, since the great victory of Kenneth the Second and the removal of the Stone of Jacob from Dunstaffnage in Argyle to Scone in Pictia, incorporated—by marriage and common interests—with the Irish Scots.

At all events, that which *he* sought, is *now* realized: and from his time, the principality of Wales,—the remains of that “great people” promised to Manasseh, . . . and great they were! . . . had they not contended with honour and glory against the all-dominant Roman? ¹—have they not been an incorporated part of the Empire. And in what deed of arms, by sea or land, that has brought credit and advantage to Ephraim, have not the gallant Sons of Ancient Britain, as natural-born brothers, borne their part and shared the well-earned glory?

And equally with respect to that other portion of Manasseh. After they had once given themselves to incorporation with Ephraim, in the junction of the prowess and interests of both, where, since the crowns were united under King James, have not Pict and Scot, Highland and Lowland, so much participated in our conquests as to divide with us rightly the glory, and fruits, as they have borne with us, with hearty good-will, the hardships which led to them?

¹ Mackintosh's England, i. 5.

Thanks be to God, the fulfilment of the inscrutable decree which ordained that Ephraim and Manasseh should devour each other, has had its so ample a realization in the Wars of the English and Welsh, on the one hand; . . . and, on the other, in the Northern conflicts of England;—all which time, the only thing in which all could agree was the persecution and torture of Judah,¹—that we may well believe that “His anger” against them in this “*is* turned away;”² while it is allowed to us to rejoice in the pledges of union, which that of the Stone of Israel, of the Standard of Scotiæ Major and Minor, and of the Blood of Judah, each and all, severally constitute, and collectively assure to the future of those, that are the precious and redundantly-blessed fruit of *his* loins, who, separated from his brethren, was to them strength and salvation in the hour of their need.

To that grand King, however, does the nation owe a debt of gratitude for his endeavour to bring to unity those great forces, “the thousands of Manasseh and the ten thousands of Ephraim;” . . . and which, at length being united, have made her, England, what she is. To the Great Lawgiver, the Justinian of the West, is the honour morally due of being the *first* KING OF GREAT BRITAIN. May it not be allowable to hope that, now that ancient glories are respectfully perpetuated by admiring moderns,—witness the merits of Hannibal the Great commemorated by us in a splendid monument which carries the Hero’s great name into seas, of the existence of which he and his never dreamt,—even so to the memory of the Great Plantagenet of Britain may be offered, by a grateful people, a tribute, second to none; whose power and whose speed may be a lively image of the mind and body of him after whom this Irresistible Longshanks of the Sea shall be named?

¹ *They together shall be against Judah.*

² Isa. ix. 20, 21.

POSTSCRIPT TO CHAPTERS XIX. AND XX.

1880.

“In thee shall Israel bless, saying, ‘God make thee as Ephraim and Manasseh!’”—Gen. xlviii. 9.

“I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again, to place them. For I will have mercy upon them, and they shall be, as though I had not cast them off! For I am their LORD God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad. Their heart shall rejoice in the LORD. I will hiss for them, and gather them, for I have redeemed them, and they shall increase, as they have increased. And I will sow them among the People, and they shall remember Me in far Countries: for they shall live with their children, and shall return.”—Zech. x. 6, 7, 8, 9.

“Shear-jashub, the Remnant, shall return.”—Isa. vii. 3; x. 20, 21.

THE DISCOVERY that “England” is “the Remnant of Judah” —however arrived at;—and, withal, the SCEPTRE¹ of the Power, in Credit and in Faith,—

IN CREDIT; AS IS SUFFICIENTLY EVIDENT:—

IN FAITH—IN THAT, CHRISTIANITY IS THE MANIFEST INTENTIONAL OUT-DEVELOPMENT OF JUDAISM PROPERLY SO-CALLED; AS ALSO, THAT JUDAISM-PROPER—THAT IS, PRE-CHRISTIAN JUDAISM—WAS CHRISTIANITY UNDEVELOPED:—

THE DISCOVERY—I SAY—THAT ENGLAND IS *the* REMNANT OF JUDAH OF THE SCEPTRE, INVOLVED, OF NECESSITY, THE FINDING OF THE COMPANION OF JUDAH’S FUTURE, *viz.*, THE ISRAEL OF EPHRAIM.

NECESSITY! By *what* “Necessity?”

By the Necessity implied, as affirmed continually in our Book of Books, *viz.*, this:—that, when “Judah,—Unsinning-Judah—and the Children of Israel, his companions”—returns to Jerusalem to present the SCEPTRE to HIM whose Right it is; (Ezek. xxi. 27) EPHRAIM, as the Representative of “All the House of Israel,” “the TRIBES of Israel his Fellows,” they,—

¹ Gen. xlix. 10.

JUDAH and EPHRAIM, being both under one Head,—“Ephraim and his Fellows, the Tribes” (Ezek. xxxvii. 22), must be there also; i. e., “The Two Families” must be “under One Head:” The Two Families *must* be there. They have to walk together, “The Two Families,” and, they *must* be, *under* One Head.—Mic. iv. 1, 7, 8.

Then it all rests upon the Bible?

Most assuredly! The Bible declares it, and the Facts must conform. But the Facts are conforming! They have already conformed. They are around us: and the Facts, just as do the Squares of a Chess Board co-here, fit and fill all the spaces.

But it is the Bible that illustrates the co-herece of the Facts, by showing that the Story of God’s purpose on Earth, in the multifarious acts of men, was long, LONG AGO foreseen; and not only *pro-vided*, i. e., *fore*-seen, but also *pro*-cured, that is, *fore*-cared-for. The Outcome,—Events,—all that go, in their combination and issue, to constitute *the* Event of the Future—i. e., the *Predicted* Event of the Future. And the realization is to us,—whether we see the co-herece or not,—the PROOF, that the “I WILL” exists in the “I AM.”

The Vision of such a Future was presented to a Man in a Dream. Facts to be,—in sequence through a hundred ages,—have verified the things dreamed, and they vindicate the Character for Truth, and the Right to promise of the Almighty Speaker. “Hath He spoken and will He not bring it to pass?” Gen. xxviii. 15.

In that Book-of-Books, the Predicted Presence of Judah, on its great ultimate Predicted return to Jerusalem involves the Presence of a Companion and Concurring-Power, called sometimes, in that Mysterious Volume, “the House of Joseph;”—again, otherwise designated, “Joseph, Ephraim of the Tribes his Fellows;” consequently, if “the Fellows,” headed by Ephraim (entitled, “the First-born,” he of “the Birthright”), be not there in presence, no Judah-of-the-United-Families-under-One-Head, can present himself to surrender, the Prescribed Sceptre to the Great King, Ruler, and Judge, Whose RIGHT it is and to WHOM it *is* to be given: to Him, the Veiled, Representative of the Invisible, Incomprehensible, Ineffable, I AM.

Now, this is the Logic of the case, pure and simple. And it is our business—the business of us who believe that we have been allowed, at length, to see pre-Christian-Judah out-developed, and the mercifully-solicited “Virgin of Israel (Jer. xxxi. 21—31) jointly declaring *the desire* to return to her Cities”—our business, I say, no less than our privilege, it is our bounden duty, to use diligence to seek and find the facts in these Times which seem to bear witness to a move in that direction, and to mould them into form and intelligible consistency for those of God’s People who are to be willing, even to *run* to anticipate His Will, in the Day of His Power, that we may be ready to obey His call, *when* it shall come; but not to move until the call is made; and there is an unmistakable assurance that that is the case.

Uzzah thought that his aid was needed to keep the Ark from falling; his discovery of the misconception under which he had laboured was what may happen again when willingness to move is made to assume the form of pronouncing that the time is come, when it is not.

Now, Judah—Representative Pre-Christian Judah—having been found and known (in 1838), and being, therefore, the known quantity, and Joseph the other, the unknown—yet, certainly, *somewhere* in existence,—the Author had to seek after; as being to be found in the North Countries (Jer. xxiii.), and wherever else they may have been driven by reason the Land of allotted Sanctuary having been too narrow for them; by which means, of necessity, they have become a cluster of Nations under One Head; and, having been sought for, intelligently, with but faint success, the Finder of Judah was rejoiced, in 1843, to recognize that that work—the finding of Joseph—had been the already-long-existing Labour of Love of the noble-minded, self-sacrificing Student of Holy Scripture, Mr. John Wilson, already, with all honour, alluded-to; one who, with loving care and untiring perseverance, and faithful devotion to the Honour of His Master’s Name, had accumulated Facts, sufficient to satisfy himself and others, towards the proof, that, in the Antecedents of Great Britain, and in the Being and Surroundings of its vast Politeia, fulfilment of the Promise of Boundless Possessions to the Descendants of the Patriarch Jacob, was to be discerned; while, the

mark of the Multitude of Nations, with which her Colonies and Dependencies so wondrously signalize her to the outer world, seem to indicate that she, beyond all other nations, is realizing in possession, in ample fulness, the promises to the Ephraim of the Patriarch Jacob; promises which bestowed on him, beside the terrestrial greatness "of East and West and North and South," the honours and immunities of the Birth-right, and of the First-born, amongst the multitudinous issue of him, to whom it was promised that, in his Seed, all the Nations of the Earth should be blessed: blessed, with the Blessings of Israel.

Now, as to Judah—Sceptred and Dominant withal—according to the Requirements of Holy Scripture, Ephraim was a Power to be looked after; and, as we have seen, having been found; so, a like necessity prompted the finding of a MANASSEH to complete the benison-bestowing-Jacob's intention towards Ephraim and MANASSEH. "In thee, shall Israel bless, saying, God make thee as Ephraim AND Manasseh!"

Sons of Joseph, both, Ephraim and Manasseh: both to be "Great" Powers. One "greater than the other." Both "Great:" but not both "great," by being Head of the Confederation of Nations. A greatness restricted to Ephraim.

Joseph said to Jacob, his Father, whose right hand was on the Head of Ephraim, "Not so, my Father; for *this*" (Manasseh) "is the First-Born. Put thy right hand upon *his* Head!"

"I know, my Son! I know! He, also, shall become a People, and shall be Great: but truly his Younger Brother shall become Greater than he: and *his* seed shall become a Multitude of Nations." And he blessed them that day, saying, "In thee shall Israel bless, saying, God make thee as Ephraim *and* as Manasseh." And he set Ephraim before Manasseh. Gen. xlviii. 20.

At the time that this Book was printed—guided by the information then current, I was led to think that this to-be-great-Manasseh, was, perhaps, discoverable among ourselves; as amongst the Welsh, for example. Wider research has caused those of greater competence than myself, to perceive this "Great" Power, in the Growth and Expanse of our

Transatlantic Kinsmen of the United States of America. And now, not only do I feel myself unable to resist the probability of the correctness of this conception, but I think that there exists much to favour it. And this, all the more, when we call to mind that the Claim of England to be the Ephraim of Jacob stands very much in the declaration and fact of her being "Great." The similar expression of greatness being equally predicted to be the sign-future of Manasseh, when he is found to be part and parcel of the Body of Joseph, and quondam Brother of Ephraim: both "great;" while, in the Multitude of Nations, which the American Manasseh is supposed, rather than otherwise, to disaffect, constituting the-equally-predicted "greater" greatness of Ephraim, we may well read in the enormous expanse, and promise of future growth of overwhelming population of the United States, our Cousins, something not much below the "great"—less the Company of Nations—which is indicative no less of the predicted greatness of Ephraim.

The Separation of the United States from England in 1784, and the subsequent realization of the magnificent Domain of Combined Territories under the Transatlantic Standard of the Stars and Stripes, is a Grand Fact in the World's History; too patent to allow any reasonable mind to conjecture, that the creation of that second enormous almost-coequal Anglican Empire can have come about by chance.

Its realization has been less a rending-off of a vast limb of the Body, than a huge disruption of a great thing into two halves; that, not by the action of foreign interference, we note, but by the impulse of the Body in, and of, itself. And though, in a different sense, just as Ephraim and Manasseh were one in Joseph, and divided into Two Powers, both "great," and "to-be-great," so have Great Britain and the United States become Two Entities, since the Year of Independence.

Judging then by the Logic of Facts accomplished, coupled with the necessity of finding a great endowment for the Manasseh co-existing with Ephraim,—endowed, in some sort, to meet the Endowment of the Ephraim of the present day,—accordant with the promise of Jacob to Joseph in Gen. xlviii., there seems great reason to accord with those, who think they

see, in the magnificent prospect of the United States' future, not less than in its realized past, the *ipso-facto* fulfilling of the promised Empire of Manasseh, in the Polity, Spread and Realization of Power in the vigorous by-some-supposed-present-day-American Brother of Ephraim.

The Status of Ephraim and Manasseh in Samaria, was that of Cousins. So have England and America common Ancestry.

The History of Britain from Boadicea downwards, is theirs as much as it is ours; and, doubtless, every American of Anglican Blood is as proud of this Ancestry as we are ourselves. And it is their right to be so; and freely to claim right of participation in the manifestation of the National Intellect, from Alfred and Alwyn to the Bacons and Newton and Locke; to bow, with grateful reverence, when put in remembrance of men so worthy of honour as Grostête, Wickliffe, and Hooker,—to claim, equally with ourselves, the glory of Cressy (1346), and Poitiers (1356), and Agincourt (1415) of older times, with Blenheim (1706), Ramilies (1708), and Minden (1750) of the later, as well as all the Activity of Ocean Life connected with the names of Frobisher (1576), Raleigh (1588), and Cook (1768), no less than co-partnery with the Heroes of the Sword and Gun, who have made their mother England, the Queen of the Nations and the Mistress of the Sea: for, until 1784, we were all, ONE!

And, as we have now happily settled a few disagreeable conclusions, and seem to have spent a sufficiency of each other's blood and wasted quite enough of each other's treasure, to fulfil the painful conditions of the angry forecast of Isaiah ix. 21, it is to be hoped, from the MERCY of God, that, in the future, our mutual concurrent energies and bearing towards each other, will be rather exercised, in combination, for the good of outsiders, than for the internecine destruction of the Things and Persons of each other; and this, by the promoting the feelings of love and respect rather than the counsels of hate and jealousy, by starving to death and ruin, such journals, on each side of the water, as may hope to live and prosper by pandering to the evil dispositions of the envious and the malignant.

To enter into all the niceties which advocates of the United-

States-Manasseh theory, have, with earnest diligence, elaborated, would be to make this incidental Chapter, more voluminous than is the Book itself. Besides, when all is gone through, it only amounts to the sum of the foregone *Scriptural* conclusion, "Manasseh is great, but Ephraim is greater."

However distasteful this may be to some, there is no help for it, if America has to rejoice in the Great Election of being the declared Instrument of Blessing and Good to the Human Family *along with Ephraim*.

But, now, supposing that this is a proper reading of the case, there appears to be a sure provision made for an inevitable and enduring co-arrangement between an Anglo-"Ephraim (and his Fellows of the Tribes, Ezek. xxxvii. 9, with his co-adjunct Company of Nations, Gen. xlviii. 19) and American Manasseh. Are they not Brethren still? and **MUST** be in Unity, in the Impartation of the Blessing, with which Israel is to benignly extend countenance for good to all out-siding nations. For in the name and condition of Ephraim and Manasseh shall Israel bless in that day, saying, God make thee as Ephraim and Manasseh."

How, in hatred and division? No, most assuredly, not so; but "God make thee as Ephraim and Manasseh," in **LOVE AND UNITY**.

And Israel said, "I die. But God shall be with you, and bring you again to the Land of your Fathers!" Amen.

OMNIBUS QUORUM INTEREST.

EPHRAIM AND MANASSEH.

As, according to the Lines laid down by Holy Scripture, there can be no Judah present, under the Form of "the Two Families under One Head," but in the co-presence of Ephraim; and, as the conjoined Blessing of Ephraim and Manasseh cannot be pronounced in blessing, but in the assumed presence of both, it would seem to be an absolute necessity that Un-sinning Judah, and Christian Ephraim and Manasseh must all, equally, be present, on that august occasion, whenever it is to be.

How, this may consort with the American View of conjoining with Anglian Pre-eminence, it is not for me to intimate, much less to dictate how it shall be. I will venture, however, here to relate a circumstance, in which I was myself an actor, as indicating *possibility*, even if the thought of probability of so desirable an issue of events, may not be indulged in.

On a certain 15th Sunday after Trinity, in the year (say) 1858, on the occasion of preaching in the Afternoon Service, in the Consular Chapel at Cologne, (as I now suppose), on the First Lesson for the Day, the thirty-sixth chapter of Jeremiah, I made some allusion to the Jar of Deeds of Jeremiah having been, *possibly*, secreted, for the purpose of ultimate identification, in a Tomb in Ireland, or, as I should now say, "in Sanctuary."

After the Service, a Clergyman followed me to the Vestry; and apologizing for the intrusion, asked me if I had any authority for what I had thrown out on that subject.

This question resulted in his spending the evening in my house, and in his having *devoured*, with the keenest interest, that which is the Story of this Book, then, as yet, unprinted; not even written.

Of all, most keenly alive was he, to the subject of the Descent of the Royal Family of England from David, the King of Judah.

The next day, as he took leave of me at the station, his parting words were, in cordially expressing his gratitude for all that I had been able to tell him,—emphatically thus outspoken,—“If that which you have told me is true, we shall have to come back!”

I shook him by the hand, and answered, “So it seems!”

The train started. I went to my house, in Cologne; the stranger to his, in Annapolis, in the United States. He was descended from one of the Pilgrim Fathers, who left the Old Country, in the “Mayflower,” in the reign of King Charles II. He had, with his brother, become Episcopalian, and they had both taken Holy Orders.

The “coming-back” to which this thoughtful United-States-man alluded, was, returning to allegiance to the Sceptred Representative of Judah; to which he, as one of American Manasseh, would, evidently, have felt no repugnance; nor

have deemed that there was any impassable barrier to such a blessed consummation. It has since transpired, that there are others, in "The States" like-minded; upon what grounds the statements are based, I cannot say; not having heard.

Is it to be thus that the forecast of good old Faber, *in loco*, Zech. x. 9, is to be realized?

"He will make Joseph remember Him in the Far Countries, and make them as it were, the Seed of the Millennial Church; and cause them—Ephraim and Manasseh—to be instrumental in spreading the knowledge of His Truth, to the uttermost parts of the Earth."—Vol. ii. p. 294, General View.

CHAPTER XXI.

1860.

JOSEPH, LORD-PARAMOUNT.

“The birthright¹ was Joseph’s.”—1 Chron. v. 2.

“Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.”—Gen. xlix. 26, and Deut. xxxiii. 16.

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”—Deut. xxxiii. 17.

“Those very laws impose conditions on the Prince; and whilst he holds the balance of Europe, his will is almost without force in England.”—*Abbé Milot’s Elements of English History.*

How is Joseph Lord-Paramount in England?

He knows little of “our constitution” who does not know, that whatever is done, is done by those who keep the Key of the Purse. “The sinews of war” are the sinews of empire, and the control of them, is constitutionally in the hands of ministers, who are exclusively taken from the Joseph-part of the empire, and who are, in a sort, kings-subordinate, under a superior, a Viceroy to Judah. This Viceroy, for convenience of speech, we call a Prime-Minister; the significant title of his potential office being, The First Lord of the Treasury. This Official’s sign-manual is good for about some hundred millions sterling, yearly: no insignificant evidence and material estimate of the benefits of a blessing, compassing “the precious things of heaven, the dew and the deep, and fruits by the sun, and the precious produce of the revolving moons, and the chief things of the ancient mountains, and the precious things of the

¹ “The privileges pertaining to the birthright were, according to the Hebrews, these three:—first, a double portion of the inheritance; secondly, the authority of a prince over the rest of the family; and, thirdly, the Rights and Offices of the Priesthood. The tradition respecting the latter particular is considered of doubtful authority.”—Stebbing’s Bible *in loco.*

lasting hills, and the good-will of Him that dwelt in the bush, in favour of him that was hated by and separated from his brethren.”¹

This is indeed no small evidence of the power of kingship of Joseph: for this Viceroy is, virtually one of the Commons of England.

We are, in truth, a nation of many kings. Some have crowns; more have not crowns; but all are of the grand republic of kingship. That is our birthright,—it is our glory. Does any one doubt it? Let them then touch the property or person of one of the Privileged Race unjustly, be he squire, merchant, stoker of a steamer, or other, anywhere out of the Country, the whole strength of the empire, political, maritime, and military, is not too much, *nor too little*, to bring into the field,—when the Lord-Paramount for the time being, knows his duty and *does* it,—to justify the wronged, and make the BRITANNUS SUM of English citizenship the mark for the respect of the world.

But if we have crowned kings amongst us, these crowned kings are not of any superior sort of earth. Their dignity is not inherent. It is accidental. “A breath can unmake whom a breath has made.” The peasant’s or shoe-black’s son is equal to rise to every but the highest dignity of the land, and to command the highest amount of respect that man can offer to man when he has once earned it, and shown himself to deserve it. Ordinarily the *great* man of any family is he who has founded it, and he is often low-born. Such is the grand common right and kingship of Joseph.

One kingship there is, however, to which Joseph cannot attain—THE KINGSHIP OF JUDAH;—that belongs to a peculiar stock; and paramount, practically, as Joseph is by his power, his sinew, and his decrees, which Judah is found always constitutionally to endorse,² with *that* eminence and dignity he must content himself, and he does. As he cannot, so neither does he wish to, intrench upon what he may not touch. Ephraim

¹ Dent. xxxii. 13—45, 46; p. 130.

² See the oath in “The Form and Order of Her Majesty’s Coronation,” p. 27.

knows *why* "not to envy" Judah. Nevertheless, Judah is powerless without the consent and concurrence of Joseph; all money-bills being exclusively in the department of the uncrowned of Joseph. And we know, also, that the spring of the power of the State, thus with Joseph, is so guarded and cherished as his own peculiar right, that any attempt at interference with it, to overrule, or to act without him, would cause the collapse of the whole, and possibly reproduce the miserable events of the seventeenth century. The experiment, then, by a well-meaning monarch, unwittingly tried, resulting in the development of an actual lord-paramount of the stock of Joseph, and the temporary prostration of even the rightful power of Judah; . . . we do not require any more such practical illustrations of the text to show, that that agency, which absolutely gives action to, and controls the action of, the entire nation, is and must be, in this our Mixed Constitution, utterly and solely in the hands of those, whose Ancestor was the able politician who knew how, for the common benefit, to rule in another's name while the power was all in his own hands. Little doubt is there who was lord-paramount in Egypt when Joseph was prime-minister to the Pharaoh.

CHAPTER XXII.

THE LORD-PARAMOUNT OF ENGLAND, LORD-PARAMOUNT OUT OF IT.

“And his brethren said unto Joseph, Shalt thou indeed reign over us; or shalt thou have dominion over us? And they hated him yet more for his dreams, and for his words.”—Gen. xxxvii. 8.

“England, the elevated model of all free, active, and industrious nations.”—An imperial Austrian authority.

“The Saxons are heirs of the world; not by right, but by divine favour and providential training.

“Nations serve us, and bow down to us, and are the better for it.”—*Moore's Lost Tribes*, p. 93.

“THE Lord-Paramount of England, Lord-Paramount of the Earth! That is, indeed, a high flight! Audacity worthy of that presumptuous people, whose arrogance is as immeasurable as the ocean which they pretend is their own!” And yet there is no very great arrogance in the assertion; for it is a fact, whether or not men think it arrogance.

The Lord-Paramount of England is a great man. Great as he is, there is often to be seen a greater than he very close to him. That greater man is altogether without office. The stroke of his pen on a check for twenty pounds, may not be worth the paper on which it is written. Who is this strange Potentiality? He is the Representative of Public Opinion in the shape of the Leader of the Opposition. He is Lord *over* the Lord-Paramount, when he has succeeded to outnumber, by his adherents, the votes of the supporters of his opponent in the Mykel Gemote of Parliament. And to him, ultimately, that same great Dictator has to surrender the Seals of Office, and therewith the power to endorse those Bills for one hundred millions sterling, of which, but now, we spoke.

But it is not only when the Leader of the Opposition has

reached the culminating point of an ejecting majority to support his view, that he is in a sort, a Lord-Paramount-Dominant. The Lord-Paramount himself can do nothing without so shaping his course, that, what may be called his Inseparable Accident, must be able to find no flaw in his acts. And however hostile they may be to each other, officially, . . . whatever personal hatred may intervene between the good fellowship of the individual men, a certain comity compels such respect for the power of his ever-present adversary, that the ultimate act of the Minister may be held to be rather the modified act of both in concert than the absolute index of the mind of the Lord-Paramount himself.

Now, just exactly this sort of dominance, that of the Leader of the Opposition over the Lord-Paramount amongst ourselves, is that which the Prime Minister of England exercises over Foreign Courts, which have evil intentions against the weak, or others whose interests England may think it right to defend.

If Russia, for example, wish to seize Constantinople, England interposes a veto. If France cast her eye on Sardinia, it may not be. If Austria will march to Naples, though France is willing to keep Italy in hot water, and Francis II. at Gaëta, it is as well known that the Fleet of England would be at hand to prevent such consummation, as if her armies were in the field ; though, it may be, not a word diplomatically passes. Whatever be the merits of the case, Small Denmark had, long ere this, given up Schleswig-Holstein to Colossal Germany, had the Lord-Paramount, who directs the Sign-Manual of Judah, determined that that might be.

That England rules, or *wants* to rule, directly, is not said nor thought. She does not trouble herself to think about it, nor to attempt it, in the sense of *attempting* it. But, indirectly, she must ; for so it *happens*. She does not *do* it ; it befalls. For just as much do the Powers abroad, know what they may or may not do in such and such cases, England not consenting, as the Minister of State at home, knows how far he may go in proposing any measure for the acceptance of the House in the presence of a Reasonable Opposition. If the Minister make " a blot," he loses power. If the Foreign Country do this in

the game of politics, that Power brings the power of the Opposition upon it to its loss, and makes the Opposition master of the Position. This is an influence that is equally beneficial in both cases. And however much the Lord-Paramount may feel and know his power, yet is obliged to respect that of his Check, so, not less, is every Foreign Power obliged to recognize with respect and scrutiny, the view of England's Lord-Paramount in all such cases as attract and require the expression of public opinion, or the pressure of direct force.

Now, in this state of things, there is no claim of supernatural aid to foster the pride of England, or make manifest her power over the nations. Nothing like it! This is Political Exigency. It is neither "Vattel" nor "Grotius." It is Common Sense. It is the Logic of Facts. God has made England, simply, a great power; and so she can, when she chooses to do so, speak with effect. She as little regards, in the sense of fear, "Confederations of the Baltic" as "of the Rhine;" or, the act of "a King of the North confederating with a King of the South," as she does Zoll-Vereins against her trade, or threatened invasions on account of her free expression of opinion.

She can hold her own against the world, as she has, thanks be to her God, mostly been able to do: not indeed because God has blessed her "with blessings of the breast and of the womb, with the precious things of heaven, the dew and the deep, the precious things of the lasting hills and the earth, and the fulness thereof,"—mighty means though they be to glorious ends,—but, because, in the Cause of Right and Truth, "her hands have been made strong by The Hands of the Mighty God of Jacob, and by the blessing that came upon the head of Joseph, upon the crown of the head of him that was separated from his brethren." And so long as her "bow abides in the strength," which is the only true strength, viz., the faith of the Christian in the assistance of his God to him for *good*, so long will she be not only paramount in influence and counsel, but, if need be, in strength and sinew, in all the earth. For as it always has been, so will it ever continue to be, not only of England but of all other countries or powers, . . . "The people that do know their God, shall be strong and do exploits."¹ So especially

¹ Dan. xi. 32.

will it be to those to whom God has given the power as well as the will to serve Him. And the Talent adrift, be it of influence, or command, or position, will be given to him who has the Ten Talents, and uses them and desires to use them as God wills they should be used; used, not less in the lower and mundane sense than it has already been given him here both to exalt him and humble him withal, in the higher: to humble him,—to make him in deepest abasement, to humble himself. For to whom much has been given, from him, what amount of work will not be required? and who has ever done that work?¹

“Spiritually,” writes the devout physician already quoted, “Spiritually, at least, and therefore, doubtless, in the truest and highest sense, the prophecies concerning the Chosen Tribes are fulfilled in us. We hold the oracles of God, . . . are blessed with the dews of heaven and the fatness of the earth. Nations serve us, and bow down to us, and are the better for it. We are Lords, yea, Lords, over our own brethren; and ‘cursed is every one who curseth us, and blessed is every one who blesseth us.’” We, [Anglo]-Saxons, are heirs of the world, not by right, but by divine favour and providential training. We are bringing the ends of the world together, and binding mankind into one compact community, by the sacred ties of the highest intelligence and religion, involving of course all material blessings.³ This is as it should be; for the earth is one orb, rolling round in Eternal Love, and embraced in the light of Divine Benevolence. But the true glory is not altogether an outward and visible thing. There is a glory which the eye of the Spirit alone can see or endure, and that glory is, the unfolding of the Divine government in the history of the human race, and especially as manifested in the fulfilment of those prophecies contained in the sacred books, by which God will demonstrate His attributes of fore-knowledge and wisdom, and prove Himself to be, in one word, the Omni-Potent; that is, good-will in infinite operation.”—*Dr. Moore’s Lost Tribes*, p. 93.

It is in such work as this that it is England’s privilege, by Divine Providence, “by providential training,” to be, in truth,

¹ Luke xvii. 10.

² Gen. xxvii. 28, 29.

³ Matt. vi. 33.

a Lord-Paramount in the world. May God give her grace so to progress in her good work as that she may be "a workman that need not be ashamed,"¹ and so become more and more "a living epistle" of the social faith she professes, "seen and read as such by all men!"² That she does not altogether fail in the duties of this her high election, notwithstanding her many and grievous short-comings,³ is made evident by testimony borne in this behalf, by what may be esteemed, as all but the highest continental Imperial voice: testimony, the more gratifying to hear of and notify, inasmuch as it was altogether unexpected: creditable alike to the mind that conceived the sentiment as to those of whom it was so generously spoken.

At the recent festivity held in honour of the Archduke Maximilian, Lord High Admiral of Austria, at Southampton, on the occasion of the junction of the Ports of Southampton and Trieste by a regular Austrian line of steamers, his Imperial Highness there gave utterance to his sentiments in the following toast:—

"To the Prosperity, the Power, and the Greatness of England, the elevated model of all free, active, and industrious nations."

If this be the language of truth, England has had her mission, and she has, in so far, fulfilled it: and those who, in such terms, recognize the model, doing homage alike to her power and her desire of good towards others, award her, of good-will and free conviction, all that is claimed for her in this section of our subject: viz. that moral influence from her position and conduct and well-appreciated sympathy in all that concerns the good government of mankind, which makes nations, who need not to bow down to her, render her the homage of unmeasured respect.

¹ 2 Tim. ii. 15.

² 2 Cor. iii. 2.

³ 2 Cor. iv. 7.

CHAPTER XXIII.

JUDAH, THE CHIEF RULER, AND LORD OVER THE LORD-PARAMOUNT OF JOSEPH.

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee."
—Gen. xlix. 8.

"Hear, Lord, the voice of Judah: . . . and let his hands be sufficient for him."
—Deut. xxxiii. 7.

"Judah prevailed above his brethren, and of him came the Chief Ruler; but the birthright was Joseph's."—1 Chron. v. 2.

"After him a woman (Queen Anne) presides over the destiny of nations: makes France tremble, humbles Louis the Fourteenth, and covers herself with immortal glory by giving him peace, in spite of the clamours of an ambitious cabal."—*Abbé Milot, apud Wilson*, p. 121.

But if Judah is thus subject, as above, to a Lord-Paramount, how is Judah lord over his brethren, over his powerful and invincible brethren, Ephraim and Manasseh? . . . over that Ephraim and Manasseh who are to "push the people together,¹ to the ends of the earth?"²

Because Joseph has elected him, and always elects him.³ Because Joseph delights to have him, to do homage to him, to carry him his decrees for acceptance and legalization: and he is Lord, also, over the Lord-Paramount of Joseph; because, should the Lord-Paramount attempt to impose the dogmata of his self-will on the Monarch or the Nation, degrading his ministry to the status of "an ambitious Cabal," he must surrender his office at the command of Judah: and the nation, assenting to the change of Ministry, endorses the act of the

¹ This process began in America before the separation took place.

² See p. 136, quotation from Deuteronomy.

³ When the monarch takes the prescribed oaths, he is *elect*. If he take *not* the prescribed oaths, he is not elected, and the next fittest of the Hereditary Stock is sought for Chief Ruler, who *will* take the oaths; and who, when he takes the oaths, is elected.

Monarch. And so does it delight Joseph to hide his own strength in the name and power of Judah, who is still, as heretofore acknowledged to be, "the Light of Israel."¹ And, not only so, it delights him to provide for and maintain David the King and all his as it is fitting he should be maintained: because he considers it the highest privilege to have participated in that grand Divine Service, in which he has been allowed to swear fealty and to do homage to the Elected of the Elect Race, as he, Priest, Peer, and People, in that combined Wittena and Mykel Gemote which Joseph brought with him from the East,—the mark and assurance of his Eastern sojourn in "the cities of the Medes," when God still remembered Ephraim his pleasant child, His dear son, and of his now being what he is,—cried,

" God save the King !
 Long live the King !
 May the King live for ever ! "

Here therefore, in the answer to the question, "If Judah be subject to a Lord-Paramount of Joseph, how is Judah Lord over his Brethren,—they of the birthright,—his powerful and invincible Brethren, Ephraim and Manasseh?" . . . are we able to see,—for the scene to which allusion has already been made is exhibited to us all,—how that Great Prodigy has been brought about; namely, the re-establishment, of the Shivered Policy and Dislodged Throne of the Son of Jesse, in presence of all mankind, in highest dignity and noblest pre-eminence, the confessed "elevated model of all free nations!" For Joseph, in all the strength of the British Empire, and in all the luxuriance of power of the Nation of Nations of Ephraim, has elected and crowned Judah his King of fullest free-will, and has acknowledged *his* Right to the Throne on which, Gratiâ Dei, Joseph has placed him.

Henceforward need nobody ask, *How* is the envy of Ephraim against Judah to depart? or, How shall Judah cease to wish to vex Ephraim? Shall the Hand say to the Head, "I am not of thee?" . . . or, the Head, to the Hand, "Depart from me?"²

¹ 2 Sam. xxi. 17.

² 1 Cor. xii.

THE TWO FAMILIES

BROUGHT UNDER ONE HEAD.¹

“WHO HATH DIRECTED THE SPIRIT OF THE LORD,—OR, BEING HIS COUNSELLOR,
HATH TAUGHT HIM ?”²

“GOD moves in a mysterious way
His wonders to perform,
HE plants His footsteps on the sea,
And rides upon the storm.

“Deep in unfathomable mines
Of never-failing skill,
HE treasures up His bright designs,
And works His sovereign will.

“Ye fearful saints, fresh courage take :
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

“Judge not THE LORD by feeble sense,
But trust HIM for His grace ;
Behind a frowning Providence
HE hides a smiling face.

“Blind unbelief is sure to err,
And scan His work in vain ;
God is His own Interpreter,
And HE will make it plain.

COWPER.

AMEN.”³

¹ Hos. i. 10.

² Isa. xl. 13.

³ P. 181, Novello's Collection.
No. 192, Hymns Anc. and Mod.

PART III.
THE TWO FAMILIES.

1860.

CHAPTER XXIV.

THE PICTURE. THE GOODLY CEDAR. 1871.¹

“WHO RUNS, MAY READ.”

“I HAVE SET THEE OVER THE NATIONS TO BUILD.”

“I will perform the good things which I have promised unto the house of Israel and to the house of Judah.” “The two families which the Lord hath chosen.” “If my covenant be not with day and night . . . I will cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob.”—Jer. xxxiii.

“Ephraim shall not envy Judah, nor Judah vex Ephraim.”—Isa. xi. 13.²

“Then the Archbishop (of Canterbury) came from the Altar, assisted by the Archbishops of York and Armagh, and the Bishops of London, Winchester, and other Bishops; the Sub-Dean of Westminster carrying the Crown, which the Archbishop took, and placed it upon her Majesty’s head: when the people with loud and repeated shouts cried, ‘God save the Queen!’ and immediately the Peers and Peeresses present put on their coronets, the Bishops their caps, and Deputy-Garter King at Arms, his crown; the trumpets sounding, the drums beating, and the Tower and Park guns firing, by signal.”—*Vide “London Gazette.”*

It has been shown that England in its Royal Estate,—that is, the Monarch thereof, as descended from the Eastern Princess,—she, who must have been one of “the King’s Daughters,—seated upon the Pillow of Jacob, and under the Shadow of the Standard of Judah, as a Corporation Sole, is, and is entitled to be considered, the legal Representative of the House of David, bearing the perpetual Sceptre of Judah. Hence, England is,—that is to say, the Monarchs of England of the present Race, are *now*, simply and broadly, by Inheritance, the JUDAH of the 49th chapter of Genesis, *ad interim*.

¹ Ezek. xvii. 23. Psalm xlv.

² Ezek. xxxvii. 19—28.

It has been also shown that Anglo-Saxon England, in its descent, is, as having had, and as having marks about it, both Hebraitish and Persian, undoubtedly *some* portion of those Tribes, (afterwards known as the Tzaaki, Sakæ), who were deported into the Country of the Medes: while her condition, physical, potential, influential, and above all spiritual, leads to the conclusion that, in her, is fulfilling the Prophecies concerning Joseph, as given in the same Chapter: the Multitude of Nations, exhibited by the Colonies of England, as part of herself; so, pointing at the same time, to the promises made to the Israel of Ephraim, that surmise becomes changed to conviction.

Hence it is, that the Sons of England have, therefore, a right to assume, that they, in her, are not only the *Representatives* of Ephraim, like as the Royal Family of England in its Head furnishes the Representative of the House of Judah,¹ but, in truth, the grand Reality of *that* Power of Israel.²

If England be, thus, in her Royal Representative, Judah,—and in her Corporeal Reality, Joseph,—the junction and unanimity of the Two is no longer only to be seen through the dim vista of hoped-for fulfilment of an ancient prophecy: It stands revealed to all Mankind, and to ourselves in particular, as a *patent fact*: as undeniable in itself as it is impossible that it should be obliterated from the Records of the World, aye, or of the Universe: for are not Principalities and Powers in the Heavenly Places, ἐν Οὐρανίοις, learning by the Church, viz. by God's dealings with the Church, the manifold wisdom of God?³

“EPHRAIM SHALL CEASE TO ENVY JUDAH!” Yes, truly! For there, in the Wittena Gemote, *i. e.* in the Coronation Scene and Service in Westminster Abbey, Joseph has just elected, with Pomp, Circumstance, Shouting, and Joy, with the Sound of Drums and the Clang of Trumpets and the Roar of Cannon, and rejoices individually and collectively to do homage to, the Daughter of David.⁴

¹ The transplanted Sprout.

² It is nothing to us that other nations shall deny this; there stands the fact. And three consecutive leaves of *Whitaker's Almanac* make the fact as patent to the world as it is tangible to us.

³ Eph. iii. 10.

⁴ Ezek. xvii. 22, 23.

“AND JUDAH HAS CEASED TO DESIRE TO VEX EPHRAIM;” for Ephraim is now strength of his strength. He, Judah, has sworn¹ to be one with Joseph, in intent as well as in deed; . . . to make the will of the electors his will; and having done this with heart and soul, and called GOD to witness that it is so, the Monarch is, then, with equal loyalty towards him, as he has acted towards them whom GOD is about to give him as *his* people, of them elected, and acknowledged as King. And the proud Barons of Israel,—and may they ever be proud,—*rightly* proud, that is,—proud of their election, but not towards Israel their Brethren, . . . proud as recognizing who and what they are, viz. the *Spokesmen* and Representatives of the *Personal* homage of the uncrowned multitude² on the same grand occasion;—they, having doffed their Crowns in homage to the anointed of God,³ and the Uncrowned Multitude of the Mykel

¹ See the Rubric in the Coronation Service, pp. 27, 28.

“The Archbishop goeth to the Queen, and, standing before her, says to the Queen,

“‘Is your Majesty willing to take the Oath?’

“And the Queen answereth,

“‘I am willing.’

“‘Will you solemnly promise and swear to govern the People of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?’

“‘I solemnly promise to do so.’

“Then the Queen arising out of her chair, attended by her supporters, and assisted by the Lord Great Chamberlain, the Sword of State being carried before her, shall go to the Altar, and there make her solemn Oath in the sight of all the People, to observe the Premises: laying her right hand upon the Holy Gospel in the GREAT BIBLE, which was before carried in the Procession, and is now brought from the ALTAR by the Archbishop, and tendered to Her as She kneels upon the steps, saying these words,—

“‘These Things, which I have here before promised, I will perform and keep. So help me, God.’

“Then the Queen kisseth the Book, and signeth the Oath.”

² “The Prelates and Peers alone do the verbal Homage, and the personal Act of the same, in asseverating, and, in touching the Queen’s Crown.”—Rubric, Coronation Service, p. 47.

³ “The Queen will then sit down in KING EDWARD’S CHAIR, (*i.e.* on Beth-El) placed in the midst of the Area, over against the Altar, with a faldstool before it, wherein She is to be Anointed. FOUR KNIGHTS of the GARTER hold over her, a rich Pall of silk or cloth of gold. The Anthem being concluded, the Dean of Westminster taketh the Ampulla and Spoon, and, with it, the Archbishop anointeth the Queen in the form of a Cross, on the Crown of the Head and on the Palms of both the Hands, saying, Be thou anointed with Holy Oil, as Kings, Priests, and Prophets were anointed: and as Solomon was anointed King by Zadok the Priest, and Nathan the Prophet, so be you anointed, blessed, and

Gemote having shouted ' theirs in that presence of God which has been so solemnly invoked,² the Incorporation of the Two Families, JUDAH and ISRAEL, becomes a renewed and a re-consecrated Fact; and Israel and Judah are therein seen, of man, as a Re-United Power.³

But more than this is *there* seen. The *mode* has been shown how, in the time to come, when the election of "one Head" by Judah and Israel⁴ shall become a necessary demonstration in inauguration of the Great Events of the future, that 'Blessed Consummation, hitherto an enigma, but now no longer so, may be presented to man as a familiar fact. The solemn reality may be exhibited in—if it be not already a thing done—the Coronation Scene and Service of the Monarchs of England; to whom, while themselves of Judah, have been given, as a dominion, "The Islands of the West, as a Sanctuary of Joseph, the Seed-Plot of the Multitudes of Ephraim, and the rallying-place for "the Dispersed of Judah."

In the Coronation Scene, as depicted by the royal artist and historical painter, Sir George Hayter, in his celebrated Tableau of The Acclamation, in Westminster Abbey, there are exhibited in one view, the Material Facts of the case. There, the principal figure in the picture is, the IMPERISHABLE LINE, seated on the INDESTRUCTIBLE THRONE, wielding the PERPETUAL SCEPTRE, and the STANDARD OF THE RACE on the Tabard of the Herald in presence. That, that CORPORATION SOLE, with its manifest accompaniments, the THRONE OF ISRAEL and the STANDARD OF JUDAH, is, THE MANIFESTATION OF JUDAH.⁵

consecrated Queen over this people, *whom the Lord your God hath given you to rule and govern*, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

¹ "The people with loud and repeated shouts, cried 'God save the Queen!'" —Vide "London Gazette."

² See the Coronation Oath.

³ Separated since B.C. 975. 1 Kings xii. 19. Edward I. seized the Regalia of Scotland and the Stone A.D. 1299, but it was not used, nor was the united Blood of the Royal Houses of England and Scotland enthroned on it until 1602 in the person of King James, sixth of Scotland and first of England. Therefore the separation made by Jeroboam 2836 years since, continued for 2577 years.

⁴ Hosea i. 10.

⁵ The title of the Print is, "The Coronation of Her Most Gracious Majesty Queen Victoria, dedicated by special permission to Her Majesty, by Her dutiful Subjects and Servants." London, published March 1, 1843, by Henry Graves and Co., Printsellers to Her Majesty and H.R.H. Prince Albert, 6, Pall Mall.

There, also, surrounding Judah, is the Strength of the Empire,—the Lords Spiritual and Temporal, in Wittena Gemote, and the Mass of the Nation, the Mykel Gemote, by their Representatives;—THE MASS OF JOSEPH electing, proclaiming, and doing homage to, the ELECTED: the Earls Marshal of the Three Kingdoms, the Constable of “the Heart of the Empire,” the Tower of London, and Warden of the Cinque Ports; Representatives of the Land and Sea Power of the Country; the Principal Secretaries of State, the Secretary for the Colonies, the Representative-Administrative of the Nations of Ephraim, and the Prime Minister, the Lord-Paramount of Joseph! . . . How, more expressively, more figuratively, *more actually*, could the fact of the Greatness of JOSEPH and the Fealty of the Same to JUDAH, be expressed, or proclaimed, as now it is, from and by, this very Scene, and by its means exhibited thus, to the Initiated everywhere, and to Mankind at large?

It did not lie in the way of every one to have enjoyed the privilege of witnessing that strange and august scene. Yet does it lie in the way of every man, even to the remotest corners of the Empire (that is, of The World, and to all outside it), to be present in spirit and to see it in fact, as in a Tableau Vivant; for, by the powers of the Graver’s pen, added to those of the Limner’s art, for the value of two gold crowns, that Grand Picture may be had, as an ILLUSTRATION of the EVENT to this generation of living men, and a record thereof to every generation yet for to come.

There is seen the Fact: *there* is seen the Record of the Fact; and the Reason *why* EPHRAIM no longer envies JUDAH, and JUDAH no longer vexes EPHRAIM. THEY ARE ONE. And the accompanying Fact is seen, that, while Judah, according to the Prophecy, is Lord over his Brethren, it is Joseph’s pleasure—while he himself receives the respectful consideration of all the other members of the Israelitish Tribes wherever they are,—of love, and freest good-will, to acknowledge and bow to the superiority of JUDAH, the CHIEF RULER, to whom the LORD hath given the pre-eminence.

PART IV.

HEBREW EPISODE IN BRITISH HISTORY.

1880.

“A STONE, A WOMAN, AND A FLAG.”

“The whole history of the Church, though usually flowing in the tracks marked out for it by the great national and geographical boundaries of the world, yet has a course not always, and therefore, not of necessity identical with the channel of human civilization. In the history of the Church as in that of the world—in the history of the Christian Church as in that of the Jewish—there is a distinct unity of parts, an onward progress from scene to scene, from act to act, towards an end, yet distant and invisible—a unity and a progress, such as give consistency and point to what would else be a mere collection of isolated and disjointed facts.”—*Stanley's Greek Church*, Introduction, xxxvi.

“All this was done for Posterity: not for you, or for me, or for your next neighbour, or for any single generation; but for *Posterity*: that dim, majestic, multitudinous idea, with the broad Earth for its Throne, and illimitable time for the period of its dominion.”—*Guesses at Truth*. Quoted by the Lord Bishop Jebb, of Limerick, in his book of “Pastoral Instructions.” Anno, 1838.

“It is a duty never to intermit the assertion of an important truth: because though we may not dare to hope that it will be at once recognized, it may nevertheless, so prepare the minds of others, as to produce, at some time future, greater impartiality of judgment and the consequent triumph of light.”—*Silvio Pellico, Le Mie prigioni*, cap. xxi. p. 85. Paris, 1848.

“A STONE, A WOMAN, AND A FLAG.”—When, in the year 1861, in these words was announced to the learned Rabbi of Kreuznach that England was the Remnant of Judah, and that the proof of the fact was covered by these three items in combination, the effect produced in his demeanour was very remarkable. At first they disturbed him—seemed somewhat to distress him—made him abstracted, uneasy, and mooning: on seeing which, fearing I had annoyed him, I rose to leave him, saying, “I fear, Herr Rabbi, that I have engaged too much of your time. I thank you for your courtesy, and I will now wish you

good-bye." This seemed to have taken him by surprise. He was not "mooning," but thinking. He said suddenly, "But why are you going away so soon, Herr Pastor? You have only just come." I had been with him more than an hour. "Sit down! Sit down! Have you got nothing more to say? What you have told me is very remarkable. Those coincidences are most striking. What do your Englanders say to them? Do many believe them?" "No," I answered boldly; "broadly, not one." "Not one? What do they say to them?" "Say? They say I am mad." "Mad?" he rejoined, "Mad! All that I can say is, that I have never heard anything half so reasonable concerning Jacob's Stone, as that which I have heard from you, now. And, as to those gentlemen that call you 'mad,' I have only to say, that it behoves them to take all the historical incidents that you have presented to me, and put them together, so as to make a story possible in itself, and not inconsistent with the Holy Writings. We will then compare their story with yours, and see which is the more reasonable. In the meantime, I am content to accept yours, and to thank you most heartily for your having been so good as to bring it to my notice; and to Rabbi Schwartz, of Cologne, for procuring for me the advantage of your acquaintance."

What I had laid before this Rabbi was the substance of Chaps. xiv. and xv. in "England the Remnant of Judah," the sum of all that was known in 1860 on the subject of Hebrew Evidences of Holy Things of Divine Revelation in connexion with Irish History, contemporaneous with the first Destruction of Jerusalem by Nebuchadnezzar, B.C. 588. It was this which drew from him, the exclamation, in a sort of rapt Emotion. "It's the Corner Stone of the Future!" Being asked what he meant, he impressively repeated the Words, adding "It certainly is. It is the Corner Stone of the Future! —*Certainly* it is!"

Then again, later, after six weeks' consideration, and awaiting anxiously my promised return to Kreuznach to renew the subject with him, on then parting from him, what was the energetic utterance of this Hebrew, of matured judgment and scholarly mind? Cordially thanking me for the information I had been able to impart, his leave-taking words were, empha-

tically out-spoken, "Herr Pastor; nehmen Sie Acht! Ich bin bereit, das Panier zu tragen!"—*i.e.*, "Herr Pastor, give heed to what I say: I am ready to carry the 'Standard!'" *What* "Standard"? The Standard that floats on the Keep of Windsor Castle, which has the Blazon on its Dexter Quartering of "the Lion of the Tribe of Judah."

How came the Rabbi in an obscure town off the Rhine, to know anything of the Queen of England's Castle of Windsor, and England's Royal Standard there flying?

This was the Rabbi's answer to the Third of the Fifteen Questions which I had had printed on a fly-leaf; as, all of them, receiving answer from the contents of the Book, thus summarized, after its publication, Jan., 1861; which Questions he had read and pondered over for six weeks; and by which he had profited, as this, his energetic announcement proved.

These QUESTIONS I here reprint for the benefit of all such as think themselves justified, while diligently stigmatising,—as propagators of "a pestilent heresy,"—those who believe in the *authorized* AUTHORITATIVE Declaration of the Church of England "that Judah shall be saved and Israel shall dwell safely." When? and, Where?

"When?" When the days come that they shall say, "The Lord liveth, which 'had' brought up and which led the Seed of the House of Israel out of the North Country, and from all the Countries whither I had driven them, and they shall dwell"—Where?—"in their own Land."

Questions which deeply affect the whole Human Race: particularly the Moslem and the Hindû; but, primarily, the Hebrew and the British Races.

"The Heart of the Righteous studieth to answer: but the Mouth of the Wicked poureth out evil things."—Prov. xv. 28.

1. Where is The Perpetual Sceptre of Judah? — Gen. xlix. 10.

2. Where' is The Indestructible Throne of David? — Jer. xxxiii. 17.

3. Where, SHILOH not having been manifested, floats The Standard of the Tribe of Judah? — Gen. xlix. 10.

4. Where is The Pillar of Witness of Jacob? — Gen. xxviii. 18, 22.

5. Where The Favoured Remnant of Judah? — Jer. xv. 11.

6. Where is The Daughter of the Dispersed?—Zeph. iii. 10.
7. Where is The Offering that she is to bring?—Isa. xi. 12; Zeph. iii. 10.
8. What is The Reserve which is to be pardoned?—Jer. i. 20.
9. Where is Ephraim, The Multitude of Nations?—Gen. xlviii. 19.
10. Where is Ephraim, with which Judah is to choose One Head?—Isa. xi. 13; Hos. i. 10.
11. How are The Two Families to be united?—Jer. xxxiii. 24.
12. What is The Pure Language, in which the Daughter of the Dispersed, and, The [Lord's] Offering which she is to bring, are to consent, with all the people, to serve The Lord?—Zeph. iii. 9, 10.
13. Where are they to choose "One Head"?—Hos. i. 10.
14. What is, and where is the Place of, The Day of Jezreel? Hos. i. 10; Jer. xxxi. 27—38.
15. What is The Israel of Blessing, which is to be "A Third" with Egypt and Assyria?—Isa. xix. 24, 25.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. xi. 1.

Should any be disposed to imagine that it is a light thing to answer these Questions, it is as well that they should know what others think, who may be deemed not altogether incompetent to take cognizance of such grave matter, and are able to weigh the responsibility of those who think to prove their orthodoxy and devotion to the Catholic Faith, by treating them with profane flippancy, or in the affectation of grandiose contempt; be they Deacon or Priest.

For, that which produced such an effect on Rabbi Bamberger, in Kreuznach, was not less signally favoured by Rabbi Weilchenfeld, of Düsseldorf; while the Chief Rabbi of Frankfurt was hardly less recognizant of the subject than the other three conspicuously-learned Hebrews with whom the subject had already made me acquainted.

Introduced the same year by my estimable friend the Rabbi Schwartz, of Cologne, to his able colleague, the Rabbi Weilchenfeld, I presented myself to that excellent gentleman and

profound scholar, with these Questions put into German ; which Questions, I note by the way, the benevolent Rabbi of Cologne, had previously put into a similar compact form in a page of Hebrew ; and addressing him with due respect, said, " Pray, Sir, may I ask if you can give answers to these Questions ? "

Running his eye down them, and then returning the paper to me with indignant scorn, he said, and in no pleasant tone, " No, Sir ! No *man* can answer those Questions ! *God alone* can answer *those* Questions ! "

To which I replied, with a bow of great respect—for I greatly admired his righteous indignation in so strikingly reprehending what he evidently deemed an awful insult to, as trifling with, God's Holy Word—" Excuse me, Sir, if I tell you, I have somewhat to say on each of them. Allow me then to ask, if you, in answer to the Third Question, can tell where the Standard of Judah floats this day, in power, and has a right *there* to float ? " A significant gesture, implying his inability, I said, " It is over the Keep of Windsor Castle, in the Royal Standard of England ! " The Rabbi wished to know how it could have gotten there. The Question begot an answer ; and that begot another Question ; and its answer another ; and so on. At length the now-pacified Rabbi kindly begged me to be seated, and we became cordial friends, and conversed freely. Later, looking at my watch, I said, " I must go away to meet friends coming from Cologne by this Train," when he said, " Going away ? Not yet. You've only just come." I had been there nearly two hours—viz., the time that intervened between the arrival of the morning and mid-day trains between Cologne and Düsseldorf, at that time.

These " Questions " and their Answers, and what these Answers involve and notify, are educed from the book despised in its day, as " a farrago of nonsense ; " nevertheless, so esteemed as to have been signalized by the warm interest, beside that of others elsewhere, of this excellent Rabbi.

" Excellent ! " What makes *him* so particularly excellent ? Why, later, when I came to England, and sought an interview on the subject of this Book with the Very Rev. Dr. Adler—a most accomplished scholar, as I am, I believe, rightly informed—the Chief-Rabbi of England, he asked me if I knew any other German Rabbi, beside Dr. Schwartz, of Cologne. I

answered, "I have the respectful acquaintance of four: Men, I believe, of universally-acknowledged eminence,"—the Chief-Rabbi of Germany, living in Frankfort, and the other two already named.

"Do you then, Sir, *know*, Herr Weilchenfeld, of Düsseldorf?"

"I have been favoured, Sir, with the friendly correspondence of that gentleman."

"Then, Sir, let me assure you that you have the advantage of the acquaintance of a man who is second to none in Germany!"

I hope that this will suffice to guarantee the competency of the Düsseldorf Rabbi, as to his judgment of the gravity of the occasion, *and*, of the importance of the Questions. For, I think, when this is the testimony to the professional status of this highly estimated Hebrew Divine, who made answer that "None but God can answer those Questions," and, afterwards, gave himself to the consideration of them, in consequence of their having been thus brought to his attention, that, while I have reason to congratulate myself, that I did not outstay my welcome—as I judge from having received since his warm written invitation to repeat my visit—we have no need to trouble ourselves as to the *worth* of these Questions, or, as to the vituperations against those orthodox Church-of-England Christians, in whom belief in the Restoration of Judah is "a pestilent heresy."

In notifying the kindly reception thus accorded me by these distinguished Jewish gentlemen, it would be very unbecoming did I neglect to intimate that the Chief Rabbi of Frankfort, the last addressed by me, was in no way behind his Rev. Brethren in gracious recognition of my sense of duty in waiting upon him.

One day in (I think) 1866, when in Frankfort, by the mere introduction of my card as "Chaplain to H.B.M.'s Consulate, Cologne," this distinguished official received my visit. Having engaged his interest by a question touching his knowledge of Jacob's Pillow—the 4th of the above Queries, and other points on which *he asked* for information—several knocks at his door made me aware that I was very much in the way. For this, on leaving him I felt bound to apologize, in expressing the fear

that I had much, and inconveniently, interfered with his arrangements.

“Yes, Herr Doctor,” was his reply. “You have indeed very much interrupted me on this day, which is the day before our Day of Atonement, when we are always much engaged; and all those applicants wanted to see *me*. But I tell you this, not to distress you, but rather that you should feel how greatly I esteem your honoured visit, while I express the hope that, whenever you again come to Frankfort you will do me the great favour to repeat it.”

But, if such has been the effect, on the minds of these earnest Rabbis, of the argument of the Book when sustained by the comparatively few proofs, by which, up to the year 1861, those inductions were attained, which culminated in the conviction that the Prophet Jeremiah must have been the Agent who brought the Eastern-King's Daughter to Ireland, with the Stone (“the Foundation-Pillar of the Temple”), to ally with the Northern Dynast, the Monarch of the Day, at the time of the arrival in the Ulster Lough of “the Ship of Dan,” what may not be the effect on the mind of the whole body of the Hebrews, and—what is of no minor importance, just now especially, on the whole body of this mighty, but half-renegade, Nation, arising from the infidelity so hideously rampant—when the reality and soundness of the original conception is now further so abundantly confirmed? Confirmation being produced by signal and astonishing, intermediate, and even recent discoveries, supervening, of Hebrew words and their meaning, such as Mergech, Tephi, Jodan Moran, Gin-Nâomta, Urraim, Eben-Chezaut, Eben-Shatiyeh, Dan-Sobarke; “the Daughter of God's House,” Log-Aid; and “the Transplanted Twig, the Female Sprout of the High Cedar, in the great and eminent mountain of the Height of Israel;” (Ezek. xvii. 22), “the Goodly Cedar” of protection and defence for all distressed to find refuge under; and, though last notified, the first placed and standing as the very first words in the volume, the first word of the Hebrew Title Page אִי־חִים Aii-Him, the Isles of the Western Sea, *i. e.* England—the Title and Name of England now, to this day, amongst the Jews. All these things, *latent* in that Book, then unseen, all clustering in and about, or connected with, Tara of the Kings, that Ultima Thule then known,

where they of the Remnant of Judah were, on the destruction of Jerusalem, to "sing for the Glory of the Lord," and expressly to glorify the Lord by Urim—the Name of the Lord God of Israel in the Islands of the Western Sea.—Isa. xxiv. 14, 15.

Every one of these marvellously-aggregated things is a verification, direct or indirect, of the incidents of the original story; and they have turned-up between 1861 and 1880; and as I naturally desired to make out as strong a case as was then possible, with the elements that I was conscious of having in hand, it is self-evident that although they were all within the range of the limits of the book, I was unconscious of the existence of any of them, as auxiliaries, in adding to the evidence in assertion of Hebraical Relation having been dynastically realized between the Hebrew Refugees and the Reigning Powers, destined to culminate to a fulfilment of the Prophetic Forecast of the combined Fortunes of Dominance of Judah with Expansion of Joseph.

When the Book was printed, a detracting friend at Bonn said to me, in a sort of commanding tone, "I've just had a letter from a *very* clever man, a great friend of mine at Brighton; and he says, 'I have just read a book by a man in your neighbourhood.' His comment on it is, 'It's very clever if it's true!'" "Indeed! then you may tell your *very* clever friend, with my compliments, that's just exactly what it isn't. It would be very clever if it were false. No human being could ever have devised such a story. All that I have had to do, was to collate the various facts recorded in Historic Legends, and put them in chronological sequence. But the facts are real, and none of my invention." And I add now, after the carping of twenty intervening years, that the story is true. "Time," to quote the latest apothegm of our late illustrious Premier—"Time brings Truth." All these verifications of unimagined coincidences confirm the tale; not with the simple numerical force of 10 added to 8, but with the overwhelming aggregate 18×18 .

It is to be remembered that new discoveries, Facts and Truth, don't accumulate confirmation of deceptive Schemes. They tend to exposure of Falsehood; but when the Initiative is Truth, then every fact that turns up, being Truth, bears witness for, not against, the Initiative.

Before we have quite done with this subject, and, still more to impress the importance of a severe consideration of it, in all its details, ramifications, and their CONCENTRATION, concentrating on that centre from which it all springs, viz., the Pillar of Witness of Gen. xxviii. 22 ; and to induce some of the very Orthodox, as concerning the position that they seem to have taken upon them, of resolute antagonism—WHICH I DEEPLY DEPLORE—to abstain from disavowing the literal reading of all those solemn and weighty passages of Holy Scripture which relate to the Restoration of Judah and Israel, neutralizing their literal meaning by spiritual interpretation, so-called—I choose, here, to comment upon an expression of opinion on the Book itself, its Contents, and its Author, to which I have already alluded, which some contributor to the *Guardian* newspaper, was pleased to commit to print, in that supposed monitor of the Faith, Conduct, and Spirit of Anglican Orthodoxy.

In the month of November, 1861, a critic in the *Press* newspaper, thus called public attention to the possible results of the publication of that Book, entitled “England, the Remnant of Judah, and the Israel of Ephraim.”

“We cannot venture to give so much as a guess at the extent of change which this discovery, if verified, must produce in the whole scheme of Scripture Prophecy hitherto in vogue, or at the marvellous amount of light it will throw over the political aspect of the present times.”

In some previous month the *Guardian's* utterance was a poignant lamentation, that the Church should have had to endure the discredit of having in the ranks of her Ordained, any one who could so waste time in the production of such a “farrago of nonsense.”

Out of this “Farrago of Nonsense” were those “Questions” educed, concerning which the deeply-learned Rabbi of Düsseldorf, whom the Chief Rabbi of England, himself a German, has declared to be “a man second to none in Germany,” said, that “No man could answer them.”

Did *he* say that they were a “Farrago of Nonsense”? No. He said what was very much different from the immeasurable impertinence of this ignorant scribe.

They were to be answered in due time, *but*, by GOD ONLY!

Now, viewed through the medium of this able man's contemplative mind; a mind fully conscious of the bearing of every one of them, all meeting *an* answer, if not THE answer, to be drawn from this Book, what amends can the *Guardian* make to the orthodox clergy for having "set their teeth on edge" against the wholesome food of this orthodox Book, which has been termed by strenuous upholders of Church and State, as "a most remarkable Book," and "suggestive, very?"

What was the observation of Rabbi Schwarz, of Cologne, when, at last, I took leave of him? "Don't delay, Herr Pastor, to bring out that Book; I'm sure that there's a great deal in it." As he had formerly said, "If your Book is true, that Book is the Book for the Jew."

That's it! "*if verified.*" The "*if verified*" of the *Press* critic in 1861.

And what are the Verifications produced, to realize *the* Verification required?

The presence of various significant Hebrew words, seen as Celtic: the sum of their meanings, each tested, and authenticated by the Facts of History. The meanings of which words, have been apprehended by Induction, resulting from, as being based upon, the discovery of the Language in which they were originally delivered, and which stand to be judged by all mankind; and they have lain to be overhauled for twenty years; and who has meddled with them? This, up to 1861. All this, moreover, now overwhelmingly confirmed by concurrent elements of Truth, from the same source: long latent, discovered, mainly, by Providential gleamings of light—LUX E TENEBEIS—from dark corners, where superstitious misapprehensions had long kept Truth in trammels, by the agency of the disguise of a foreign language. (See Schedule.) These all no less severally, than in the sum of them, more than vindicate the inductions of those who have believed in the Being of God, *and* of *Special Providence* (Heb. xi. 6), in the gracious visitation to man *on Earth* of *Special Procurement* for Future Events, as well as in *General Provision* universally: that is, in one word, SPECIAL PROVIDENCE.

So that if the few words in 1861, פֵּיִא, Phail, יְדִימְרָאן

Jodhan-Moran, עולם, *Ollam*, and תורה, *Tora*, the Law, i. e. Tara, were sufficient to originate the Hebrew Tale of 'The Remnant of Judah having come to Sanctuary in Ireland'—therein revealing the action of Special Providence, in behalf of a Family of a certain Race;—which *presumed* action, events have shown to be (not only, more than mere conjecture, but absolutely) the justifiable conclusion from really existing premisses,—what may not then their humble discoverer, in justification of his printed convictions of 1861, have the pardonable hope of expecting, as the result from this subsequent bringing to light, and manifest presence in the Nation, and the *deep-searching* meanings, of these words following, *additional* to those signalized in 1861? which, while illustrative of the mysterious Past and Present, are not less significant of the certainty of the *predicted* Future.

נעם, Naom; איהים, Aii-Him; מרגעח, Mergech; תפיא, Tephia; אורם, Urim; אברשתייה, Eben-Shatyia; אברחזאת, Ebn-Chezaut; דןסבך, Dan-Sovark. I say, what may one not hope for as a result, in a verification of their Truth, from the gracious long-suffering of a merciful God, in the confirmation of their faith to the Wavering, and restoration to the Fold of those who have already crossed the boundary between Faith and Folly, under the conception that "*Special Action*" of the Deity on earth is *impossible*? because Philosophers in White, alas! as well as in Black, have told us so! Blind Leaders of the Blind.

And now, as the Rabbi of Cologne said to me in 1861—the same, who, knowing its contents, was so obliging as to translate the title of the Book, by giving it a Hebrew Title, as its Frontispiece—"If your Book is true, that Book is *the Book for the Jew*,"—is it possible to think, that any intelligent, reflecting Hebrew of the present day, can look with indifference or carelessness upon this array of most significant words, in the Jew's own language, *all involved in the incidents and surroundings of the Tara Sanctuary of the Hebrew Wanderers of the Babylonian Desolation of B.C. 580*—"the Remnant of Judah" of *Isa. xxiv. 15*? Words, now and henceforth, inseparably connected with, as represented in thought, and seen and read by the mind's eye, inside and outside, all through and all over

the Hebrew Coronation Stone (נִסְתָּ, mirificus, "wonderful"—*Buxtorf*), in Westminster Abbey; that essential and most invaluable portion of the Regalia of this Unparalleled Empire?—How can they look on them, I ask, PONDER on them, without "risings of thoughts within them"?

Will the Jews *feel* that there was, or is—or, will they *deny* that there *can* be—a Hebrew Episode in the History of these Western Isles? fore-declared, as the locality where (Isa. xxiv. 15) such transfer of the Hebrew Spiritual-Life should be harboured, and given "place of rest," with such evidence as Mergech, Urim, Jodhan-Moran, Tephi, and Dan-Sobark, staring them in the face? all readable Hebrew scriptural words in Celtic disguise, in Irish Lexicons and Household-Words to this day?

Will they accept the Conviction, that there is in the reality of the Hebrew Episode in the long 2000-year life of British History, now discovered a Message of Mercy, from the Day of Atonement in 1871, or a Warning of Wrath?

Their feelings will, doubtless, be various. Some will bow with humility; some, alas! it is to be feared, not so. But there is not one of them, whether willing or unwilling, in the day of the Lord's power, that will not be touched and searched out to their very heart's core, when they learn the fact that there *is* a "Hebrew Episode in British History," and feel that it teaches a lesson; and that it is, doubtless, *intended* to teach, NOW, a lesson as well to Jew as to Christian, after an interval of 2500 years!

"Has the Lord spoken, and will He not bring it to pass?" or, are His Signs vouchsafed to Man for nothing but derision of the adversary?

May the good Lord spare the Nation the Sin of so terrible a Climax of Folly and Guilt!

APR 15 1915



Dear Sir,

I have the pleasure to acknowledge the receipt of your letter of the 15th inst.

in relation to the above mentioned matter.

The same has been referred to the appropriate authorities for their consideration.

I am, Sir, very respectfully,
Yours faithfully,

[Signature]

[Name]

[Address]



“JUDAH, THOU ART HE WHOM THY BRETHREN SHALL PRAISE. THY
FATHER’S CHILDEEN SHALL BOW DOWN BEFORE THEE.”

AND

“THE SCEPTRE SHALL NOT DEPART FROM JUDAH
UNTIL SHILOH COME,
AND UNTO HIM SHALL THE GATHERING OF
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