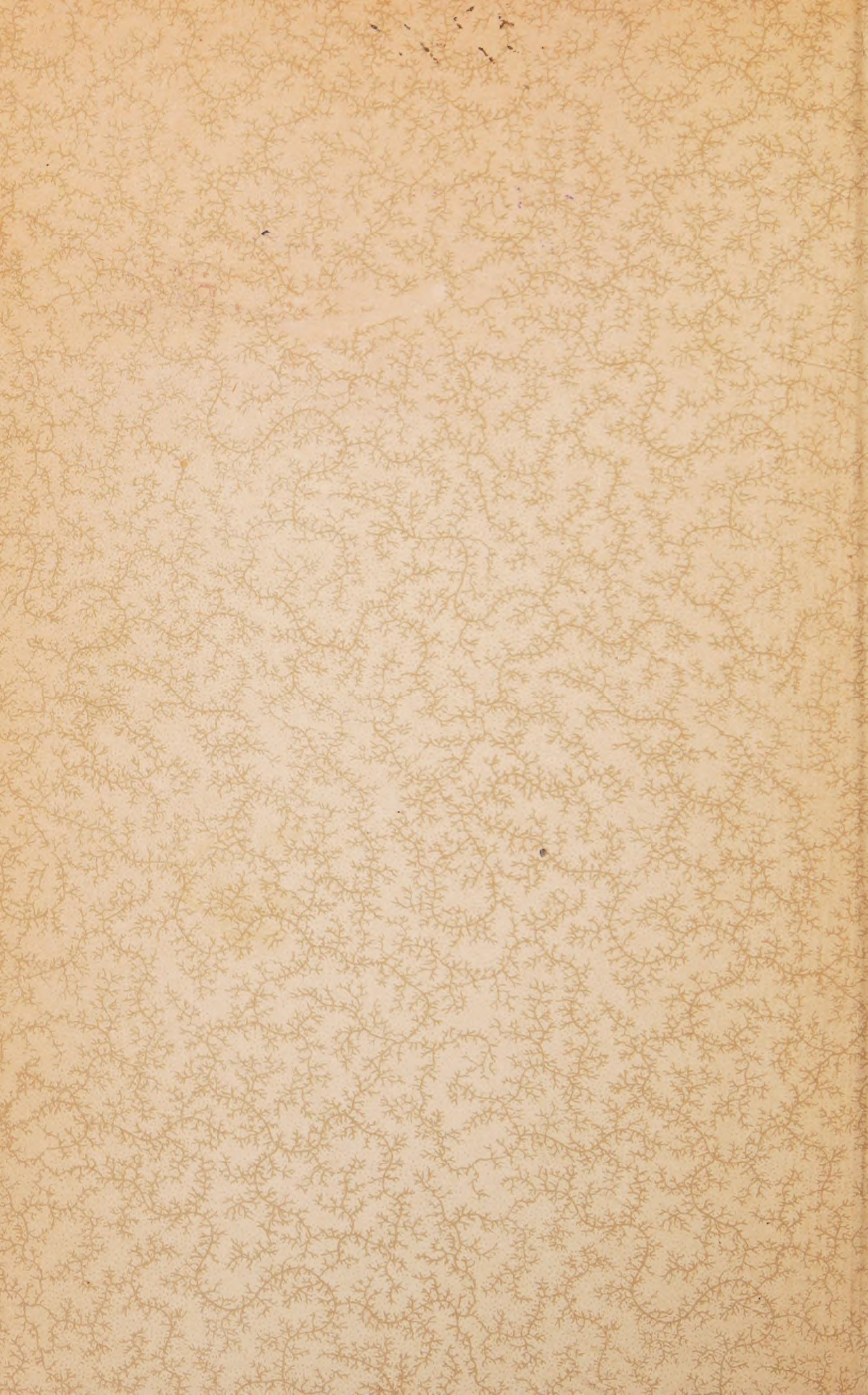


ANGLO-
ISRAEL



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To The Keystone

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J. Rosling Howlett

ANGLO-ISRAEL
AND
THE JEWISH PROBLEM.

THE TEN LOST TRIBES OF ISRAEL FOUND AND
IDENTIFIED IN THE ANGLO-SAXON RACE.

The Jewish Problem Solved in the Reunion of
Israel and Judah, and Restoration of
the Israelitish Nation.

BY
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PHILADELPHIA, PA. :
PRESS OF SPANGLER & DAVIS,
529 Commerce Street.
1892.

GEORGE E. MAYCOCK

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The work may be obtained in single numbers or at wholesale, of
EDWIN J. HOWLETT & SON,
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REV. THOMAS R. HOWLETT,
520 Commerce Street, Philadelphia, Pa.
Single copies sent by mail, post-paid, to any address, for \$1.00.

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TO

THE TWELVE TRIBES WHICH ARE OF THE DISPERSION, THE
"MEN OF ISRAEL" AND THE "MEN OF JUDAH," AND
TO ALL WHO BELIEVE THAT THE PROMISES OF GOD
ARE NEVER BROKEN, AND THAT THE PREDIC-
TIONS OF THE PROPHETS CONCERNING THE
DESTINY OF HIS PEOPLE ISRAEL HAVE
BEEN, OR ARE BEING FULFILLED,
"UNTO WHICH OUR TWELVE
TRIBES, EARNESTLY SERVING
GOD NIGHT AND DAY,
HOPE TO ATTAIN,"

THIS VOLUME IS AFFECTIONATELY DEDICATED
BY THE AUTHOR.

“Whenever a new or startling fact is brought to light, people at first say, ‘It is not true;’ then ‘It is contrary to religion;’ and lastly, ‘Everybody knew it before.’”

PROFESSOR AGASSIZ.

“Learn of the philosophers to look for natural causes in all extraordinary events and when such natural causes are wanting, recur to God.”

COUNT DE GABALIS.

“The special sin of Jeroboam was not that he divided Israel, but that he degraded its religion. The books present to us the two illustrious prophets, Elijah and Elisha, as having ISRAEL for their field, and as working there, not on behalf of the Levitical priesthood, but on behalf of righteousness as against sin, and of God as against Baal; IN COMPLETE CONFORMITY WITH THE SPIRIT OF THE PROPHETIC BOOKS WHICH SO LARGELY CONCERN THE TEN TRIBES.”

THE RT. HON. W. E. GLADSTONE, M. P.

ANGLO-ISRAEL.

INTRODUCTION.

ISRAEL—FATE OF THE TEN TRIBES—OUTLINE OF THE ARGUMENT.

Said Frederick the Great to his chaplain, " Doctor, if your religion is a true one it ought to be capable of very brief and very simple proof. Will you give me an evidence of its truth in one word? " The servant of God looked the king in the face, and with an emphasis answered—" *Israel.*"

This answer, rightly understood, is sufficient. A briefer, clearer, and more conclusive one cannot be found. Wrongly understood, it is the stumbling block of Christendom, and the hammer with which destructive criticism is pounding to pieces the confidence of thousands in the supernatural claims of the Scriptures. The fulfillment of predictive scripture concerning this race in its entirety, is God's stamp upon the truth and supernatural origin of His word. It is precisely here that destructive criticism is dealing its severest and most stunning blows. Professor Kuenen, writing from the most anti-supernatural standpoint, " proposes to settle the strife between the supernatural and the naturalistic view of prophecy by the single test of its fulfillment." This is a fair test, as every believer must allow. It

is a test to which the Scriptures themselves often appeal. The burden of Kuenen's argument is to prove that predictive prophecy has not been fulfilled, and cannot therefore be from God." "*Israel*," is our conclusive answer to these bold assertions. To be so, however, Israel must be recognized as a permanent factor in history as well as in prophecy.

Dr. Cave, in his great work entitled, "The Inspiration of the Old Testament," says: "Much of biblical science is the child of this century, and has rendered very eminent service; still it would be blindness to forget that the many recent assaults upon the age and authenticity of the Pentateuch, upon the supernatural character of prophecy, the trustworthiness of biblical miracles, and upon the reliableness of the gospels and epistles, have been working largely to the unsettlement of the Protestant doctrine of the supremacy of Scripture as revelation."

"The *supernatural* character of prophecy," is the "Impregnable Rock" of our defence. Since prophecy relates largely and chiefly to the fortunes and destiny of all *Israel*, including the *ten lost tribes* as well as the two known to exist in the Jew, it is immensely important that the lost should be *found* and *identified*. This alone is the triumphant refutation of Kuenen's bold assertion that of "the expectations of the prophets with regard to *Israel's future*, not one of them has been realized." Anglo-Israel shows that *every one* of them has been or is being realized. Every prediction finds its "*mate*" in fulfillment.

This will frequently appear in the present work, and is our chief reason for its publication. We have set to our seal that God is true, and has done, and will continue to do, as He has said. The fulfillment of prophecy is the testimony of Jehovah himself to the truth and supernatural origin of His word. Fulfillment is God's signature, written by His own hand.

The history of Israel, from the Exodus to the fall of Samaria (721 B. C.) is given in the Scriptures. From that event the fortune of the ten tribes is foreshadowed by the predictions and expectations of the prophets concerning their future.

With the fall of Samaria these tribes, constituting the northern kingdom, disappear from the Holy Land, being removed by their Assyrian conquerors to Media, where they were settled in colonies. What finally became of them has been one of the unsettled problems of history. For centuries Christian scholars, and their kindred, the Jews, have sought them in all parts of the world.

Isaac Leeser, a most eminent Jewish scholar, who translated the Hebrew Scriptures into the English language for the use of English speaking Jews, says in his great work, "The Jewish Religion," vol. I, page 256. "Let us observe that by this return of the captives, (Babylonian) the *Israelitish nation was not restored*; since the ten tribes, who had formerly composed the kingdom of Israel *were yet left in banishment*; and to this day the researches of travelers and wise men have not been able to trace their fate; and we are unable to tell whether they are living in some

remote land as firm adherents of the God of their fathers, whose chastening hand they have felt; or whether having mingled with the nations, they have learned to do as they do, and are now a part of the wild Afghans or some other barbarous tribe."

Christian scholars have been equally concerned as to their fate. Kitto says: "There is scarcely any human race so abject, forlorn and dwindling, located anywhere between the Chinese and the North American Indians, who have not been stated to be the ten tribes."

Some Christian scholars treat this concern for lost Israel as a trifle, or a joke. Rawlinson says: "They have been found a hundred times in a hundred different localities." W. Roberston Smith says: "The problem of the Lost Tribes, which has so much attraction for some speculators, is a purely fanciful one."

Indeed it is neither a "fanciful one" nor a trifle, except to triflers. The integrity of the Scriptures is involved in it and also the veracity of God. If those tribes are irretrievably lost what has become of the *promises* which *God made to them*, and the predictions and expectations of the prophets concerning their future? These are startling questions. How injuriously they may be employed against the claims of the supernatural origin of the Scriptures, destructive criticism is showing. To find Israel is to turn the whole army of destructive critics, flushed with hopes and shouts of anticipated victory, into a total rout, and also to settle completely many great

Judgements

problems which are now puzzling and vexing the Christian Church.

God declared: "I will sift the House of Israel among all the nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—Amos 9: 9. See also Jeremiah 31: 35–37, where prediction equally plain and emphatic is found.

Are these declarations and predictions true? They are, as Anglo-Israelism demonstrates. The continuity of Jacob's race under another name—Anglo-Saxon—confirms every one of them. It is as true now as in the days of Joshua—"There failed not aught of any good thing which the Lord had spoken unto the House of Israel; all came to pass."—Josh. 21: 45.

This conviction is the occasion of the present volume. The times demand it. We are living in the waning years of the nineteenth century, when theories and opinions, however venerable, are challenged. Nothing is accepted on trust. Facts and certainty is demanded. These it is our purpose in this volume to give. For years we have been gathering them from every source, and now publish them to the world. From them every reader may draw his own conclusion, and that conclusion can be but one, that Israel and Saxon are an organic and ethnic unit. This conclusion is established in the following order, beginning with presumptive evidence, and passing on to ethnological, philological, historical and Scriptural proofs, and ending with divine demonstration in the fulfillment of proph-

ecy. This last consists of the accomplishment of the predictions and expectations of the prophets concerning Israel's future in the history, position and destiny of the Anglo-Saxons. Prediction and fulfillment match like shadow and substance.

“ The swan on still Saint Mary's lake
Float double, swan and shadow.”

NOTE.—Many of our quotations from the Old Testament Scriptures will be from Leaser's translation, which is the most literal and the most intelligible yet made.

PART I.

CHAPTER I.

THE PRESUMPTION IN FAVOR OF ISRAEL'S CONTINUITY—AN ANOMALY—A SEMITIC INTUITION—RELATED PROBLEMS.

Presumptive evidence favors the theory of Israel's continuous existence. It is reasonable to suppose that the fate of this people has been, now is, and will continue to be, what God intended. It is incredible that a race of men, chosen of God to be a "special people unto Himself above all other peoples upon the face of the whole earth," and trained for His service under Moses and succeeding prophets, through many centuries, should be only for temporary use. It is against human expectation and reason, that they alone of all the races of mankind, should be totally excluded from the benefits of the Gospel. That it has been so—as men have erroneously supposed — is acknowledged to be an anomaly. This is recognized in the religious literature of the world. The great Saurin speaks of it as: "One of the mysteries of religion," that "The people who were in *covenant with God should have been rejected from mercy*, while the peoples who were not in covenant with Him should have been received to mercy." Professor Shedd says: "It is one of the anomalies of history, that Christianity, although springing from Semitic soil and developed in a Semitic

people, was on the whole rejected by them, and the *spiritual inheritance of Shem* passed into the tents of Japhet."

That was an acute saying of Napoleon: "What is history but a fiction agreed upon." From the fourth century until the present, learned men have taxed their powers of invention to put a sense upon the writings of the prophets favorable to *Gentile Christianity*, and *against Israel's perpetuity and supremacy*. This fiction agreed upon they call "History," and pronounce its progeny an "Anomaly," a "Mystery." This is proof that probability favors a contrary conclusion. The Semites, or to speak more specifically, the Israelites, among whom revealed religion originated, and in whom it was through centuries of training developed, would seem to be the people, above all others, to spread it among the nations. Their entire history was preparatory to Christianity. "Religious thoughts of the highest nature were common to them," from remote antiquity. "They were profoundly earnest and serious with feelings of awful reverence toward the Most High, whom they believed to be always among them." This was characteristic of them.

It is now a marked characteristic of the Anglo-Saxons. Monsieur Taine, a French writer, says: "More than any people in Europe, by their inner concentration and rigidity, they realize the *Semitic* conception of the *solitary* and *Almighty God*; a strange conception, which we, with all our critical methods, have hardly reconstructed within ourselves to the present day."

Rev. A. E. Waffle, D. D., in a late oration on the Anglo-Saxon peoples said : " The wonderful religious progress of the Anglo-Saxons must be due to the fact that they have had *capacity* to receive *spiritual ideas*. Among most other peoples Christianity has, sooner or later, degenerated into the observance of forms, powerless to touch the heart or change the life. In six centuries it had become so weakened and corrupted in the countries where first it flourished, that even Mohamedanism, which swept it away, was an improvement upon it. How much of real Christianity is there in the mummeries and machinery of Greek and Romish churches, or even the religio-political churches of the German and Scandinavian states? Yet these are the kinds of religion which most of the races of mankind accept. With the divine election which consists in the bestowment of fitness for the appointed mission, God has chosen the Anglo-Saxons to be the conservators and disseminators of spiritual Christianity." Is it not probable that these conceptions of God, so difficult of comprehension among the Latin and Japhetic races, and this " capacity to receive spiritual ideas," are the result of the training in the Wilderness of Sinai and under the prophets of Jehovah? This conceded, the " anomaly " and mystery, occasioned by ignorance of our origin, disappears. Our foremost position among the nations seems consistent, and reasonable, and such as might be expected. Many problems, otherwise inexplicable, become easy of solution. Why, and how, Christianity dis-

appeared from the quarter of the globe where it was first promulgated is explained. The race of men who received it are no longer there. They were then "wanderers among the nations," sojourners of the dispersion. They migrated westward, carrying their religion with them to the British Isles, to North America, to Australia, and to all lands in which Anglo-Israel dwells. The same race of men who were the "people of God" under Moses are the people of God under Jesus. "He has raised up the tribes of Jacob," and is the "*Glory of his people Israel.*" This also is the solution of the Eastern question, which is such a constant menace to the peace of Europe. Likewise of the Semitic, or Jewish question, which has afflicted Russia and so much of continental Europe with Judaphobia; and the emigration problem, which is exciting so much anxiety among the citizens of the United States. Romanism, Mohamedanism, Paganism, find their solution here. The destiny of Israel will govern the destiny of the human family. The manners, the customs, the laws, the civilization and religion of the dominant race must finally dominate the world. This seems probable, obvious, certain. Great writers call it, "**Manifest Destiny.**"

PART II.

ETHNOLOGICAL EVIDENCE.

CHAPTER I.

GENESIS OF THE SEMITES AND ARYANS—THEIR ORIGINAL HOME—IN EARLY CONTACT—GENESIS OF THE HEBREWS
—THE ANGLO-SAXONS THEIR DESCENDANTS.

Difficulties attend this branch of our subject. Ethnology is a new science. Ancient authors give us but little information respecting the different races of men. Among the Greeks a few things are related by Herodotus and Xenophon, more among the Romans by Sallust, Cæsar and Tacitus; but so unimportant is the total sum that Latham declares of the Getae and Thracians: "The commonest slave-dealer of Byzantium could have told us more than all the learned men ever employed on the subject." The problems of Ethnology are the "Geographical origin or origins, the antiquity and future destiny, the unity and diversity of races." The Scriptures afford us more light upon their antiquity and origins than all other works combined. The white races sprang from Shem and Japhet. Those supposed to have descended from Japhet are called Aryan, which signifies *blonde*. The name is given to all the European races except those *known to be*

Semites. It has never been proven, however, that all the European races, except the Jews, are of Japhetic descent. The Anglo-Saxons are of course Semites, if they are of Israelitish origin. This it is our purpose to prove.

It is conceded that the original home of all the European peoples, was western Asia. Max Muller says: "If an answer must be given as to the place where our Aryan ancestors dwelt before their separation, whether in large swarms of millions, or in a few scattered tents or huts, I should still say, as I said forty years ago, somewhere in Asia."

Schrader, in his great work, "The Prehistoric Antiquities of the Aryan Peoples," proves conclusively that their original home was in Western Asia. A difficulty meets us in the assumption, that the European races are, so universally, Aryans.

Wm. E. Gladstone says: "I have had the opportunity of perceiving how, among specialists, as with other men, there may be fashions of the time and school, which Lord Bacon called idols of the market-place, and currents of prejudice below the surface, such as to detract somewhat from the authority which each inquirer might justly claim in his own field, and from their title to impose their conclusions upon mankind."

Such a "fashion of the time" and "idol of the market-place" is this Aryan theory of the European races. The assumption of their Japhetic origin rests chiefly upon affinity of language which is thought to prove affinity of race. This position

however is contested by some of the greatest philologists. They maintain that language is not a certain test of race, but only of social contact. Besides, it is manifest, that there is a stronger affinity of the *English* with the *Hebrew* than with the Greek and Latin, and other European languages. That in early ages the Aryans and Semites were in contact, is recognized and proved. On page 95 of Schrader's *Prehistoric Antiquities*, we read: "The attempts to demonstrate the Asiatic origin of the Indo-Europeans which we have reviewed thus far, are based essentially on the culture, language and relations of the European peoples themselves. We have now to mention a mode of argument which leads to the same conclusion, by establishing a closer connection between the Indo-Europeans, and another family of languages and peoples. In researches as to the original home of the Indo-Europeans we have frequently come across the idea that the Indo-Europeans must have migrated from Asia into Europe, and not the other way, *because affinity of language connects them with another main branch of the white race, whose original abode nobody would think of looking for in Europe—THE SEMITES.*"

The original home of the Semites is shown to be in "The immeasurable plateaux of Central Asia, which lie west of the Parner terrace, between the Oxus and the Jaxartes. Here began the migration of the Semites, which at first followed the course of the Oxus in a southwest direction, skirted the southern shores of the Caspian, proceeded into

Media by one of the passes of the Elburz, and thence through the gorge of Holwin, the passage of all peoples to and from Media, into the deep basin of the Assyrian and Mesopotamian depression, where the differentiation of the Semitic peoples was gradually effected."

This Mesopotamian depression is known to have been the original home of the patriarch Abraham. From thence he migrated westward to Palestine.

Rev. Wayland Hoyt, D. D., says, "That caravan trailing its way across the Eastern desert, forms the *head waters* of our *history* and of our *civilization*." (Present Lessons from Distant Days.)

If this be true our claim is established. The total sum of it is that "We have Abraham to our father." Does ethnological evidence favor such a conclusion? In the consideration of this question complexion is of prime importance. This largely distinguishes the different races of men. If the Patriarchs and their wives from whom the Hebrews sprang, were black or brown, yellow or tawny, they could not have been our ancestors. The Anglo-Saxons are a fair complected race. From their earliest history they have been noted for their white and clear complexion. It is related in English annals that three Saxon youths were exposed for sale in the market place of Rome, when Gregory, afterwards Pope Gregory the Great, passed by. Struck with their fair and open countenance he asked of what nation they were. "Angles," was the reply. "Say rather Angels," said he, "if they were Christians."

Were the progenitors of the Israelites thus fair? Is it certain that they were white people? Evidence of this is clear and indisputable. Abraham and his wife Sarah were of the same stock, he being her half brother. She was "*fair*," "*very fair*." The same is said of Rebekah, the wife of Isaac. She also was "*fair*," "*very fair*." Jacob, their son, married the daughters of his mother's brother. His name was *Laban*, which signifies *white*, the name being bestowed upon him for his clear and beautiful countenance. Leah, his eldest daughter, was tender-eyed. That is, her eyes were deficient in coloring matter, being very light, which shows that she was a blonde. Rachel is said to have been "beautiful and well favored," though her complexion is not mentioned. Jacob himself was remarkable for the smoothness and softness of his skin. These things are particularly and emphatically mentioned. They afford a clue to our ancestry of immense importance. It is reasonable to suppose that the fairest people of antiquity may have been the ancestors of the fairest race in the world. We have blondes and brunettes among us. So also have the Jews. In complexion certainly there is resemblance, and the Jews, nobody doubts, are the seed of Abraham. The Latin races are conceded to be Japhetic, but they are of swarthy complexion, as every body knows. If they are Aryans must the Anglo-Saxons be Aryans also? Their complexion classes them with the Semites, and makes it possible for them to be Israelites. It is not possible for the Chinese, the East Indians, the North

American Indians, or the Africans to be Israelites. The show of their countenances is against it.

The ethnic testimony is for us. It is proof of high importance, especially against the unsupported assumption that all the Christian white races of the world are Aryans. It is this dust of Aryanism that has blinded our eyes to our high and sacred ancestry. Mr. Gladstone says: "The Hebrews were Semitic; Christendom is Aryan." Roman and Eastern Christendom, consisting of the Catholic and Greek churches, is Aryan, but not Anglo-Saxon Christendom. This is Semitic, as will appear more and more clearly in the progress of our argument and proof, identifying the Anglo-Saxons with the lost Israelites.

Abraham's journey to the land,
Which God's own finger shows, [Gen. xii, 1.]
Forms the "head waters" of the stream,
In which our history flows.

To trace his race employed the pens,
Of holy men of old ;
The prophets told their future years,
Would bring the age of gold ; [Is. lx, 17, 18.]

Their empire would embrace the world, [Ps. lxxii, 8.]
Their sun would not go down, [Is. lx, 20.]
Their moon would not withdraw her light,
And wars no more be known ; [Is. ii, 4.]

Their Kingdom still would be the Lord's,
Blest with Messiah's reign ; [Luke i, 30-33.]
The Christ would govern Jacob's tribes,
And sit on David's throne.

To them the nations would be joined, { [*Is. ii, 3; Is. xiv, 1;*
Is. lx, 3, 4.]
 And bow before their King; [*Is. xlix, 23.*]
 Sheba would worship at their shrine, [*Is. lx, 6.*]
 Her gold and silver bring.

The nations that would not serve them
 Should perish from the earth; [*Is. lx, 12.*]
 They would to God be "priests and kings"— [*Ex. xix, 6;*
 Acknowledged such by birth. [*Rev. i, 6, 5, 10.*]

They were to be God's "battle axe," [*Jer. i, 2.*]
 Used in His own employ;
 "Weapons of war," in His right hand,
 The nations to destroy.

Such is their glorious destiny,
 Foreshadowed from their birth,
 The seed of Abraham, God's friend,—
 The God of all the earth.

Who then can be this favored race,
 Among the sons of men?
 'Tis manifest in all the earth,—
 God's race of Englishmen.

English and Saxons are the names,—
 Found now on every strand;
 They rule the ocean and the wave,
 And soon must rule the land.

Their destiny is manifest;
 'Tis pointed by the Hand,
 That led their sires in olden time
 Into the Promised Land.

"The Promised Land" becomes enlarged,
 Just as their needs unfold;
 When multiplied as "sand and stars," [*Gen. xxii, 17; Ho-*
 It will embrace the world. [*sea i, 10; Matt. v, 5.*]

CHAPTER II.

GEOGRAPHICAL ORIGINS—EARLY MIGRATIONS INTO EUROPE— THREE DISTINCT MIGRATIONS OF THREE DISTINCT RACES—RACIAL TRAITS PERMANENT.

We have thus far seen that Asia is the hive from which humanity swarmed. Western Asia was the original home of both Aryans and Semites. "From thence did the Lord scatter them abroad upon the face of all the earth."—Gen. 11 : 7.

Victor Hehn in writing of the early migrations into Europe, says : "Their further wanderings led them from the depression of the Aral and the Caspian, by the way which has been appointed for the nations by nature herself—through the south Russian steppes, on the north of which began dense forests of firs, while on the slope of the Carpathians was a luxuriant, impenetrable growth of foliaceous trees. Here, where the mountains have their outposts, a division took place ; along the Black Sea, and the lower Danube, where pasture-land continues, went the bands which later became the Pelasgo-Hellenes and Italians, Thracians and Illyrians. In modern Poland, by the Baltic through the tremendous plain, which stretches as far as Holland, spread the subsequent Celts, who also crossed the Channel to the British Islands ; the subsequent Teutons who reached Scandinavia by the Belt and Sound ; and finally, the Lithuanians and Slavs, the last stragglers, who remained in closest proximity to the point of separa-

tion. In the rear of the emigrants, on the immeasurable plains which they had evacuated, poured the Persian stream, from the Massagetae and Sacae to the Sarmatae and Scyths, the Jazygae and Alanae; while south of the Caspian, as far as Asia Minor, another arm of the Persian flood divided the compact mass of the Semites, and sent its larger half south, while some of its advanced posts even reached the Propontis and the Aegean.”—Das Salz, p. 21.

We have here a succinct account of the migrations of the various peoples, whose descendants constitute the present populations of Europe. Three distinct migrations of three distinct races are clearly marked. First, those who became the Greeks, Italians, Thracians and Illyrians. These are conceded to have been Aryans. They were of swarthy complexion, as appears in their descendants to this day. Second, the Celts and subsequent Teutons, light-complected peoples of Semitic origin. Third, the Lithuanians and Slavs, represented in the modern Russians. The Massagetae, the Sacae and Scyths, though coming later than the Celts, were of the same race. They were all dispersed Israelites.

In the latest period of their Palestinean history they were called the “House of Isaac.” During the prehistoric period of the European races, sacred history places them in the quarter of the globe from whence these migrations came. With the fall of Samaria fell the kingdom of Israel. That event with its immediate results is thus recorded in II Kings, 17 : 6.

“ In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away, and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes.” In an inscription, Sargon reckons “ Media the most eastern portion of his empire.”

Among the punishments of the Assyrians was the transplantation of the rebellious nation to a distant locality. The removal of Israel was an example of a practice which had long prevailed among them, and which they handed down to the Babylonians and Persians.

Media, to which Israel was exiled, extended north and south about 550 miles, and east and west from 250 to 300 miles. It lay between the 32d and 40th degrees of latitude, and the 45th and 53d degrees of longitude. In this region the ten tribes disappeared as a nation, and ceased to be known by the name of Israel. Here they increased and multiplied, as they had done in more ancient times along the banks of the Nile. This is the explanation of many things in history otherwise inexplicable. We give a single illustration. About 100 years after the colonization of Israel to this region, the Medes made an attack upon and took Nineveh. Rawlinson, Professor of Ancient History at Oxford, says: “ By what circumstance this people who had so long been engaged in contest with the Assyrians and had hitherto shown themselves so utterly unable to resist them, *became suddenly strong enough* to assume an aggressive attitude and so force the Ninevites to submit to a siege, can only be conjectured. Whether

mere natural increase, or whether fresh emigration from the east had *raised the Median nation at this time so far above its former condition*, it is impossible to determine. We can only say, that soon after the beginning of the *seventh century*, they began to press upon the Assyrians, and that gradually increasing in strength they proceeded about the year 633 B. C. to attempt the conquest of the country."—(Smith's Bible Dictionary, Vol. I, p. 131).

The problem so perplexing to the learned Professor is of easy solution. For a hundred years and more, there had been dwelling in the Median country that marvelous people, of whom God said: "*Thou art my battle-ax, and my weapons of war; with thee will I break in pieces nations, and with thee will I destroy kingdoms.*" Historians, treating the Israelites as if "written to the soil" (of Palestine), have overlooked their share in the general history of the world. Many a difficulty would have been easily solved had this been otherwise.

The key of history, as well as prophecy, is *Israel*. Dominion is their specialty. The Anglo-Saxons are known as the "Conquering and the unconquered race." *They* "break in pieces nations," and "destroy kingdoms." Ettrick Shepherd says, in *Noctes Ambrosianae*: "The British army drawn up in order of battle, seems to me an image of the power of the right hand of God." In Shakespeare, King John exclaims:

"We, God's wrathful agent, do correct their proud contempt
That beat back His peace to Heaven."

History rightly written would show that it was Israel, "God's battle-ax," that broke the power of Assyria, as it has broken the power of many other nations. Said the *London Times*: "We in the great war with France came out victorious, and at Waterloo, *shattered* and *pounded to dust* the mighty fabric of imperial power." Inspiration declares this to be the God given work of the seed of Abraham, the man whom God "raised up from the east and called in righteousness to His feet," and who lives in his posterity. The Hebrew nation is here summed up in the person of its ancestor. "He gave nations before him and made him rule over kings. He gave them as the *dust to his sword, as the driven stubble to his bow.*" —Isaiah 41: 2. Dominance is a distinguishing mark of this people. It is, in the final analysis, to racial traits, and ethnic peculiarities that we look for the most conclusive proof of racial affinity and identity. These are imperishable. The leopard cannot change his spots nor the Ethiopian his skin. Racial traits identify our race with Israel. We may sing with Whittier, not only of our British ancestors, but likewise of our more remote Israelitish ancestors:

"Thicker than water in one rill,
Through centuries of story,
Our Saxon blood has flowed, and still
We share with you the good and ill,
The shadow and the glory."

CHAPTER III.

ETHNIC TRAITS—TWO HEBREW NATIONS—CHANGED PHYSIOGNOMY—CAUSE OF THE SAME.

Ethnic traits and peculiarities are conceded to be evidence of racial affinity. These sometimes appear in the physiognomy—oftener in manners, customs, beliefs, and the general racial trend. In the Jews the countenance is often conclusive. Unlikeness to this people in facial appearance is cited as evidence against the Saxons being a kindred race. But why should there be *fac simile* resemblance? The Israelites of the Ten Lost Tribes never were *Jews*. To suppose so is one of the errors of our times. There are many diligent readers of the Bible, who fail utterly to distinguish between the two families, or nations, into which the Hebrews were divided—the “*House of Israel*,” and the “*House of Judah*.” One of the most celebrated and popular lecturers upon the Prophets of Israel was asked if Jeremiah used the words “Israel” and “Judah” as synonymous, and he was not able to say. He “had not noticed.” He seemed surprised when told that this prophet used the word “Judah” 180 times and “Israel” 90 times, but never once as synonymous. Another, a professor in a Theological Seminary, said he “had no confidence in the Anglo-Israel theory because it would make us all out *Jews*.” Another, a diligent Bible student and an extensive

writer of Sunday-school literature, asked the author how he distinguished between Israelites and Jews, supposing them to be synonymous.

The Jews get their name from their own tribe and house. The Anglo-Saxons descend from the "House of Israel," consisting of the ten tribes. The "House of Israel," the "House of Jacob," the "House of Isaac," the "House of Ephraim," the "House of Joseph," are used synonymously. But the "House of Judah," denotes another and a separate nation of the Hebrews. Only in the latest period of Old Testament history, long after the disappearance of the ten tribes from the Holy Land, is Judah used as synonymous with Israel. Even in new Testament times, it was only in common parlance that other Israelites than those springing from the *Jewish nation* were called Jews. All Israelites are no more Jews than all Britons are Welshmen.

Into this common error of confounding Israel with Judah Tom Paine fell, and declared that he was led into infidelity, because he saw that the *Jews* could never verify the promises given to *Israel*.

The more acute observer, Wm. E. Gladstone, in his "Impregnable Rock of Holy Scripture," writes: "Now the name of *Israel* is the name under which, in the Psalms, the chosen people are described. We have this name repeated twenty-six times. The name of Judah occurs ten times, and never with this paramount significance. It is mentioned either together with Israel, or in conjunction with other

tribes, as with Ephraim and Manasseh, or with Zion, but always *locally* or *tribally*."

Much confusion would have been prevented if all readers of the Scriptures had been thus observing. Jehovah is constantly called the "*God of Israel*," but not once is he called the *God of Judah*.

"Israel" is the name employed to denote the chosen people, consisting of the twelve tribes; but these twelve tribes were divided into *two nations*. Christ recognized this when he said to the Jews, "The kingdom of God shall be taken away from you, and shall be given to a *nation* bringing forth the fruits thereof." Consistently with all Old Testament promises and predictions he must have meant another *Hebrew "nation,"* in other words the *ten tribed nation*, the "House of Israel."

Since these things are so, why should the descendants of the ten tribes be expected to resemble the Jews in physiognomy? Besides it is not certain that the facial appearance of the Jew was always the same that it is now. There are reasons for believing that it has been changed since their dispersion, that it is the result, in part, of the social and physical degradation into which they were thrown after the destruction of Jerusalem, and in which they have continued in many lands until the present day. The change in physiognomy has been in the two tribes, not in the *ten* from which the Anglo-Saxons sprang. The open, frank, bold, fearless countenance, so marked in our race, may have once belonged to the sons of Judah also. The shy, timid, fearful

look, that often marks them now, belonged not to them originally. Under the tyranny and persecutions of ages they have been made to tremble at the shaking of a leaf. Is it unusual for inward fears and passions to be mirrored in the face? Even black men turn pale from excessive fright. It is but recently,—and that only in the British Empire and the United States—that the Jews have been wholly emancipated, and lifted from racial degradation.

This surely is an important consideration. A few generations among the Anglo-Saxons may smooth from the brow and face of Judah the furrows of care, fear, and sorrow, which centuries of persecution have made, and restore to his very physiognomy the symmetry and beauty of his youth.

NOTE.—Young's Concordance thus defines "Jew :—" "A descendant of Judah ; in later times also an Israelite. In 2 Ki. 16: 6, this appellation is applied to the *two* tribes ; in later days to the twelve tribes. Strictly speaking, the name is appropriate only to the subjects of the kingdom of the two tribes after the separation of the ten tribes. B. C. 975."

The first time this historic name occurs in Scripture history is during the reign of Pekah, one of the last of the kings of the House of Israel. He joined Rezin, king of Syria, in war against Ahaz, king of Judah. "At that time Rezin, king of Syria, recovered Elath to Syria and drove the JEWS from Elath." 2 Ki. 16: 6. B. C. 742.

CHAPTER IV.

RELIGIOUS AFFINITY—THE MONOTHEISTIC INTUITION SEMITIC —ARYANS POLYTHEISTIC—ANGLO-SAXONS SEMITES.

If not in features, there is in other things striking likeness between these two families of the Hebrews. In their ideas of God, and their relations to Him, apart from their views of Jesus of Nazareth, there is almost fac-simile resemblance. In fact there is not a vast amount of difference between many of the reformed Jews and some Unitarians in matters of faith. In no other races of men is the monotheistic intuition so deeply implanted as in the Anglo-Saxon and the Jew. This intuition belongs especially to Semitic races, as Max Muller, "A master in comparative religions," shows.

He says: "How is the fact to be explained, that the three great religions in the world, in which the unity of the Deity forms the key note, are of Semitic origin, and that the Aryan nations, wherever they have been brought to the worship of one God, invoke him with names borrowed from the Semitic language? Mohammedanism is no doubt a Semitic religion, and its very core is monotheism. But did Mohammed invent monotheism? Did he even invent a new name for God? Not at all. His object was to destroy the idolatry of the Semitic tribes of Arabia, to dethrone the angels, the images, the sons

and daughters who had been assigned to Allah, and to restore the faith of Abraham in one God.

“And How is it with Christianity? Did Christ come to preach a new faith in a new God? Did he, or his disciples, invent a new name of God? No, Christ came not to destroy but to fulfill, and the God whom He preached was the God of Abraham. Thus the faith of the One living God, which seemed to require the admission of a *monotheistic instinct grafted* in every member of the Semite family, is tracked back to one man, to him in whom all the families of the earth shall be blessed.”

This profound testimony of Max Muller is immensely important. It is great evidence of our Semitic origin. The Aryan races who have been brought from heathenism to the acknowledgment of God, worship saints, angels, and images, to this day. Not so with the Anglo-Saxons. The images of saints and angels are no more sacred in their view than the gods and the goddesses of the heathen. They are monotheistic through and through, and despise image worship of every kind.

There is a racial reason for the religious difference between the Semitic and Aryan peoples of the world. The Aryans have a trend towards polytheism. The Semitic have received from their ancestors the primitive *intuition* of God. It is thus manifest that the prediction, “God shall dwell in the tents of Shem,” is realized to the present day. As this is the first in the long line of predictions that follow through a score of centuries it claims special

attention. The passage is found in Gen. 9: 26-27, and is thus rendered by Leeser.

“Blessed be the Lord God of Shem.
 May God enlarge the boundaries of Japheth,
 And may He dwell in the tents of Shem.”

Professor Briggs, in his *Messianic Prophecy*, (p. 82) says: “May he (that is *God*) dwell in the tents of Shem. The blessing of Shem is the presence and indwelling of God. The Shemites have God for their portion. The Divine presence is ever in their tents, they are the bearers of the true religion. The law and prophets and Christianity came through them.”

That this is the right interpretation is obvious. It is entirely consistent with all Scripture and with history. That which assigns the pronoun “*he*” to Japhet is incompatible with both. The dominant race of the world is in the line of Shem, not of Japhet. It is the “*seed*” of *Abraham* who are to “possess the gate of their enemies;” and everybody knows that *Abraham* was a Semite.

Dr. Josiah Strong, in his “*Our Country*,” page 16, says: “Protestantism on the Continent seems to be about as poor in spiritual life and power as Catholicism. That means that most of the *spiritual Christianity in the world* is found among the *Anglo-Saxons* and their converts.”

This is a fact of great significance. It is proof of our ethnic unity with the Semites; it shows affinity with the seed of *Abraham*. This likeness is so obvious as to have attracted the attention of many of our greatest writers—likeness in not a few, but in many things.

CHAPTER V.

ETHNIC TRAITS TRACED BY GEORGE ELIOT, DEAN STANLEY,
DISRAELI AND D'AUBIGNE.

George Eliot, in "Impressions of Theophrastus Such," says: "There is more likeness than contrast between the way we English got our island and the way the Israelites got Canaan. We have not been noted for forming a low estimate of ourselves in comparison with foreigners, or for admitting that our institutions are equalled by any other people under the sun. Many of us have thought that our sea wall is a specially divine arrangement to make and keep us a nation of sea kings after the manner of our forefathers, secure against invasion and able to invade other lands when we need them, though they may lie on the other side of the ocean. It has been held that we have a peculiar destiny as a Protestant people, not only to bruise the head of an idolatrous Christianity in the midst of us, but fitted as the possessor of the most truth and the most tonnage to carry our purer religion over the world and convert mankind to our way of thinking. The Puritans, asserting their liberty to resist tyrants, found the Hebrew history closely symbolical of their feelings and purpose; and it can hardly be correct to cast the blame of their less laudable doings on the writings they invoked since their opponents made

use of the same writings for different ends, finding there a strong warrant for their divine right of kings and denunciation of those who, like Korah and Dathan and Abiram, took on themselves the office of the priesthood which belonged solely to Aaron and his sons, or in other words to men ordained by the English Bishops. We must rather refer the passionate use of the Hebrew writings to *affinity of disposition between our race and the Jewish*. Is it true that the arrogance of the Jew was so immeasurably beyond that of a Calvinist? And the just sympathy and admiration, which we give to the ancestors who resisted the oppressive acts of our native kings, and by resisting secured or won for us the best part of our religious and civil liberties—is it just to withhold from those brave and steadfast men of Jewish race, who fought and died, or strove by wise administration to resist the oppressive and corrupting influence of foreign tyrants, and by resisting rescued the nationality which was the very hearth of our religion? At any rate, seeing that the Jews were more specially than any other nation *educated into a sense of their supreme value*, the chief matter of surprise is, that *any other nation* is found to *rival them* in this form of self-confidence.”

This long quotation will bear reading and re-reading. It is bristling with resemblances between us and those whom nobody has ever doubted are Hebrews.

Dean Stanley traces like similarity between us and the historic people of Israel. He says: “The

sons of Isaac are literally our spiritual ancestors, their imagery, their poetry, their very names have descended to us; their hopes, their prayers, their psalms are ours." Had he omitted the word "spiritual" he would have told the exact truth.

Disraeli, in his *Tancred*, writes: "As an exponent of the mysteries of the human mind, as a soother of the troubled spirit, to whose harp do the people of England fly for sympathy and solace? Is it to Byron or Wordsworth, or even the myriad minded Shakespeare? No; the most popular poet in England is the sweet singer of Israel, and by no other *race*, except his own, have his odes been so often sung. It was the 'Sword of the Lord and of Gideon,' that won for England its boasted liberties: and the Scotch achieved their religious freedom, chanting upon their hillsides, the same canticles, which cheered the heart of Judah amid their glens."

More emphatic still is the testimony of Christian writers. D'Aubigne, the author of the history of the Reformation, during his visit to England, was so impressed with the resemblances and affinities between our race and ancient Israel, that he could not refrain from saying: "I have been struck with admiration at beholding the people of those islands encompassing the globe, bearing everywhere civilization and Christianity, commanding the most distant seas, and filling the earth with the power of the word of God. At the sight of such prosperity and greatness I said: 'Ascribe *ye strength unto God. His excellency is over Israel. The God of Israel is He that giveth strength and power unto his people.*'"

Still more notable are the words of Milton:—
 “Lords and Commons of England! consider what nation it is whereof ye are and whereof ye are the governors! a nation not slow and dull, but of a quick, ingenious, and piercing spirit; acute to invent, subtle and sinewy to discourse, not beneath the reach of any point, the highest that human capacity can soar to. Yet that which is above all this, the favor and the love of Heaven, we have great argument to think in a peculiar manner propitious and propending towards us. Why else was this nation chosen before any other, that out of her, *as out of SION*, should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe? . . . Now once again, by all concurrence of signs, and by the general instinct of holy and devout men, as they daily and solemnly express their thoughts, God is decreeing to begin some new and great period in His church, even to the reforming of reformation itself; what does he then but reveal himself to His servants, and *as His manner is, first to His Englishmen?*”—*Areopagitica*.

These testimonies are from authors who had no knowledge of the Anglo-Israel theory. They were unconscious witnesses of our racial affinity, on which account their testimony is the more valued if not the more conclusive.

CHAPTER VI.

AFFINITY IN INSTITUTIONS, MANNERS, CUSTOMS, LAWS, AND MILITARY AFFAIRS.

Among the more positive evidences of racial unity are social institutions, manners and customs. These are indisputable and abundant. It is not our purpose to consider them minutely and exhaustively. This is not necessary, as the work has been done by others. John Wilson, in his treatise on "Our Israelitish Origin," devotes many columns to the subject, and shows conclusively that the Anglo-Saxons are like the ancient Israelites in courage, in their respect for woman, in their family relations, in their voluntary associations, in elective government, in the ancient dress of the Saxons, in military affairs, their form of battle, use of ensigns and weapons of war. They are also alike in their general and fundamental laws, both being founded upon the word of God. This feature of English law has often been observed by foreigners. It is also recognized by our most eminent practitioners in the legal profession. A physician of my acquaintance, elected to the Senate of New Jersey, enquired of an eminent but irreligious lawyer, what work he could read that would give him in brief a general knowledge of English law, and was told, "the Bible." Its code of civil law is the counterpart of our own, in different words, but

with the same sense. Our circuit courts also are a reproduction of ancient Israel's. "Samuel judged Israel all his days, and went from year to year *in circuit* to Bethel and Gilgal and Mizpah and judged Israel in those places." (*I Sam. vii, 16.*)

Henry B. Carrington of the U. S. A., shows conclusively that Hebrew military history is the basis of our military science. He says: "Modern armies and their subdivisions have a three-fold form—the right, centre and left. In three separate but combined divisions, Abraham attacked Chedorlaomer, and won his victory. After crossing Jordan, Joshua had a general inspection and reorganization of the entire army of Israel. Battalions of ten companies, each company having two platoons of fifty men, introduced the unit of organization, which holds place to-day. Each tribe formed a division or corps, built up on the battalion or regimental basis. Moses perfected the organization. Development followed. 'Men trained to keep rank' were distinguished from scouts, light horsemen and spies. Pro rata levies were ordained to meet a full complement for protracted war. Forced drafts were established. Troops were hired, and paid advanced bounty. They established a system of fire, flag, smoke and voice signals with regular guard watches as reliefs. The march of the three divisions under Joab, Abishai and Ittai, to suppress the rebellion of Prince Absalom, while the 'tried men of war,' (the regulars,) were kept in reserve with the King, and swift running young men, (skirmishers,) determined the loca-

tion of the rebel army, was as well conceived, strategically, as is possible to-day.

“The Hebrew military code was based upon thorough organization and thorough discipline. Whether as Commonwealth or Kingdom, the people were held as responsible for the safety of the state.

“Othniel defeated Cushan, King of Mesopotamia : Ehud routed Eglon, King of Moab. After each victory, as in five other cases, ‘there was peace for forty years.’ Each generation, ‘lest they should forget the knowledge of war,’ had a trial, and their enemies wanted no more fight during the same generation.

“The valor of the men was matched by the devotion of their women. The songs of Deborah and Miriam so wildly set forth the rage of war, that we almost see through the gleaming verse, the fire darting from grinding chariot wheels, the heavens shrouded by the dust of dashing squadrons, the flight of arrows and the whirlwind of battle.

“Implements of war and tactical details have changed, but the general principles remain as constant factors in the science of war.”

This long quotation, written by an officer of the United States Army, without reference, and perhaps without knowledge of our Anglo-Israel theory, is surely competent testimony as to our racial resemblance and affinity in military affairs. It is another unconscious and, therefore, valued proof of ethnic unity.

CHAPTER VII.

AFFINITY IN THE SPIRIT OF ISRAEL AND SAXON—RESISTANCE
AGAINST ABSOLUTISM AND TYRANNY—ORIGINAL
GOVERNMENT OF ISRAEL REPUBLICAN.

More striking evidence still, appears in the *spirit* of Israel and the Saxon. We honor those English Barons, who in 1215 A. D., exacted from King John the Magna Charta, that great Palladium of English liberty; and the men of 1776, who, in this city of Philadelphia, issued the Declaration of Independence. The same spirit led the men of Israel in their protest against despotism and absolutism under Rehoboam to cry, "To your tents, Oh, Israel! Now see to your own house, David!" The revolt of the ten tribes has been treated by great writers and commentators as a calamity and a crime. Lange tells us that by it these tribes flung away the promises of God; and others count it as the "first step in their downward career which ended in total oblivion." Not so. God himself approved of it. When Rehoboam raised an army to coerce their return, the Lord said: "Thou shalt not fight against thy brethren, the children of Israel; *for this thing is from me.*"

This revolt was the most noble and the most honorable event of their ancient history—the planting of the tree of liberty, whose blossoms, in after ages, have been the Magna Charta of England, and the Inde-

pendence of the United States: and whose final fruitage will be the universal emancipation of man, when:

“The war drum throbs no longer,
And the battle flags are furled
In the Parliament of man,
The Federation of the world.”

Washington refusing a crown, had his prototype in Gideon, the most noble of all the judges of Israel, and their greatest deliverer, who, after his victory over the Midianites, also refused a crown, saying: “I will not rule over you, neither shall my sons. The Lord shall rule over you.”

Gideon was a Republican, and the Commonwealth of Israel was for four hundred and fifty years after the Exodus, a Republic. “There was no King in Israel.” Every man was a sovereign, and a law unto himself. “Every man did that which was right in his own eyes.” Their political theory seemed to be for “each man to regulate his own proper vocation in his own proper sphere.” This is the noblest task of freemen; and of all forms of government, a Republic is best suited to its development. Such was the earliest government of Israel. So great an authority as Mr. Gladstone says: “It is represented in the Scriptures, and it seems obvious, that the transition from this *patriarchal Republicanism* to monarchy, was in the nature of retrogression. This view of the relative condition of *Republican* and of *regal* Israel is confirmed by the fact that with the monarchy came in another regular organization, that of the schools of the prophets.”

The great Disraeli declared the American nation "to be more like that of ancient Israel under the judges than any other of history." This has often been observed by the interpreters and commentators of the Scriptures. It is important, and belongs to our subject as showing racial affinity between the most ancient and the latest periods of our history. Our form of government is a return to the original, before Israel said: "Make us a King to judge us like all the nations." De Tocqueville regarded the "progress of Democratic principles in government as a providential fact, the result of a *divine decree*;" and Victor Hugo, with the ear of a prophet, heard a European of some coming generation say: "Why, we once had kings over here." Dr. Strong predicts that all the races of Europe will one day enjoy the civil liberty which now seems the peculiar birthright of the Anglo-Saxons; and he quotes Matthew Arnold as saying of Republican form of government that: "it is the only eventual form of government for all people." Such a form of government acknowledging no king but God, is a Theocracy, and such was Israel's until the reign of Saul. Such will it again be when all kings resign their crowns to Him who "shall have dominion from sea to sea, and from the river unto the ends of the earth." Ps. lxxii, 8.

CHAPTER VIII.

ETHNIC EVIDENCE IN NAMES—HEBREW NAMES OF PLACES IN BRITAIN—THE TRIBE OF DAN— ITS HISTORY AND FOOTPRINTS.

We have conclusive proof of racial origin and unity in the names of places and of families. The Puritans showed their English ancestry by bringing to New England the names they loved so well in Old England; Cambridge, Plymouth, Essex, Middlesex, Norfolk, Suffolk, Kent, and scores of others, common to both countries. These names have been repeated by the sons of New England, in all the states and territories of the West. We have our Portland on the Pacific, as well as on the Atlantic coast. Similar names are found in Australia, New Zealand, and all lands occupied by the English speaking people. In the British isles, especially in Wales, are many names of ancient places which are purely Hebrew, as Yarmouth, Marizon, Baal-Dagon, and others hereafter to be mentioned.

Family names may be numbered by the thousands. Captain Henry Nichols, one of the most extensive voyagers and travellers of the world, gives hundreds of surnames of families living in England, and the British colonies, which are purely Israelitish, running the whole scale of the alphabet, from A to Z: beginning with Aaron, Aaronson, Asher, and ending with Zechariah and Zalamanson. These

Israelitish names are found in abundance among the Anglo-Saxons, but among no other races of men. They have been perpetuated through successive generations from great antiquity, accompanying the scattered tribes of the Dispersion in all their wanderings, and abiding with them to the present day. We have our Josephs and Josiahs, our Jacobs and Jonathans, our Ezekiels and Gershoms and Gideons, in thousands and tens of thousands of homes. They are names common to both the English and the Hebrew tongues. Are they not signs and identifications?

Those given to *places* by the tribes in their dispersion and migrations are even more significant. They mark the routes taken, and the resting places of their pilgrimage from Media, the region to which the Assyrians transplanted them, to the British Isles.

The pioneer in these migrations was the tribe of Dan. This is worthy of special notice, and important to be remembered.

This tribe was the first to disappear from the Holy Land. In 1st Chronicles, where the census is taken, and all Israel are numbered, no mention is made of the army, or the navy, or the families of Dan. This tribe at that time was no longer in that part of the world. Eldad, a Jewish writer of eminence, says: "In the days of Jeroboam, (975 B. C.) Dan refused to shed his brother's blood, and rather than go to war with Judah, he left the country in a body, and went to Greece, to Javan,

and to Danmark." Keating, in his History of Ireland, says, "The Danans were a people of great learning and wealth. They left Greece after a battle with the Assyrians and went to Ireland, and Danmark, which they called Dan-mares, Dan's country." Dr. Latham, in his Ethnology of Europe, says, on page 137: "I think that the Epanymus of the Argive Dania, was no other than that of the Israelite tribe of Dan."

We are to remember that Dan was the first-born in Rachel's house. His name signified "Judge," and Jacob predicted: "Dan shall judge his people as one of the tribes of Israel." He also predicted that he would be warlike, and a master in strategy. "Dan shall be a serpent by the way, an adder on the path, that biteth the horse in the heels, so that his rider falleth backwards." Mr. Gladstone, in his writings, mentions his own earnest study of prehistoric antiquity, and of its documents, in regard to the Greek race, whose destinies, after those of the Hebrews, have been so wonderful. The central point of his Greek studies have been the works of Homer. He tells us that the word "Danoi occurs 147 times in the Iliad, and 13 times in the Odyssey; that it never occurs in the singular number, is never applied to women, but always to soldiers, and lovers of war."

In Joshua's allotment of land to the tribes, the portion assigned to Dan became too narrow to contain them. In the time of the Judges, therefore, they formed a military expedition and marched

against Laish. The people lived, like the Zidonians, engaged in commerce, and without defence. The Danites easily conquered them, and named the place *Dan*, after their father. It constituted thereafter the northern extremity of Palestine, and was at the source of the Jordan, the "river of Dan, coming forth from a hollow south of the city Dan-juan," says Young's concordance. This extreme northern portion of Palestine was the first to fall before the power of Assyria. That portion of the tribe of Dan continuing in their original inheritance about the port of Joppa, had already escaped by sea, as we shall have occasion to notice hereafter.

We now know that the earliest contact of Assyria in its conquest of Israel, occurred one hundred and more years before the destruction of Samaria, and the removal of the whole of the ten tribes. Within the past five years an inscription of Shalmaneser II, has been found, reading: "The city of Karkak, his royal city, I overthrew, I devastated, I burnt with fire." Among his captives from twelve kings, who were confederate with the king of Karkak, he names 2,000 chariots, and 10,000 warriors of *Ahab of Israel*. This famous battle was fought 850 B. C.

In another inscription this same Assyrian king says: "In my eighteenth year, for the sixteenth time I crossed the Euphrates. At that time I received the tribute of the Tyrians, of the Sidonians, and of *Jehu*, son of Omri" (842 B. C).

In another inscription it is recorded: "From the Euphrates and the land of the Hittites, of Phoenicia,

in its whole extent, of Tyre, of Sidon, of *Omri*, of Edom, and of Philistia, as far as the great sea of the setting sun, to my yoke I subjected, payment of tribute I imposed upon them."

"In these inscriptions three mentions are made of Assyria's contact with Israel before the Bible record of those events begins."

The tribe of Dan—that is the northern portion of it—from its location was the first to be affected by these invasions. Their early transportation with those of their tribe who had escaped by sea, made them the pioneers in these westward migrations. As they journeyed they gave their name, according to their tribal custom, to streams and places along the way, "Danube," "Daneister," "Daneiper," "Don," (Dan) "Danaster," "Dantzig," "Danez," "Eridan," (the Po) "Rhodan," (the Rhone) "Danrick Alps," "Danish Archipelago," "Danmark."

In Ireland they were called Tuatha Danoi, Tuatha signifying *tribe*. In that island we find to this day Dans-Lough, Dan-Sowar, Dan-Monism, Dan's Castle, and Dangan-Castle, where the Duke of Wellington was born.

They left their mark along the entire overland route, on rivers, lakes, mountains and plains, from the *Jordan* they loved in their fatherland to the "Londan" they founded and named, on the banks of the Thames.

CHAPTER IX.

TRIBAL NAMES—THE OLD EXCHANGED FOR NEW—THE
CELTS TRACED TO THE HOUSE OF ISRAEL—
ASSYRIOLOGY—NEW TREASURES.

We have still higher proof than family names, and the names of places and things. It is found in the continuity of tribal and racial names. Though this portion of the chosen people ceased to be known by the name of Israel, other names, by which they were distinguished in the later period of their Palestinean history, clung to them. These, traced in the vocabularies of the nations and inscribed upon ancient monuments, are conclusive.

The Danoi of the Greeks, and the Tuatha Danaans of Ireland, have already been noticed. Though remote from each other locally, they were of the same race and tribe, and were identical with the children of Dan in Palestine, and in later history with the Danes of Northwestern Europe.

We must remember in our investigations, that much confusion of names is occasioned by variations in spelling, and still greater difficulty in tracing their origin from the Greek by our adoption of the Roman "c" to represent the Greek "k," which could only have the hard sound of c. The same is true of the Latin *g* to represent the Greek *g* or gamma. These letters invariably had a hard sound in those languages, while they have both a

hard and soft sound in English. In pronouncing them in our tongue we therefore sometimes give a sound directly opposite to that of the Greek and Latin. The Assyrians also had no equivalents for certain letters of the Hebrew alphabet, which is another source of difficulty in tracing names from remoter antiquity.

Remembering this we continue our investigations. The *Celts*, constitute another important link in our chain of evidence. They reached the British Isles a few centuries later than the Tuatha Danaans. They called themselves Cymry (Kimry) and named the region in which they settled Cambria, which signified the country of the Cymbrians. They came from the Crimea, which still bears their name. They were called by the Greeks Kimmerioi, and by the Romans the Cimbrians or Cimbri. Tacitus gives a graphic account of this people, and locates them in the Cimbric Chersonesus, lying between the Baltic Sea and the German Ocean. It is the modern Jutland and Denmark. Two thousand five hundred years ago their name was written on the Assyrian monuments as the Gimiri. Rawlinson identified the Gimiri of the Assyrians with the Kimmerii of the Greeks. He says: "They first appeared as a substantive people under Esarhaddon." This King reigned during the first half of the seventh century before Christ. The tribes of Israel were carried into the Assyrian captivity in the waning years of the eighth century, B. C.

Is there any link in history, or any inscription

connecting the Gimiri of the Assyrians with the Israel of Palestine? On an obelisk found by Layard, now in the British Museum, the name *Khumri* is used as a designation of Jehu, the King of Israel. It is thus translated. "The tribute of Jehu, the son of Khumri, silver, gold bowls, vessels, goblets, and pitchers of gold, with sceptres for the king's hand; all these I have received."

Omri was the father of Ahab. The Assyrians pronounced his name Khumri, and called the nation "Beth Khumri," or the House of Khumri. The House of Khumri therefore was but the Assyrian designation of the House of Omri. Thus the Welsh of Britain are traced to their ancestors, the Cymry, the Cymry to the Roman Cimbri, the Cimbri to the Greek Kimmerii, the Kimmerii to the Gimiri, who are identical with the Assyrian Khumri, which was the Assyrian name for Israelites.

The Gimiri, the Getae, the Sacae, and the Cimmerii are all proved to be the same race of men. Rawlinson again says: "In the Babylonian transcripts of the Achaemenian inscriptions, the term which replaces the Sacae of the Persian and Scythic columns is Gimiri, a term which always elsewhere means *the tribes*. The ethnic name Gimiri first occurs in the cuniform records in the time of Darius Hystaspes, (500 B. C.) as the semitic equivalent of the Aryan name Sacae. The Babylonian title of Gimiri, as applied to the Sacae, is not a vernacular, but a foreign title."

The study of Assyriology is in its infancy. Within

the past five years treasures of immense value have been discovered. From them floods of light are being thrown upon Israelitish history. The records of the Bible and of the monuments tally. They fit like hand and glove. Where they are not the same they are the counterparts of each other. For example, the monuments do not report the siege of Samaria. The Bible does. The Bible does not give the name of the king who captured the city, the monuments do. From the monuments we learn that the land of Israel became a province of Assyria before the fall of Samaria. On them Tiglath-Pileser records: "the towns of Gilead and Abel, in the district of the House of Khumri, I took * * * in its whole extent I turned into the *territory of Assyria* the *country* of the house of Khumri, * * * a *portion of its inhabitants I carried to Assyria*. Pekah, their king, I put to death, and I appointed Hoshea to the sovereignty over them."

This Hoshea was their last king. He was guilty of conspiracy against the Assyrian King. In the ninth year of his reign, Samaria was overthrown and the rebellious nation of Israel was punished with transportation to another land. It is their descendants whom we are tracing to the place of their geographical origin among the mountains of Samaria and the hills of Galilee. It is amazing that through the migrations of so many centuries, portions of which were in prehistoric times, their footprints are so legible,

CHAPTER X.

SACAE, SAXONES, AND SAXONS IDENTIFIED WITH THE GIMIRI OF THE BABYLONIANS—SONS OF ISAAC—TRACED TO BASHAN—CONCLUSION OF ETHNOLOGICAL EVIDENCE.

We have traced the Tuatha Danaans and the Cymry, the earliest emigrants to Ireland and Wales, back to their progenitors, Jacob and Abraham; but how about the Anglo-Saxons, who came centuries later to the British Isles? Testimony equally conclusive identifies them with the same race of men. Henry Rawlinson says: "The ethnic name of Gimiri occurs in the cuniform records as the Semitic equivalent of the Aryan name Sakai. These were called Gimiri by the Asiatics, and Scythians by the Romans. He says: "It is very remarkable that in the Achæmenian inscriptions the Sacon, or Scythic population, *which was widely spread over the Persian empire*, receives, in the Babylonian transcripts, the name of Gimiri." This proves the Gimiri and the Sacae, or Saxons, to be an ethnological unit.

Sacae is a distinctive and racial name, derived from Isaac. In its latest period, the "Kingdom of Israel" in the Holy Land, was called the "House of Isaac." Amos speaks of the "High places of Isaac," and said to the king: "Thou sayest, drop not thy word against the House of Isaac." Sacae is a patronymic. It is formed from "Isaac" by dropping the prefix, I. It literally signifies Isaac-

ites, or sons of Isaac. The prediction to Abraham was: "In Isaac shall thy seed be called;" and it here meets fulfillment. We find its birth-place among the mountains of Bashan, in the original inheritance of the half tribe of Manasseh. D'Anville traces it from Britain to Saketa, a district beyond the Caspian Sea. In their migrations they gave their name to this region as the Cimmerians had done to the Crimea. Saketa was equivalent to the word Saxonia, and signified the land of the Isaacites, as the latter denoted that of the Saxons. These names are not found in that quarter of the globe, nor in Assyrian inscriptions, earlier than the transplantation of the Israelites to Media. Ptolemy, the Greek geographer, tells of a city in Bashan, the most ancient home of this people, bearing the name of Saccasea. Dr. Porter, in his "Giant Cities of Bashan" (p. 47) gives this account of his visit to it. After leaving a region called the Land of Batanea, which is but another name for the more ancient Land of Bashan, he says: "We rode along a mountain side eastward to Shuka. This is also a very old town, and must at one time have contained twenty thousands inhabitants, though now it has scarcely twenty families. Ptolemy calls it *Saccasca*." This is the most ancient city known that thus marks in its name its Saxon origin. It is found in the very cradle of the Sons of Isaac. This region was among the earliest conquered by the Israelites after their exodus from Egypt. It was also the first to fall before the power of Assyria, and its inhabitants were among the earliest exiles.

We have thus traced the Danaans of Ireland, the Kymry of Wales, and the Saxons of England, from their island home in Britain to their cradle in Palestine, and shown them all to belong to one race of men—the race of Israel. Ethnological proof shows them to be one in origin, in racial traits, and destiny. This will be confirmed by philological, historical and biblical evidence in the parts and chapters that follow. A conclusion drawn from all, confirmed by each, and confuted by none, must surely be the right conclusion.

“BUT THOU ISRAEL ART MY SERVANT, JACOB, WHOM I HAVE CHOSEN THE SEED OF ABRAHAM MY FRIEND.” Is. 41: 8.

“Thicker than water in one rill,”
 Flows Anglo-Saxon blood ;
 It is the same in every age,
 When rightly understood.

If we would trace it to its source,
 We'll find it on the sward
 Where Abraham bound his promised son—
 A sacrifice for God.

A sense of *duty* is a mark
 Distinctive of this race ;

“I ought,” sinks deep in Saxon heart,
 And shines on Saxon face.

It fired a Gideon on the field,
 With his three hundred men ;
 It sealed the fate of Waterloo,
 Through Duke of Wellington.

Jephthah's “opened mouth ” to God
 Forbade the broken bond ;
 A conscience in the hearts of men
 Made Cromwell's “Iron Band.”

From Nelson's mast at Trafalgar,
 There floats the mystic vow,—
 "England expects that every man
 Will *do his duty*," now.

Responsibility to God,
 Which in the Hebrew shone,
 Flows still in Anglo-Saxon blood,
 And grows in Saxon bone.

It shows the pure old Hebrew blood,
 From which our fathers sprung ;
 Hebrew or Saxon, o'er the world,
 It proves the race but one.

"Blood will tell" in every age ;
 'Tis dyed deep in the wool ;
 The climate of the man may change—
 It cannot change the soul.

The leopard cannot change his spots,
 Nor Ethiopie his skin ;
 The white man cannot change to black,
 Nor lose the tinge of kin.

In character and type the same,
 The blood which fills our veins
 Has flowed through forty centuries,
 From Father Abraham's.

There is a reason why of Jew
 The Saxon is the friend :
 Descended both through Jacob's line,
 They are each other's kin.

United, as they yet must be
 With prophecy fulfilled,
 They'll dominate the land and sea,
 And rule the total world.

PART III.

PHILOLOGICAL EVIDENCE.

CHAPTER I.

AFFINITY OF LANGUAGE AS RELATED TO KINSHIP—THE
ANGLO-SAXON LANGUAGE—HOW FORMED—VARI-
ATIONS OF SPEECH AMONG THE DISPERSED
TRIBES ACCOUNTED FOR—WELSH,
SCOTCH AND IRISH—BAAL
IN IRELAND.

Evidence of racial relationship from philology lies in affinity of language. Points of agreement in speech are regarded as proofs of kinship, though not as conclusive proofs. The highest authorities concede that language cannot be a test of race, but only of contact. This is manifest in the Jews. Of all races they are the most separate and distinctive, but they speak the languages of the nations among whom they dwell, as is seen in the Russian, German and English Jews. They thus differ in speech, according to localities, but they are of one blood, and are everywhere Jews. They have, however, preserved the Hebrew language, because they have clung to the Hebrew religion. The ten tribes, in their dispersion, lapsed into heathenism, and losing their religion lost also their language, and so ceased to be known as Hebrews.

In an article upon "The Jews and their Language," copied from the Chicago Tribune by the Philadelphia Evening Telegraph, Nov. 27, 1891, the writer says: "Another interesting point in this connection is the fact that not a few students are now disposed to believe that the Hebrew is the parent of a large part of the Saxon, German and other tongues which belong to the same sub-family of languages as they do. The work by Dr. Radosi of this city, recently published, in which many derivations from that to them are traced, is deserving of more attention than has yet been accorded to it, being really a remarkable production, though not the only effort made to prove a connection of lineage between the old and the comparatively new. Probably the one thing that chiefly stands in the way of accepting the theory is the fact that it is a discarded one.

"Up to about two centuries ago it was generally believed that the Hebrew was the parent of all the other languages, and the revulsion came when it was discovered that Latin and Greek, and most other European tongues, have a close affinity with the Sanscrit, which was the language of the people who invaded India, perhaps not far from the time of the exodus from Egypt. It is well known to be more difficult to obtain assent to a truth once discarded because mixed with much that is false, than if it had not been in such bad company. Yet it may be possible to admit a close connection without conceding all that was unwisely blamed when literary men knew far less than they do now."

This remarkable article gives us a clue to the solution of this disputed question. The Sanscrit language is of Japhetic origin. Hence the affinity between it and the Aryan languages of Europe. The Hebrew tongue is Semitic, hence the parentage of Saxon, German and other tongues, which belong to the same sub-family of languages. These people are Semites, the Germans having descended from the ancient Assyrians, and the Saxons from the ancient and long lost Israelites.

In the wanderings of these "lost sheep of the house of Israel" their speech became a mixture of Hebrew with that of the nations among which they were scattered. Such is the English language. It has been borrowed from all quarters—Danish, Swedish, Dutch, German, Celtic, French, Latin, Greek, Spanish, Italian, Persian, Hebrew. Its words are from here, there and everywhere.

"Fate jumbled them together, God knows how ;
Whatever they were, they are true born English now."

The language of different tribes varied according to the length of the time of their contact with other peoples and nations. Those who came first and most directly to the British Isles, brought with them the most of their ancient and original language. This is manifest in the Welsh, and the earliest Irish and Scotch vocabularies. Schrader, in writing of this, says: "The fact that these languages have only just begun to be studied, not less than the difficulties they present in the question as to the closer affinities of the Indo-Germanic languages, permits us

to record but few attempts to employ the *Celtic vocabulary* for purposes of the history of culture in the sense meant by us. Indeed no attempt has yet been made to prove a vocabulary common to the three great branches of the Celtic group, Gaelic (in Ireland and Scotland,) and Breton, (Welsh and Cornish and Armorican) and to base thereon an account of a primitive Celtic period of culture."

Such is the impartial testimony of this great writer. Scholars who have paid much attention to these languages concede that they approximate most nearly to the Hebrew. Dr. Margoliouth adduces whole sentences in the now obsolete Cornish language of positive archaic Hebraisms. He says of the appellation *Kymry*: "It is no more true born English than is the term Gael or Welsh. The nomenclature of both owe their true birth to a parentage and a country far more ancient than the British or English. Those two terms, "Gael," which became Wael, and then Welsh and *Kymry*: which by the Greeks became *Kimmeroi*, are of pure Hebrew origin."

General Vallancy, LL. D., says: "The language of the early inhabitants of Ireland was a compound of Hebrew and Phoenician." Muir says, "The Erse of Ireland, the Gaelic of Scotland and the *Kymric* of Wales, come from a dialect of early Hebrew."

This is obvious in many of the early *names* of towns and places which still remain.

Schrader, in his *Prehistoric Antiquities* (p. 62) says: "The argument shown by these languages,

however, is far more important as regards the history of religion, than any other point. They (Sanskrit and Persian), agree in their terms for priest, sacrifice, and songs of praise, God and Lord, and a very considerable number of divine and mythical beings."

Evidence from this source is particularly strong in respect to the Israelitish origin of the earliest inhabitants of the British Isles. In confirmation of this a friend from the North of Ireland, called my attention to many places in that island bearing the name of "Baal."

Baal was the god of the Canaanites, Phoenicians and Tyrians. This name is of frequent occurrence in Palestine and the British Islands. Baal-worship was the besetting sin of Israel, and was at flood tide about the time of their transplantation from the Holy Land. Many of their towns and places bore the name of this god, as Baal-Be-Rith, Baal-Gad, Baal-Hamon, Baal-Ha-Nan, Baal-Ha-Zar, Baal-Peor, Baal-Me-On, Baal-Lah, Baal-Lath, Baale, Baali, Baalis.

These are all found in the Scriptures, being Hebrew names derived from this idol.

In Ireland this name is equally, if not more frequently found, showing that this idol was honored and worshipped in this part of the world also, manifestly by those migrating from the East, Phoenicia and Palestine; as, Baal-y-Bai, Baal-y-Gowan, Baal-y-Nahinsh, Baal-y-Castell, Baal-y-Moni, Baal-y-Ner, Baal-y-Garai, Baal-y-Nah, Baal-y-Con-El, Baal-y-Hy,

Baal-y-Hull-Ish, Baal-Nah-Brach, Baal-Athi, *Baal-Dagon*.

These certainly are memorials of the Baal worship once prevailing in Ireland. In them we have not only the name of Baal, but its conjunction also with other Hebrew names. How can this be accounted for, except as they were so called by emigrants from Phoenicia and Palestine?

One thing that particularly marks the Hebrew origin of these names is their attachment to *places* but not to *persons*. The Canaanites and Phoenicians, attached the names of their gods, Baal, Bal, Bel to *persons*, as Eth Baal, Itho-bal, Asdru-bal, Hanni-bal. These were family names among the heathen nations surrounding Israel. In like manner we find among the chosen people the names of their God associated with and forming a part of family and personal names; as, "El" and "Jah," in Isra-el, Ishma-el, Lemu-el, Samu-el, Ezeki-el, El-isha, El-ijah. Baal never found favor among the Hebrews as a personal name, though used freely for localities. They gave it to their towns, but not to their children. Its use in Ireland is proof of the Israelitish origin of the earliest settlers—philological evidence of racial unity.

CHAPTER II.

WORDS—MANY HEBREW AND ENGLISH THE SAME IN SOUND
AND SENSE—SIMILARITY OF IDEAS—HEBREW READILY
RENDERED INTO ENGLISH—REASON OF ENGLISH
ATTACHMENT TO THE SCRIPTURES.

Many of our Anglo-Saxon words are purely Hebraic. When written with our own, instead of Hebrew letters, they are recognized as common to our vocabulary. In sound and sense they are the same. Lysons gives a list of such words to the number of five thousand.

Professor Balmer says: "There is not that great difference between Hebrew and the Saxon that is generally supposed. A great many Saxon words are found to be rooted in the Hebrew; and when we consider that the Saxon was an unwritten language previous to the occupation of Britain, the process necessary to reduce it to writing must have altered it considerably."

Words enabled Sharon Turner to trace the Anglo-Saxons from the British Isles to their earlier home in *Media*. He writes that he found one hundred and sixty words in modern Persian similar in sound and meaning to as many in Anglo-Saxon. These were links in the chain of evidence, proving that region to have been the home of our remote ancestors.

It is very significant that, where the words of the

two languages differ, there are in English such as fully express the *thought* of the Hebrew. Affinity of sentiment is as indicative of racial affinity as sameness in vocabulary. Language is a growth from character, and becomes moulded to a people as the bark to its tree. The ideas, the perceptions, the shades of thought of the Hebrews and the Anglo-Saxons are alike, and can be expressed in Hebrew or English with equal force and facility. Similarity of constitution finds expression in similar or equivalent speech. This is manifest in the translation of the Hebrew Bible into our vernacular. Into no other language has it been done so successfully. Among many nations it is accomplished with difficulty and much circumlocution. Ignorant of the thought, sentiment, or ideas, they have never formed words to express them. Not so with the English tongue. Hebrew thought and English speech fit like hand and glove.

William Tyndal, the first to translate the Hebrew Bible and the Greek Testament into English, said, "The Greek agreeth more with the English than with the Latyne, and the *properties* of the *Hebrew tongue* agreeth a thousand times more with the English than with the Latyne."

It is, however, only the Greek of the New Testament that thus agrees more with the English than with the Latin. Classic Greek shows no such affinity. Why? Because the writers of the New Testament were Hebrews, and wrote according to the idioms of their own race. Hebrew thought is car-

ried in Hebrew conveyances, and flows in Hebrew channels. This evidently is the true explanation of our attachment, above all other races, to the Psalms of David and the sacred books of Israel. We ourselves are of Hebrew origin, and therefore come rightly by our love for the Hebrew writings and their revelations. This is evidence not only of racial unity, but of racial vitality and strength.

This is illustrated in the example of an apostate Jew, related by Bishop Titcomb while studying this philological problem. He says :

“Having called to my assistance a Dutch Jew, whom I knew to have been many years an avowed infidel ; and without giving him the least idea of what I was driving at, I said to him, “Tell me if you can speak Hebrew?” He laughed. “Why do you laugh,” said I? “Because I do not believe in the Hebrew revelation, and therefore it would be of no use to me.” “But were you never taught it when young?” I asked. “No sir,” was the answer, “for my father, like myself, laughed at our Synagogues and our Rabbis.” “Well, then,” I answered. “if the whole of your people came to think as you do, Hebrew would soon cease from among you, and you would become merged (as far as language is concerned) into the Aryan family.” “Certainly,” said he, “and the sooner the better.”

“When a land rejects her legends,
Sees but falsehood in the past,
And its people view their sires
In the light of fools or liars,
'Tis a sign of its decline,
And its splendors cannot last.
Branches that but blight their roots,
Yield no sap for lasting fruits.”

CHAPTER III.

IDIOMATIC STRUCTURE OF HEBREW AND ENGLISH SIMILAR—
THIS A CRUCIAL TEST OF AFFINITY—ISAIAH LIV., IN VERSE.

The strongest evidence of racial affinity from philology, lies not in the similarity of words, but in the idiomatic structure of the languages. In this is found the true resemblance and affinity. In this respect the Hebrew and the English show the closest relationship. The Hebrew Scriptures can be translated into our own tongue, word by word and sentence by sentence, and give the real sense: and the more literal the translation the more intelligible. The Jewish translation, by that eminent Jewish scholar, Isaac Leeser, is proof of this affirmation.

Such a method of translation could not be followed with the Greek, the Latin and other Aryan languages. The difficulty lies in the differences in grammatical structure. There is but little affinity between them and the Hebrew and Anglo-Saxon tongues.

This, and not the vocabulary, is the crucial and final test of relationship. The mere words may differ, but the manner in which they are put together in the formation of sentences shows the real affinity. Foreigners utter our words long before they are able to express themselves in our idioms. They use our vocabulary, but express their thoughts in the idioms of their native dialects.

We conclude, therefore, that the idiomatic structure of our language reveals its true paternity, and that paternity, like the race itself, is Abrahamitic, or Hebraic. Its hands may seem like Esau's, but the *voice* is *Jacob's*. The words differ but not the fashion of expression. We speak with another tongue, but with the same understanding. Hebrew was our ancient, English is our modern language. In race and in speech we continue an ethnological and a *philological unit*.

As an illustration of the facility with which Hebrew poetry may be changed into English versification, I insert a rendering of my own, from Isaiah. I select the 54th chapter, which will serve the double purpose of showing affinity in language as to idiomatic structure, and also that true interpretation assigns the predictive prophecies of the chapter to Israel, to whom they belong, and not to Gentile Christianity, as spiritualizing interpreters claim.

Under the symbol of two females the *two nations* into which the Hebrews were divided are set forth. The "married wife" signifies the two tribed kingdom of Judah, yet living in the land of Judah. "The desolate" one denotes the ten tribed kingdom of Israel, recently removed into the Assyrian captivity. The predictions and promises of the chapter relate to the latter, and are fulfilled in their descendants, the Anglo-Saxons.

Isaiah LIV.

1. Sing, O barren, that hast not borne,
Rejoice aloud, break forth in song ;
For more to thee are children born,
Than children of the married one.

2. Enlarge thy space, with wide intent ;
Stretch forth the curtains of thy tent ;
Spare not, spare not, lengthen thy cords ;
"Strengthen thy stakes" with spears and swords.
3. For right and left, as seems thee best,
Shalt thou spread forth from East to West ;
**Thy seed shall drive the nations out,
Repeopling cities desolate.*
4. Fear not, ashamed thou shalt not be,
Confusion shall not cover thee ;
Shame of thy youth shalt thou forget,
Reproach of widowhood forsake.
5. Thy husband is thy Maker, God ;
The Everlasting One, the Lord,
Redeemer, Holy One, is He ;
The God of all the earth and sea.
6. For as a woman grieved enough,
And as a wife of youth cast off,
Thy God doth call thee back to Him,
Himself thy husband to become.
7. "For a brief moment," is the word,
"Have I forsaken thee," saith God :
But with great mercies will I come,
And bring thee to myself again.
8. In little wrath I hid my face,
And thou wert covered with disgrace ;
With everlasting love to thee
I now will thy Redeemer be.
9. For as the flood of Noah's gone,
Which I have sworn shall no more come,
So have I sworn that I would be
No longer vexed, nor wroth with thee.

**Leeser's translation.*

10. The mountains may depart and go,
The hills remove, like melting snow ;
My kindness shall not part from thee,
My covenant with thee shall be.
11. O thou afflicted, tossed with storm,
Uncomforted and left alone !
Behold, with colors fair I lay,
Thy stones of sapphires, bright as day.
12. Thy battlements with rubies bloom,
Thy gates with the carbuncle stone ;
And all thy borders pleasant stones,—
All these are for, “ My hidden ones.”
13. “ And all thy children,” then shall be,
Saith God thy Maker, “ taught of me ;”
Great shall be thy children’s peace,
With love, and joy, and large increase.
14. With righteousness forever near,
Oppression thou shalt no more fear ;
For terror thou shalt no more see—
It never shall come near to thee.
15. They that assemble for thy harm,
Nothing can do, without my arm ;
Whoso assembles against thee
Shall faint, and fall, and die, or flee.
16. I have created for his hire
The smith that bloweth coals of fire ;
That bringeth forth weapons of war ;
Also the waster to destroy.
17. No weapon formed to war with thee
Shall prosper, on the land or sea ;
Thine enemies thou shalt condemn,
And lead them with the captive’s chain.
18. This is the heritage from Me,
My servants, which I give to thee—
The due reward of righteousness
Of servants, whom the Lord doth bless,

CHAPTER IV.

ENGLISH BECOMING THE UNIVERSAL LANGUAGE—RAPID
PROGRESS OF THE SAME—TESTIMONIES OF DR.
ADAMS, AND PROF. MARCH—CONCLUSION
OF THE PHILOLOGICAL ARGUMENT.

In closing this philological argument, a related thought demands brief attention. It is the rapidity with which English is becoming a universal language. This is among the most striking and amazing phenomena of our age.

A most remarkable prediction is found in Zeph. iii, 9, "*Then will I turn to the peoples a pure language, that they may all call upon the name of the Lord and serve him with one consent.*" The unification of the human family is to be brought about by the reversal of that process which resulted in its dispersion. (See Gen. ii, 9.) When the Earth shall be filled with the knowledge and glory of the Lord, its entire population will once more be of "one language and of one speech." (Gen. xi, 1.)

It is the manifest destiny of both our race and language to dominate the world. The rapidity with which English speech is spreading is attracting the attention of earnest thinkers in all lands. The process has been going on with accelerated force for the past century. Dr. William Adams, in 1835, in a great discourse commemorating the printing of the English Bible three hundred years before, said:

“This may not be the time nor the place to discuss the interesting question, but there are not wanting many probabilities that the English tongue is destined to become as nearly universal as is practical for any one language. Whether we take into account the vast numbers of those who already speak it and who are spreading themselves over the face of the whole earth—the vast territories under their jurisdiction, and the mighty impulse which bears them on, we cannot but think that they possess incalculable advantages, not only for translating and distributing the Bible in other tongues, but *for making their own tongue* ultimately the medium of international intercourse, and *our own version* to be used by unborn and countless millions of the human race.”

During the more than half a century since these words were spoken, immense strides have been made in the diffusion of our speech, and the spread of our language. All India is studying English. In Japan it is taught in the national schools at government expense. It is taught in nearly all the schools of the missionaries in all lands. Bills of lading are generally made out in it from all ports of all nations. It is known and spoken in the coastlands of the whole world.

Professor F. A. March, informs us that “at present the populations speaking the English language, or under the domination of English speaking people, number more than 318,298,000 ; or one-fourth of the population of the globe. The English

speaking race occupy one-fourth of the dry land of the earth, and own nearly two-thirds of its tonnage in ships. They live in all regions; they handle all articles of trade; they preach to all nations; they command one-half of the world's gold and silver. More than one-half of the letters mailed and carried by the postal service of the world, are *written, mailed and read* by the English speaking population."

How significant are such facts! The idea of a universal language, and that our own, is no dream. It is the manifest destiny of both our language and race to dominate the world. Wherever they come or go they stay. Other languages and other races yield to them. Saxon is the lion that devours them all. Wherever our speech prevails it sounds the death knell of other tongues. Why? Scientists may say—"Survival of the fittest." The great German philologist, Prof. Grimm, says of it: "It has a thorough power of expression such as no other language ever possessed. It may be called a world language, for no other can compare with it in richness, reasonableness and solidity of texture."

One of our poets has written :

"Greek's a harp we love to hear,
 Latin is a trumpet clear,
 Spanish like an organ swells,
 Italian rings her bridal bells,
 France with many a frolick mein
 Tunes her sprightly violin,
 Loud the German rolls his drum,
 When Russia's clashing cymbals come ;
 But Britain's sons may well rejoice,
 For *English is the human voice.*"

PART IV.

CHAPTER I.

ISRAEL'S POST-BIBLICAL HISTORY—SARGON'S POLICY—RAWLINSON'S TESTIMONY—THE SACAE AND SCYTHIANS—GATEWAY TO EUROPE—MIGRATIONS OF THE TRIBES.

Between historical and ethnological evidence there is the closest affinity. This must be obvious to all, since the tracing of the "geographical origin or origins of races" is an important part of the Science of Ethnology. Much historical proof therefore has already been adduced in tracing the evidence of the racial unity of Israel and Saxon. That need not be repeated, but may be read with advantage in connection with the facts of history now given. It is not Israel's Israelitish history, but Israel's Saxon history, that we are now concerned in tracing. This begins with their disappearance from the land in which Joshua planted them. Their transplantation to Media was under Sargon, the king of Assyria. In the enlargement of his empire, it seems to have been the settled policy of this king, to remove the conquered peoples from their own countries to other parts of his dominion. Thus the subjugated Medes were transported to the most western, while the Israelites were carried to the most eastern part of his empire. Rawlinson, in his *Seven Great Monarchies*, vol. 2, p.

83, says: "The Great Sargon, towards the middle of his reign, invaded Media with a large army, and having overrun the country, seized several of its towns, and annexed them to Assyria, while at the same time he established in new situations fortified posts. With the same view *deportation of the people on a large scale*, seems to have been practiced, and the *gaps thus made* in the population, were *filled up* wholly, or in part, by the settlement in the *Median cities, of Samaritan (Israelitish) captives.*" Sargon himself says in an inscription, that he "peopled Ashdod with captives from the extreme East," while in another inscription he reckons "Media the most eastern portion of his dominion."

The Median captives brought to Ashdod, (an Assyrian name for Palestine) were the ancestors of the Samaritans of New Testament times. These facts harmonize perfectly with the accounts given in the Scriptures. Media was the earliest home of the historic "people of God," after their disappearance from the Holy land. Contemporaneously with that event, a new people, bearing a new name, appear in this quarter of the globe.

Rawlinson (vol. 2, p. 87) says: "The vast tract, chiefly consisting of grassy plains, which lie north of the Black Sea, the Caucasus, the Caspian, and the Jaxartes-Syhun river, were inhabited in ancient times by a race or races, known to the Asiatics as Sacae, to the Greeks as Scythians."

These are the people whom Sharon Turner, in his History of the Anglo Saxons, finds in Media, 700

B. C., and claims as the ancestors of the British people. He acknowledges that Media was not their cradle, but where they came from he could not tell. Where Israel is lost, there, the Saxon is found. The disappearance of the one synchronizes with the appearance of the other. The *time*, *place*, and *race* are in accord. Is not this a connecting link between their earlier and their later history? It bridges the chasm, into which they were supposed to have fallen, and lands them on the solid rock of historic fact.

Media is the gateway of Asia to the great plain of Europe stretching northward to the Arctic, and westward to the Atlantic Ocean and the British islands. It is remarkable that the Israelites should have been planted at this strategic point in the darkest crisis of their history. Historians in after ages, ignorant of their origin, speak of them as, "a wandering, *pastoral people*, whose immigrations into Europe may be compared to the military immigrations of the Semitic shepherds in Palestine." This resemblance is accounted for in the discovery that they were the same race of men. One mightier than man lead them, "by a way that they knew not, and in paths that they had not known." Is. 42: 16.

CHAPTER II.

TRIBAL NAMES.

OLD AND NEW—TESTIMONY OF GREEK WRITERS—MONOTHEISM—MOSESITES—ISRAELITISH CUSTOMS—EARLIEST MIGRATIONS—TESTIMONIES FROM ESDRAS AND HOMER TO JOSEPHUS.

Tribal relation, though much broken, followed for a while the children of Israel to the lands of their captivity. It was the purpose of their conquerors to blot out their name from the nomenclature of nations. They said: "Come, and let us cut them off from being a nation, that the *name* of *Israel* may be no more in remembrance." Ps. 83: 4. Even their tribal names were changed, and new ones substituted. The most eastern tribes were the Sacae and the Massa-Getae. Northward were the Budini, while southward were the more influential and ruling tribes, probably Ephraim and Manasseh. West were the Abii, whom Curtius pronounced, "the most just of all the barbarians," and the "Assaci, among the most distinguished peoples of Scythia." From the Danube northward and eastward were the Getae, some of whom passed into Thrace, where they were called "*Moesi*."

Under these various names they are often spoken of by the Grecian writers. Strabo calls them, "A fierce and warlike nation," while Charactus says:

“And the sheep-feeding Sacae, a people of Scythian race, inhabiting wheat producing Asia; truly they were a colony of nomads, a righteous race.” Strabo says: “That the care of worshiping the Supreme Being is great among this nation is not to be doubted.” Herodotus says of the Getae: “They believe themselves to be immortal, and whenever one dies they are of the opinion that he is removed to the presence of their god Zalmoxis. This same people, whenever it thunders, throw their weapons into the air, as if menacing their god, and they actually believe that there is no other deity.”

This monotheistic intuition is, as we have already shown, strong proof of their Semitic origin, while “Zalmoxis,” whom Herodotus supposed them to worship as a god, is without doubt Moses; Zal signifying “chief,” or “leader,” while Moxis and Moses are but the Greek for the Hebrew Mosie, which is also rendered Moses in our tongue. The people were called “Moesi,” or Mosesites, and the region in which they dwelt was called “Moesia,” signifying the Land of the Mosesites. It may be seen in any good ancient atlas, being bounded on the north by the Danube, which separated it from Dacia, on the east by the Black Sea, on the south by the Haemus and Scordus mountains—the modern Balkans—separating it from Thrace and Macedonia; and on the west by Illyria. It corresponds with the modern Bulgaria and Servia, of which we have heard so much in recent years.

As to the identity of Zalmoxis with Moses there

can be no doubt. Strabo says of him: "He was chosen a priest of the divinity most revered by the Getae, but afterwards esteemed a god." According to Greek accounts he was, "once a slave, acquired his learning in Egypt, and afterwards preached to his countrymen." These were Hebrew traditions as understood by the heathen with whom the Getae came in contact. Herodotus concludes his account with the words: "Zalmoxis must have lived many years before Pythagoras; whether therefore he was a man or a deity of the Getae, enough has been said of him."

This same author refers to customs among other tribes of the Scythians which distinctly mark their Israelitish origin. In his account of their sacrifices he says: "Swine are never used for this purpose, nor will they suffer them to be kept in their country." In writing of their military customs he says: "Every Scythian presents the heads of the enemies who fall by his hand to the king; this offering entitles him to a share of the plunder, which otherwise he could not claim." How vividly this recalls an incident in David's history. "Abner took him and brought him before Saul, *with the head of the Philistine in his hand.*" 1 Sam. 17: 57.

Herodotus continues: "They have amongst them a great number who practice the art of divination; they pretend to *foretell the future.*" This is emphatically Israelitish. Prophets were their specialty.

Herodotus flourished between three and four hundred years after the fall of Samaria. This period is in-

cluded in the times belonging to the "Prehistoric Antiquities of the European peoples." How little was known of Europe, or any part of the world except Western Asia and the countries around the Mediterranean, may be seen from this same author, who was one of the most extensive travellers, and best informed men of his time. He says: "For my part I cannot but think it exceedingly ridiculous to hear men talk of the circumference of the earth, pretending without the smallest reason of probability, that the ocean encompasseth the earth, that the earth is round, as if mechanically formed so; and that Asia is *equal to Europe*."

Europe was as unknown to the civilized nations then as Africa was fifty years ago, and as America was at the landing of the Pilgrims. It was a wilderness from the Balkans to the Atlantic and Arctic Oceans. The Cymry relate that when they landed on the western coast of England it was "void of inhabitants." To this period belongs an important item of history found in 2 Esdras 13: 40-45. "Those are the ten tribes which were carried away prisoners out of their own land, in the time of Hoshea the king, whom Shalmanezar, the king of Assyria, led away captive and he carried them over the waters and they came into another land. And they took 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. * * * * * For

through that country there was a great way to go, of a year and a half, and the same region is called Arsareth."

This is the earliest historic allusion to them outside of the inspired writings. Homer, the earliest of Greek authors, had much to say of the Danaoi, as we saw in our ethnological proofs. Strabo, Pliny, Diodorus, Ptolemy, Æschylus, Josephus and Tacitus follow. These all witness for us, never against us.

Diodorus says: "The Sacae sprang from a people in Media." Ptolemy derives them from the same source. Pliny and Albinus confirm their statements. Æschylus says: "The Sacae were noted for good laws, and were pre-eminently a righteous people." Josephus in his Antiquities (book xi., ch. v., sec. 2) says: "Wherefore there are but two tribes in Asia and Europe subject to the Romans, while the *ten tribes* are beyond the Euphrates until now, and are an innumerable multitude not to be estimated in numbers." King Agrippa, before whom Paul preached, in an address dissuading the Jews from rebellion against the Romans says: "For what is your hope? Assistance from *your kindred* beyond the Euphrates? It is not at all likely that they would interest themselves in an unjust war, and if they were disposed to the Parthians would not permit it."

NOTE.—Zalmoxis is also written Zamolxis. On the authority of Larcher and Wesseling we adopt the former.

CHAPTER III.

NEW TESTAMENT EVIDENCE.

“THE DISPERSION”—“LOST SHEEP OF THE HOUSE OF ISRAEL”—GAMALIEL’S LETTER—SHARON TURNER AND THIERY’S TESTIMONIES.

The New Testament allusions to the scattered tribes of Israel harmonize with these sayings and writings of uninspired men. In it they are spoken of as “The Dispersion,” “The Dispersed among the nations,” “The Lost sheep of the house of Israel,” “The sojourners of the Dispersion,” and in connection with the Jews as, “The twelve tribes which are of the Dispersion.” In common parlance they are called “Jews,” as in Acts II: 5. “And there were dwelling at Jerusalem *Jews*, devout men out of every nation under heaven.” Peter, in his first Epistle, locates the “Sojourners of the Dispersion” in the very regions from whence many of these came. “Sojourners of the Dispersion in Pontus, Galatia, Capadocia, Asia and Bithynia.” Before the conversion of any Gentiles they are spoken of as “*Grecians*,” according to the Grecian countries from whence they came. “There arose a murmuring of the *Grecians* against the Hebrews,” Acts 6: 1. Paul “spoke boldly in the name of the Lord Jesus, and disputed against the *Grecians*.” These things happened sometime before the conversion of Cornelius,

with which event the vocation of the Gentiles begins. B. F. Westcott cites Gamaliel as writing to "The sons of the Dispersion in Babylon . . . and to our brethren in Media, and to all the Dispersion of Israel." "The Dispersion," was the general term applied to all Israelites removed from the Holy Land. The term signified, "scattered," or "sown among the nations," and to "the utmost parts," but with the idea of future harvests. Hence the Jews said of Christ, "Will he go unto the Dispersed among the Gentiles and teach the Gentiles?"

Such was their condition at the advent of Christianity.

"According to Herodotus, the earliest scenes of the civil existence of the Scythians, afterwards called German or Gothic, and of their early progressive power, was in Asia to the east of the Araxes." So writes Sharon Turner. But this, as we have shown, was the exact spot to which Sargon transported the tribes of Israel. Here they increased and became great. In less than two hundred years after their exile, they slew in battle Cyrus, the conqueror of Babylon, the founder of the Persian empire, and the liberator of the Jews. In the time of Herodotus they had gained an important foothold in Europe. Pliny names among them the Saka-Suna, whom he places in *Armenia*. Ptolemy mentions a Scythian people whom he calls "Saxones." The countries in which they dwelt were largely the regions in which the New Testament locates the "Sojourners of the Dispersion." They were favor-

ably located both for the reception of the Gospel and for westward emigration.

Sharon Turner, an acknowledged authority, in the first volume of his *History of the Anglo-Saxons*, says: "Of the various nations which have been recorded, the Sacae are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They seized Bactriana, and the most fertile parts of Armenia, which from them derived the name of Sakasena. The decisive authority of Herodotus mentions the seventh century (B. C.) as the period of the first appearance of these Scythian ancestors of the British people in Europe."

Thiery, in the second volume of his history of the Norman Conquest, says: "Such is the first appearance in England of the Northern pirates, called Danes or Normans, according as they came from the islands of the Baltic Sea, or from the coast of Norway. *They were descended from the same primitive race as the Anglo-Saxons.*"

English history records it as "remarkable that the three different conquests of England, made in the course of six centuries, were all the work of *one race of men* bearing different names at different times."

CHAPTER IV.

MIGRATIONS OVERLAND—THE CRADLE OF ISRAEL—TWO
ROUTES TO BRITAIN—A NOMADIC RACE—AT THE
OPEN GATE—WESTWARD MIGRATIONS—THE
RENDEVOUX—REUNION OF THE TEN
TRIBES—THE NATION RESTORED.

The cradle of Israel was Egypt. On the banks of the Nile they increased from seventy individuals to a great nation. Assuming Britain to be their ultimate destination, two routes were open to them, one overland, the other by sea. History shows that immigrations by land have generally preceded those by sea, the facilities for removing large numbers being greater and the way seeming safer. This was certainly so in the earliest migrations of mankind. A map of Western Asia and Europe shows the overland route from Egypt to Britain to be through Palestine and Media.

Joshua led the tribes of Israel to the first stage of this journey 1450 years before Christ, where they remained for 725 years. Sargon, the king of Assyria, then transplanted them to Media, with the exception of two tribes constituting the kingdom of Judah, which remained in Judea. This stage in their journey was a vaster stride towards their final destination than that from Egypt to Canaan. In this quarter of the globe, and the regions beyond, they chiefly dwelt at the advent of our Saviour.

Their earlier history in Canaan is distinctly traced in the Scriptures; their later, in Media and the wilds of Europe, is hidden in "*Cymmerian darkness*." This very expression was used by the Greeks to denote the deepest obscurity, referring to the Crimea, and the unknown regions beyond, in which the dispersed Israelites then dwelt. Their journey through the wilderness of Sinai was accomplished in forty years; this continued through more than forty generations. They were a race of shepherds from the beginning, and they continued their vocation in Palestine, and during their migrations across the plains of Europe, and after their settlement in Britain. These were the progenitors of the English, or Anglo-Saxon peoples.

Sharon Turner says: "The great masses of populations, which have successively planted themselves in the British Islands, have sprung from the Nomadic classes. The earliest of these that reached the northern and western confines of Europe, the Kimmerians and Kelts, may be regarded as our ancestors; and from the German or Gothic nations, who formed with the Scythians the second great flood of population into Europe, our Anglo-Saxon and Norman ancestors proceeded."

Again he says (Vol. 1: 7): "This second stock of the European population is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but those also of the most celebrated modern nations of Europe have unquestionably descended. The Anglo-Saxons, Lowlands,

Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German or Gothic.

“The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or according to Herodotus, about the seventh century before Christ. Herodotus also affirms that the Scythians declared their nation to be more recent than any other. The first scenes of their civil existence and of their progressive power were in Asia to the east of the Araxes. Here they multiplied and extended their territorial limits for some centuries unknown to Europe. Their general appellation among themselves was Scoloti, but the Greeks called them Scythians, or Nomades.

“To this account of Herodotus we add the information collected by Diodorus. He says: ‘The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but by degrees they became more powerful in numbers and courage. They extended their boundaries on all sides, until at last they raised their nation to great empire and glory.’ They added to their territory the mountainous regions about the Caucasus, and also the plains toward the ocean and Palus Moetus, with the other regions near the Tanaus. The Sakai, the Massa-Getae and the Arimpaspoi drew their origin from them. The emigrating Scythians crossed the Araxes, passed out of Asia,

and invading the Kimmerians suddenly appeared in Europe in the seventh century before Christ.

“In the days of Cæsar the most advanced tribes of the Scythians were known by the name of *Germanans*. They occupied all the Continent but the Cimbric Peninsula, and had reached, and even passed the Rhine.

“The name Scythian and Scoloti were not so much local as generic appellations. The different tribes had their distinctive denominations.

“The *Saxons* were a German or Teutonic, that is, a Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sacae are the people from whom the descent of the Saxons may be inferred with the least violation of probability. They were the most important branch of the Scythian nation. They were so celebrated that the Persians called all the Scythians by the name of Sacae; and Pliny, who mentions this, remarks them among the most distinguished people of Scythia. Strabo places them eastward of the Caspian, and states them to have made incursions on the Kimmerians and Treres, both far and near. They seized Bactriana and the most fertile part of *Armenia*, which they named Sakasuna. This important fact of a part of *Armenia* having been named Sakasuna is mentioned by Strabo in another place, and gives a geographical locality to our primeval ancestors, and accounts for the *Persian words* that occur in the Saxon language, as they must have come into Armenia from the Northern regions of

Persia. It is also important to remark that Ptolemy mentions a Scythian people sprung from the Sacae by the name of Saxones."

I have quoted thus largely from the important History of the Anglo-Saxons by Sharon Turner, because his work is accessible to so few general readers. It was not written in the interest of our Anglo-Israel theory, but antedates it by half a century. He clearly traces our ancestors to the very regions in which the lost Israelites were last heard of, and furnishes a *connecting link* between their ancient and modern history.

Sargon, in removing them from the Holy Land, planted them at the gate of that vast European plain extending from the Black and Caspian Seas, and the Caucasus and Carpathian mountains, to the North and Baltic Seas, and to the Atlantic and Arctic Oceans. Behind them were the peoples of Asia. South of them were the Greeks and Romans and the great chain of mountains, extending in the Alps and Pyrenees to the Atlantic Ocean. Northward and Westward were vast plains, uninhabited, inviting their occupancy, and leading them across the continent to the destination assigned them by Prophets from God,—“the isles afar off,” the “isles of the sea,” “*the isles*” which were to “*keep silence*” while this “*people renewed their strength.*” Is. 41: 1.

This was the divinely appointed rendezvous foretold by the prophet Nathan. “*Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move*

no more, neither shall the children of wickedness afflict them any more as beforetime." 2 Sam. 7: 10.

Later prophets, as Isaiah, Jeremiah, and others, indicate this appointed place to be, "The isles of the sea," the "Western isles," the "Isle that is beyond the sea," (beyond the Mediterranean). "Keep silence, O islands, and let the people renew their strength." "*Declare it in the isles afar off.*" "He that scattereth Israel will gather him as a shepherd doth his flock."

This gathering of the ten tribes was consummated at the Norman Conquest. From that time the "Wanderers among the nations," the "Sojourners of the Dispersion," became consolidated in the English Nation, the British Empire, and the United States. These two nations fulfil the predictions of Jacob, when he blessed the sons of Joseph, Ephraim and Manasseh, foretelling that one should grow into a "company of nations," the other "*become a people,*" and that he also should be *great.*" There was nothing in their ancient history corresponding with these prophecies, or that could be called their fulfillment. They are matched with accomplishment in our present position among the nations of the earth.

It is important to observe, however, that this gathering of the ten tribes does not wholly restore the Israelitish nation; since the two tribes represented in the Jews are still dispersed among the nations, "from the one end of the earth even unto the other end of the earth." The reunion of the whole house of Israel will be accomplished in the

citizenship of the Jew among the Anglo-Saxons, as will be shown in Part vii. of this volume, entitled the Solution of the Semitic Question. This is included in, "The restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21.

The reunion of the twelve tribes must occur before their re-possession of the Holy Land. There can be no return to Palestine while the Jews are dispersed and persecuted among the nations. It is plainly predicted: "The Lord also shall save the tents of Judah first." They are to be brought as a present unto the Lord by a people terrible from their beginning hitherto, a nation that meteth out and treadeth under foot, whose land the waters divide to the place of the name of the Lord of hosts, the mount Zion.* Isaiah xviii. 7, lxvi. 20, and Zeph. iii. 10.

*One portion of the Hebrew race is to bring another portion of the Hebrew race as a present to Jehovah. The portion to be brought is the Jews—"a people pulled and torn." The portion bringing them is the lost tribes, or Anglo-Israel, "a nation of double power and trampling, whose land the streams divide"

CHAPTER V.

MIGRATIONS BY SEA.

EARLY NAVIGATION—"TARSHISH" ANCIENT ENGLAND—
SEAFARING MEN OF ISRAEL—JOPPA THE SEA-
PORT OF DAN—EARLY SETTLERS OF
IRELAND AND SCOTLAND.

We have traced, by the overland route, the migrations of some of the Israelites to the British islands. In the present chapter we call attention to others of the race who reached the same destination by sea. These migrations were not in equal proportions, as the facilities for sea voyages were limited. They were however made, and had been for centuries before the fall of Samaria. In the days of Solomon, ships went from Palestine to Tarshish. "Every three years came the ships of Tarshish." Still earlier the Psalmist sang: "Thou breakest the ships of Tarshish with an east wind." Eight hundred and sixty years before Christ, Jonah went down to Joppa, a famous seaport within the borders of Dan, "and found a ship going to Tarshish," and he went down into it, to go with them to *Tarshish*, from the presence of the Lord." Jonah 1: 3. Isaiah, in his predictions of Israel's future, makes much of the "ships of Tarshish," which were to "bring her sons from far." A remarkable passage in Ezekiel, in enumerating the productions of

the place, identifies Tarshish with Britain, or England. "*Tarshish was thy merchant, by reason of the multitude of all kinds of riches, with silver, iron, tin, and lead, they traded with thee.*" These were all productions of England, and this nation has still a monopoly of the trade in *tin*. Ancient writers, among whom may be mentioned Strabo, Diodorus Siculus, and Pliny, describe the commerce carried on by the Phoenicians to the coasts of Britain, "on account of the quality of the *tin there obtained.*" Cornwall, Devon and West Somerset, are still the chief source of the world's supply of this valuable metal.

In the earliest period of Israelitish history the children of Dan, of Asher and of Zebulun, "went down to the sea in ships." They were the seafaring people of ancient Israel. Jacob had predicted: "Zebulun shall dwell at the margin of the seas; and he shall be at the haven of ships." Gen. 49: 13.

These tribes settled along the eastern coast of the Mediterranean, where navigation originated. This was also the home of the Phoenicians, the most ancient mariners of history. Thirteen hundred years before Christ, after the invasion and defeat of Sisera, Deborah sang: "And Dan, why would he tarry in ships?" "Asher remained on the seashore, and abode near his bays." Judges 5: 17, (Leeser).

These are reproached by Deborah for not joining in the war during Sisera's dangerous invasion. Many centuries later, at the great Assyrian invasion, the children of Dan not only "tarried" but escaped "in ships," to the far off "isles of the west."

Being thus saved from the Assyrian captivity, they planted our first colony in Britain, on the northern coast of Ireland, where they became known as the Tuatha Danaans, or the tribe of Dan. This was from 700 to 900 years before Christ. About the same time, their ancient neighbors the Phoenicians, or Canaanites, planted a colony on the southern coast of the same island, from whence sprang the Irish race. This is "the Land of Kittim" so often mentioned in connection with Tarshish. In the Jewish Version, Is. 23: 1, 2, is thus rendered: "The doom of Tyre. Wail ye ships of Tarshish; for it (Tyre) is laid waste, without house, without entrance; from the land of Kittim hath it been revealed to them. Be silent ye inhabitants of the coast land; the merchants of Zidon, that pass over the sea *filled thee.*" "Filled thee," that is, replenished, *colonized*, or *populated thee.* This is testimony of great importance, proving Ireland to have been colonized 800 or 900 B. C.

Irish writers claim with much show of erudition, that 900 B. C. a species of parliament was organized at Tara, by the chiefs, priests, and bards, who digested the laws into a record called the Psalter of Tara. These things accord with the fact of the settlement of the Tuatha Danaans on the northern coast of Ireland, about the time, or previous to the fall of Samaria, and the removal of the nation of Israel from Palestine.

About six hundred years before Christ, a second colony of Israelites, consisting of Milesians, or Scotts,

arrived, who had been working in the Phoenician gold mines of Spain. In an old Gaelic story of the first appearance of this people in Erin, we read how the "Milesians landed unobserved, marched upon Tara, and called upon the three kings of the Tuatha de-Danaan, *who then held the country*, to surrender. The kings answered that they had been taken by surprise, and that the invaders ought to re-embark, retire nine waves, and try whether they could make good their landing by fair fight. This they did."

We are not bound to believe that such things were done, but the legend recognizes the fact that the children of Dan were the first to inhabit the Irish shore, and that in after years they were followed by the Milesians, or Scotts. They were all one race of men, from whom have descended the Scotts, and the inhabitants of the north of Ireland. The difference between them and those of the south of Ireland lies, not in their religion, but in their origin. They sprang from different races. "The Canaanites dwell among the Ephraimites unto this day, and serve under tribute." Moses said: "But if ye will not drive out the inhabitants of the land before you: then it shall come to pass that those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you in the land wherein ye dwell." This is the "Irish Question."

PART V.

CHAPTER I.

INTERPRETATION.

DIVERSE THEORIES OF INTERPRETATION—THE TRUE THEORY
AND ITS IMPORTANCE—ORIGIN OF THE TRADITIONAL
THEORY—CONFUSING RESULTS OF THE SAME—
ALEXANDER ON ISAIAH—HISTORICO-CRITICAL
THEORY—BENEFITS OF THE SAME.

Before considering our last and most conclusive evidence (Scriptural) of lost Israel's identity with the Anglo-Saxons, something needs to be said upon the question of Interpretation.

In a letter to the author, after reading his essay upon The House of Israel identified in the English race, the Rev. A. C. Osborne, D. D., wrote: "Can you not find time and the disposition to make a thorough study and presentation of the last three points of proof you name: Ethnology, Philology, and Monumental? for if this conclusion can be established to the satisfaction of the learned, as other points are established in history, ethnology and philology, an immense stride forward has been made in the verification of Bible history and confirmation of prophecy." To this Dr. Osborne adds: "If the races be identical we must revolutionize our interpretation of many passages."

This is obvious. Divers and diverse interpreta-

tions are the chief obstacles in the way of a right understanding of prophecy. The theory to which we hold, as must be manifest to the reader, is the historico-critical. We understand the Bible to mean what it says, and believe that of all writings it is the most accurate in thought, and the most explicit in speech. The dishonesty of the traditional or scholastic theory of interpretation is its elimination of the Bible meaning from Bible words, and the foisting upon them another meaning, often antagonistic to the one in which the inspired writers employed them. A friend stated to Robert Hall that Mr. Jay, of Bath, understood the prophecies generally in a figurative or spiritual sense, and did not suppose the Jews would be literally restored to the Holy Land, but that the promises of their future glory related to their incorporation into the churches of Jesus Christ. Mr. Hall replied: "Mr. Jay is great authority, certainly, but I differ from that opinion. It weakens the sense of Scripture to give any such interpretation." Robert Hall was right. This spiritualizing of predictions totally ignores localities, and where this is done the language of the prophets cannot be apprehended. They speak continually of places — "Samaria," "Jerusalem," "Mt. Zion," "The Land," "The Great Sea," "The isles of the West," "The North Country," "The mountains of Bashan," "Carmel," "Olives," on whose sides "vines shall be planted as in days of old."

The importance of a true system of interpretation cannot be too firmly insisted upon. It lies at the

foundation of all true knowledge of Scripture. There can be no doubt but that the Bible has suffered more from its friends, by their misunderstanding of its contents, than from the blows of its enemies. This conviction compels us to reject the spiritualizing theory as misleading, pernicious, and impious. Words are to be understood in the sense attached to them by their authors. We recognize as the true and the only instrument of interpretation the vocabulary and the lexicon. Dr. Chalmers declared interpretation to be "a pure work of grammatical analysis," "an unmixed question of language." He asks: "What is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient authors than about the sense of the Scriptures?" His answer is: "Because one is made purely a question of criticism; the other has been complicated with the uncertain fancies of a daring and presumptuous theology." Nowhere is this "presumptuous theology" more manifest than in the spiritualizing of the predictions concerning Israel into promises of *spiritual* blessings for the *Gentiles*.

This system has prevailed ever since the fourth century. It teaches that the prophecies relating to the Hebrews, the historic people of God, are not to be understood in a literal sense, as signifying blessings to them, but in a mystical and figurative sense, as signifying spiritual blessings to the Gentile church. The effect has been to blot from the creed of Christendom the "hope of Israel," and to make

the writings of the prophets a book with seven seals. This is itself the fulfillment of the prediction; "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee; and he saith I cannot for it is sealed; and the book is delivered to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned." Is. 29: 11, 12. The Bible is not a blind book, but those reading it have been. They—

"With a clear and shining light supplied
First put it out, then took it for a guide."

This Spiritualizing, or "Scholastic Theory," as it is called, originated in the fourth century, and was due to several causes, the chief of which was a heathenizing exegesis on the part of the Gentile church, which desired to appropriate to itself the blessings promised to the Hebrews. A number of things promoted its adoption; as the pride of the Roman hierarchy, the supremacy of Christianity in the Roman empire, the union of Church and State, false interpretations of prophecy, and contempt for the Jew. The Roman church defended it until the Reformation and handed it down as a treasured legacy to Protestantism, as is seen in the headings of many chapters in our Bibles. Its adoption is the cause of immense confusion and obscurity in Scripture interpretation, as it changes the *subject* and *content* of prophecy, substituting the Gentile church for Israel, and for real blessings to the historic people of God, mystical, imaginary, and fanciful ones for

Gentile Christianity. By this device Israel was robbed, and his heritage seized as Gentile spoil.

While thus stealing the blessings for Gentile Christianity, it left the curses to be understood *literally*, and generously passed them over to the Jews. Against this abominable dishonesty a few men have in all ages lifted up their protest. Said Da Costa indignantly: "Who has given us the right, while contemplating the literal judgments on the Hebrews, suddenly to alter the principle of interpretation where the *curse* is changed into a blessing? Who has given the right, by arbitrary exegesis, to apply the *promises* to the Christian church of the Gentiles, when the judgments evidently could not have been intended for them?"

Alas! the cloud which blotted out Israel's hope obscured also the Scriptures, and rendered much of the writings of the prophets unintelligible. This is forcibly illustrated in Alexander's Commentary on Isaiah. (Vol. ii., p. 33.)

He says, (Is. xxxv.): "This chapter is regarded by Echhorn, Bertholdt and Rosenmuller, as entirely distinct from that before it; by Hetzig as a separate composition by the same author; but by most interpreters as a distinct continuation of it.

"With respect to the subject of the chapter there is no less diversity of judgment. It has been explained with equal confidence as, A description of the state of Judah under Hezekiah, ('Grotius.')

Of the return from Exile, ('Clericus.')

Of the state of Judah after that event, ('Rosenmuller.')

Of the

state and times of the New Testament. ('J. H. Michaelis.')

Of the calling of the Gentiles, ('Cocceus.')

Of the Christian dispensation, ('Luther and Calvin.')

Of the state of the church after the fall of Anti-Christ, ('Vitranga.')

Of the state of Judah at some future period, ('J. H. Michaelis.')

Of future blessedness, ('Gill.')

"These arbitrary hypotheses refute each other," says Alexander, and adds: "The best description of the chapter is that given by Augustus in the title of his version, where he represents it as the description of a happy condition of the church after a period of suffering." Gesenius says, "This prophecy, of course, has never been fulfilled." Alexander retorts: "So far from this being true it has been fulfilled again and again. Without any change of its essential meaning it may be applied to the restoration of the Jews from Babylon, to the vocation of the Gentiles, to the whole Christian dispensation, to the course of every individual believer, and to the blessedness of heaven."

Such is the fruit of this theory of interpretation. It makes the clearest and most beautiful predictions of the prophets a "rack of torture" to the expositors. Is the Bible written in language ambiguous, so that like heathen oracles it may be understood in two or more senses entirely antagonistic? Not at all. The Bible is truth and sunlight. This spiritualizing interpretation is falsehood and fog.

Of the ten or twelve authorities cited by Alexander scarcely two of them agree, and the only answer

which he has for the assertion of Gesenius: "This prophecy, of course, has never been fulfilled," is: "It has been fulfilled again and again." That is, "It has been *more* than fulfilled."

Destructive criticism has done good service to the cause of truth by bringing this impious and misleading theory of interpretation into disrepute.

The Historico-critical theory understands the prophets to mean what they say. It accepts the principle laid down by Hooker as a sound one: "I hold it as a most infallible rule in the interpretation of Sacred Scripture, that where a literal construction will stand the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words as alchemy doth or would do the substance of metals, making of anything what it listeth, and bringeth in the end all truth to nothing." Hooker Eccl. Pol. B. v. lix., 2.

The theory of a literal interpretation of the writings of the prophets does not deny to them the use of figurative language. No obscurity is occasioned by a figure of speech provided the meaning of the author employing it is apprehended. "The interpretation which brings out the true sense of the writer is a literal interpretation, no matter how many metaphors are employed." The Great John Selden, who figured so conspicuously in the sixteenth and seventeenth centuries, uttered this maxim: "A man's writing has but one true sense, which is that which the author meant when he writ it."

This is as true of sacred writings as of secular. Such manuscripts conform to the laws of language as truly as those of Thucydides, or Tacitus, and other classic writers. We challenge the scholarship of the world to controvert this position. Augustine said: "The literal sense of Scripture is the basis of all Scripture, else the latter would be a building resting on air."

The expression "spiritual Israel"—a child of this spiritualizing theory of interpretation—is misleading. It is not found in the Bible. There is no "spiritual Israel" except as the true and lineal Israel becomes spiritual. Not once in the Scriptures is the word "Israel" used as synonymous with the Christian church. The word is employed only to denote the lineal seed of Jacob. The name is a patronymic, and means always and everywhere the natural, racial, and literal Israel.

How plain and beautiful the chapter referred to (Is. xxxv.) becomes when the historic people of God are understood to be the subjects of its promises. "The wilderness and the solitary place shall be glad for *them*; and the desert shall rejoice and blossom as the rose." These are marks of Anglo-Israel cultivation and civilization. They have made, and are making the wilderness of North America, and Australia and New Zealand, and all the desolate regions to which they go, bloom like the garden of God. Between two and three hundred years ago this race of men were making treaties with the Indians, or fighting them, in New England, Virginia, and on

the banks of the Delaware, and this vast American continent was an unbroken wilderness. In my boyhood days all beyond the Missouri river was called the "Great American Desert," and was supposed to be uninhabitable. Now Kansas is called the "Garden State," while the country eastward to the Atlantic coast is clothed with more than the "glory of Lebanon" and the "excellency of Carmel." Instead of the thorn has come up the fir tree, and instead of the briar the myrtle, to be to the "Lord for a name, for an everlasting sign which shall not be cut off." Is. 55 : 13. Through artesian wells and irrigation from mountain streams, "the sandy waste is changed into a pool, and the thirsty land into springs of water." A highway is there on which the "wayfaring man and those unacquainted therewith go not astray." "No lion, nor ravenous beast" goes up thereon. Is. 35. Leeser's translation.

What a plain and beautiful book the Bible becomes when understood! How obscure and unintelligible when we are told! "Of course, this language is to be taken figuratively, as denoting moral and spiritual scenery."

"ON THAT DAY THE DEAF SHALL HEAR THE WORDS OF THE BOOK, AND OUT OF OBSCURITY, AND OUT OF DARKNESS, SHALL THE EYES OF THE BLIND SEE. AND THE SUFFERERS SHALL HAVE ABUNDANT JOY IN THE LORD, AND THE NEEDY AMONG MEN SHALL BE GLAD IN THE HOLY ONE OF ISRAEL." Is. 29 ; 18, 19. Leeser,

PART VI.

CHAPTER I.

BIBLE EVIDENCE.

THIS CONCLUSIVE—DIVINE DEMONSTRATION—KUENEN'S TEST
—PROPHECY—MAN'S IGNORANCE OF THE FUTURE—GOD'S
CERTAINTY—LETTER OF R. RYLAND—CAUSE OF BLIND-
NESS AS TO ISRAEL'S FATE—BISHOP BUTLER ON
THE SAME—DR. DWINELL—FALSE ASSUMP-
TIONS—BATTLE OF THE GIANTS, KUENEN,
BRIGGS AND GREEN—THEIR DI-
LEMMA—THE PROBLEM SOLVED.

Of all evidence of racial unity, between the lost Israelites and the Anglo-Saxons, that from the Scriptures is the most conclusive and irrefragable. Specific predictions concerning the chosen people matched with accomplishment in the Anglo-Saxon race, is infallible proof. This is Divine demonstration,—the seal of God, not only to the truth of the prophecy, but also to the identity of the party to whom the prophecy relates.

This is conceded by the most ultra criticism. It is, as we have repeatedly noticed, the test which Professor Kuenen proposes for the settlement of the strife between the naturalistic and the supernaturalistic view of prophecy. "If the predictions are fulfilled they are from God; if unfulfilled they cannot be

from Him." This all parties concede. It is the test which God himself gives. "If thou say in thine heart how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." Deut. 18: 21, 22. "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." Jer. 28: 9. Christ gives this as conclusive proof of His Messiahship. "I have told you before it come to pass, that when it is come to pass, ye might believe." John 14: 29.

How impossible it is for men to discern the future is shown by the greatest writers. Froude, in his "Science of History," says: "The temper of each new generation is a continual surprise. The fates delight to contradict our most confident expectations. Gibbon believed that the era of conquerors was at an end. Had he lived out the full life of man he would have seen all Europe at the feet of Napoleon. A few years ago we believed the world had grown too civilized for war, and the Crystal Palace, in Hyde Park, was to be the inauguration of a new era. Battles as bloody as Napoleon's have since been an every-day tale; and the arts which have made the greatest progress have been the arts of destruction. What next? We may strain our eyes into the future which lies beyond this waning century; but never was conjecture more at fault. It

is blank darkness which even the imagination fails to people."

What a contrast are these words to those of Jehovah! "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." Is. 42: 9. This test of accomplished prediction is obvious and easily applied. It is of all tests the most unanswerable and conclusive. Bishop Butler says: "A long series of prophecies, being applicable to such and such events, is itself a proof that it was intended for them."

It is manifest that the predictions and expectations of the prophets concerning the future of Israel, have been, and are being accomplished in the fortunes of the Anglo-Saxons; the Anglo-Saxons, therefore, must be the race concerning which those predictions were made; that is, Israel, under another name. If this be so, it is asked, how is it that scholars have not sooner discovered it? The devout and learned Robert Ryland, D. D., now approaching his four-score years and ten, in a letter to the author, after reading the essay upon the House of Israel already referred to, wrote from St. Stephens, R. and Queen, Va., July 13, 1888.

"MY DEAR BROTHER:—I have attentively read the pamphlet which you gave to me, the House of Israel. In many respects the book is admirable. It is original, argumentative, devout and modest. But for a few difficulties in my mind it would be quite satisfactory as to its conclusion. These are as follows: (1) You do not give chapter and verse to many of your quotations from the Scriptures. (2) You do not generally cite authorities for your historical facts. (3) You do not notice some patent objections

that rise in the minds of thoughtful readers, *e. g.*, why do we not find in the post-biblical history of the scattered tribes some traces of their primitive institutions?—circumcision—sacrifices—Sabbath on the seventh day—veneration for ancestors—synagogues, &c., &c.

I should like to see a larger and more exhaustive study of the subject, and judging from your treatise before me I know of no man fitter to prepare it than yourself. In reading the old Testament I've often asked myself what became of the Israelites after their expulsion from Canaan? and the answer more fully would throw immense light not only on profane history, but on many parts of the Old Testament Scriptures. What you have done is well done—but it opens up a wide field for future inquiry, and I trust you will be encouraged to prosecute the subject more extensively.

R. RYLAND."

The suggestions (1) and (2) of this admirable letter have been met to a reasonable extent in the present volume. With regard to the third, respecting the "post-biblical history," we may say, it would be unreasonable to look for the *marks* of the COVENANT upon a people who were cast off and punished with expatriation for having *broken the covenant*. Besides it was not only predicted, "with stammering lips and a foreign tongue will he speak to this people;" (Is. 28 : 11,) but also—"I will cause to cease all her mirth, her festival, her new moon, and her *Sabbath*, and all her appointed feasts." Hosea 2 : 3. (Leeser.) "To believe all that the prophets have spoken," is conclusive answer to the "objections that rise in the minds of thoughtful readers." It was the revealed purpose of God to hide this people, not only from the knowledge of mankind, but from the knowledge of themselves and of their own ancestry. "I will hedge up her way with thorns, and I will close it up with a fence, and she shall not find her paths."

Hosea 2: 6. They were to say: "Dried are our bones, and lost is our hope; we are quite cut off." (Ezekiel 37: 11). Leeser. That is, they were to seem to be an extinct race, all of which has happened to them. As to these things, they were to be blind, while Judah also was to be deaf. "Go and say unto this people, hear indeed but understand not; and see indeed but know not. Obdurate will remain the heart of this people, and their ears, and their eyes will be shut; so that they will not see with their eyes, nor hear with their ears, nor their hearts understand. And I said, How long, O Lord? And he said, Until that cities be left waste without an inhabitant, and houses without man, and the soil be made desolate as a wilderness. And the Lord will have removed far away the men, and the depopulation be great in the midst of the land." Is. 6: 9-12. (Leeser.)

No one can deny but that such removal and depopulation has been realized in the Holy Land. Is it not equally clear that blindness has been upon us? Paul affirms that "blindness in part has happened unto Israel, until the *fulness* of the Gentiles be come in." The fulness of the Gentiles signifies excessive population in Gentile countries. This time has come. The world never was so full of people. The average of the population of Europe is 101 to the square mile. The old world is burdened with people. Hence the vast and increasing emigrations to this country, and to Australia, and other parts of the western hemisphere. Does not this indicate

that the time has come for the "blindness in part," that "happened to Israel," to pass away?

That many things revealed in the Scriptures may be hidden from our understanding is conceded by the profoundest scholars. Bishop Butler says: "It is not at all incredible that a book that has been so long in the possession of mankind should contain truths yet undiscovered."

Dr. Dwinell says: "There are remarkable forces in reserve in this Book in its original latent potencies. Many things are in it which are not discovered until they are needed, and then come forth to meet the emergency. It carries concealed tapers packed away in it which are not lighted, and cannot be lighted, till the world comes up to the fulness of time for them; as the earth carried in its dark depths, for ages, supplies of coal and petroleum, to meet the future wants of man."

Bishop Butler again says: "There is no manner of absurdity in supposing a veil on purpose drawn over some scenes of infinite power and wisdom and goodness, the sight of which might, some way or other, strike us too strongly; or that better ends are designed and served by their being concealed than could be by their being exposed to our knowledge. The Almighty may cast clouds and darkness round about Him for reasons and purposes of which we have not the least glimpse or conception."

What has occasioned so great obscurity and blindness respecting the lost Israelites? Two things chiefly. First erroneous interpretations, already

considered. Second, the assumption that this portion of the Hebrew race has long since become extinct.

This is shown in the battle of the giants—Professors Kuenen, Briggs, and Green. To this we have already alluded, but it is germane to our purpose to consider it more particularly, as it brings out most clearly the question in controversy. Kuenen writes from the standpoint of the most absolute anti-supernaturalism. Briggs and Green attempt to defend the supernatural character of prophecy, but not from the same standpoint. Kuenen declares, as has been noticed, “that of the predictions and expectations of the prophets concerning the future of Israel not one of them has ever been realized, or ever can be, since the time for their fulfilment is past.” These blows, Briggs concedes, are the severest that have ever been dealt against Hebrew prediction. He attempts to parry them by pronouncing them to be against the scholastic theory of interpretation and misinterpretations, rather than against the predictions, but he does not solve the problem in question. Professor Green, accepting the scholastic theory of interpretation, concedes to Kuenen that if the predictions and expectations of the prophets concerning the future of Israel are to be understood in a “local or national sense, they have not been and never can be fulfilled;” but he claims that they have been fulfilled in Gentile Christianity. But Kuenen triumphantly objects that “to find in Christianity the fulfillment

of prophecies respecting Israel, is to spiritualize them, and give them another than the real meaning." This it is impossible to deny.

The error of each of these great Professors is that they assume Israel to be non-existent, and that therefore the predictions and expectations of the prophets concerning them cannot be accomplished *in them*. This is Joseph's brothers over again, telling him to his royal face that he was not in existence, and assuming that his dreams could never come to anything. But he "knew his brethren and remembered his dreams." The story of his descendants, and "their companions the children of Israel," is the story of Joseph over again. The dreams of his future were the similitude in embryo of the predictions of the prophets respecting the future of his posterity. The answer to all doubt, respecting the realization of the first was,—“Joseph is yet alive and he is governor over all the land of Egypt.” Gen. 45, 25. That is our answer to the contradictionists. Israel is yet alive, and is the ruling race of the world. This is the solution of the problem “of the predictions and expectations of the prophets concerning the future of Israel.”

CHAPTER II

DIVINE DEMONSTRATION.

FULFILLED PREDICTION—THE BLESSING OF SHEM—CALL OF ABRAHAM—GOD'S COVENANT WITH HIM UNCONDITIONAL—EMBRACES—(1) A PROMISED LAND—(2) A DOMINANT RACE—(3) A NATION, AND A COMPANY OF NATIONS—(4) A MULTITUDINOUS RACE.

We have repeatedly called prophecy fulfilled, demonstration, and as it must in the nature of things be fulfilled by Divine direction, it is and must be Divine demonstration. It is a hand mightier than man's that matches prediction with accomplishment.

To quote all the predictions relating to Israel would be to transfer a large part of all prophecy to this volume, and to trace the fulfillment of the same in the history of the Anglo-Saxon people would require many volumes. It is but a circumscribed view that our limits permit us to take.

The most remarkable prediction after the flood and before the calling of Abraham, relates to the Semites. Shem was the only one of Noah's sons whom he blessed.

Blessed be the Lord God of Shem
And Canaan shall be the servant of them ;
May God enlarge the boundaries of Japheth,
And may He dwell in the tents of Shem,
And Canaan shall be the servant of them.'—LEESER.

The accomplishment of this prediction is clearly seen in our ethnological proofs, where all the monotheistic races of the world are shown to have sprung from Abraham, who was a Semite. With the call and covenant with Abraham the real history of the Hebrews begins. As these are the head waters of our religion, civilization and destiny, they demand special attention. Each promise deserves the most careful study. The whole embrace, "a promised land," a "great name," a "great nation," "great kings," a "multitudinous race," a conquering race, blessing to Abraham's seed, and that in it "all the families of the earth shall be blessed." It is to be particularly noticed that the covenant with Abraham is unconditional, like the one with Noah after the flood. (Isaiah refers to them both as equally perpetual. Isaiah 54: 9, 10.) As it is an Everlasting Covenant the life time of the world is given for its fulfillment. "I will establish my covenant between thee and me, *and thy seed after thee in their generations, for an everlasting covenant.*" Gen. 17: 7.

I. This covenant embraces—"A Promised Land." "Unto thee have I given the land, from the river of Egypt unto the great river, the river Euphrates." Gen. xv.

It is distinctly known that the Hebrews have never possessed the whole of *this territory*. They possessed none of it until five hundred years after Abraham's death, and only a portion of it in the zenith of their ancient power and glory. Ten of the tribes occu-

pied a part of it 725 years, and two others—Judah and Benjamin—900 years. It has since been under the successive dominion of Assyrians, Babylonians, Persians, Greeks, Romans and Saracens, for twenty-five centuries. These are “the times of the Gentiles,” during which Jerusalem is to be trodden down, until those times are fulfilled. Luke 21, 24.

Nevertheless, Israel is the heir, and the promise is that, “his children shall come again to their own border.” “I will bring again the captivity of My People Israel, and they shall build the waste cities, and inhabit them, and I will plant them upon their own land, and they shall no more be plucked out of their land which I have given them, SAITH THE LORD GOD.”

The covenants and the promises of God stand firm and sure. The central land shall again and forever be the dwelling place of Israel, in whom all the nations of the earth are to be blessed. What Jehovah says he does. It is this coincidence between things said and done that establishes the supernatural claims of the Bible, and proves it to be a trustworthy book. Can these predictions and promises be fulfilled in the Jews alone? Not unless this race subdues the Anglo-Saxons, and tramples their Christianity under their feet. The promise is not to the Jew only, but to *the whole house of Israel*,—a promise at this very time in course of fulfillment. “Their children have come to their own border.” Cyprus is in sight of the Holy Land, and is an Anglo-Saxon possession. In 1882 Palestine, with the

whole of Asiatic Turkey, was by the united powers of Europe placed under the protection of Great Britain. This was done at the European Congress held in Berlin, and over which the "crownless king" Disraeli reigned—a Jew, and the Prime Minister of England. That event was for Palestine the dawn of a new age. Portions of the land are already blooming under the hand of cultivation. Vines and olive trees have been planted by the tens of thousands. The holy city is becoming a new Jerusalem, with modern houses and sanitary improvements. "The tongue of the Egyptian Sea has been destroyed," by the completion of the Suez Canal, through which great ships are passing from all parts of the world. The Jordan has been bridged. A railroad is being built from Jaffa (Joppa) to Jerusalem, with projected lines to Hebron, Jericho, Acre, Tiberias and Damascus. Though under the control of the French, it is being built chiefly by the Jews. Two locomotives, made by the Baldwin Works in this city, (Philadelphia) have already been sent, and are in use on the road. A letter, recently received from the superintendent, states that the railroad is finished to Ramleh, a distance of thirteen miles, and the work is progressing on the remainder of the route.

This is but the beginning. Soon trains may be running on schedule time from the "river of Egypt to the great river, the Euphrates," the western and the eastern boundaries of the land promised to Abraham, and to his seed forever. Who then will

possess the land? Manifestly the Anglo-Saxons. The promise will then be matched with accomplishment—"unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15: 18.

II. "*Thy seed shall possess the gate of his enemies.*"

The gate of the enemy is the strategic point, which commands the situation, and controls the country.

Such was Quebec, the acquisition of which gave to the Anglo-Saxons North America. Such is Gibraltar, Malta, Cyprus, the Cape of Good Hope, Gold Coast, Hong Kong.

A Russian, writing of Britain, says: "At Aden she holds the gates of the Red Sea. At Singapore she commands the road to China. From Fejee she dominates the Pacific. It is only too clear that the aggressive Empire, unless speedily checked, will establish a universal dominion over all the peoples of the Earth." If the possession of the "gate of their enemies," marks any race as Abraham's seed, it is our own. This is indisputable.

III. "*A father of many nations have I made thee.*"

This was the promise of God to Abraham. Jacob indicates its fulfillment in the house of Joseph, which was to become "*A nation*" and a "*company of nations.*" In all the history of the world this prediction has found accomplishment only in the Anglo-Saxons. Great Britain is a nation and a company of nations. The Encyclopædias tell us: "The British Empire is a vast complex of States, in various parts of the world, subject to the monarch

of England, and more or less governed by the British Parliament."

These colonies and nations are in all latitudes and longitudes, and some of them are vaster, and more powerful, than ancient empires. They constitute in round numbers fifty governments. This surely is specific fulfillment of specific and definite prediction.

IV. Abraham's seed was to "*grow into a multitude in the earth.*"

"*I will multiply thee as the stars of heaven, and as the sand upon the seashore.*" Jacob indicated that this blessing also was to come through the House of Joseph, which became a synonym for the "House of Israel." Multitudinous numbers were not predicted of Judah. The Jews are now about seven millions in the whole world, which was about their number at the commencement of the Christian era.

The predicted multitude of Israel never was realized in their Palestinean history. At the very close of it, just before the Assyrian exile, Hosea shows the fulfillment to be still future. After predicting the overthrow of the House of Israel, and its dispersion, he adds: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered." Hosea 1: 10. The increase of the Anglo-Saxons is acknowledged to be phenomenal. France doubles her population in 150 years, Spain in 142, Russia in 140, Turkey in 555. But *England doubles hers in 45 years*, while the United States and the British Colonies double theirs in *25 years*. Daniel Webster saw our popula-

tion increase from 3,000,000 to 25,000,000, and George Bancroft lived to see it rise from 5,000,000 to 65,000,000. Another hundred years, at the present ratio, will see it increase to 1,000,000,000, and the Anglo-Saxon population, of all lands, to 1,700,000,000, a number exceeding by more than 200,000,000 the present population of the whole earth. It is thus obvious that the predictions, which some great scholars tells us have "never been realized, and never can be," are being accomplished before our own eyes. "*And I will make thy seed as the dust of the earth, so that if a man is able to number the dust of the earth then shall thy seed also be numbered.*" Gen. 13: 16.

"HAPPY ART THOU, O ISRAEL! WHO IS LIKE UNTO THEE, O PEOPLE, SAVED BY THE LORD, THE SHIELD OF THY HELP, AND WHO IS THE SWORD OF THY EXCELLENCY! AND THY ENEMIES SHALL FAWN UPON THEE; AND THOU SHALT TREAD UPON THEIR HIGH PLACES."—*Moses.*

CHAPTER III.

THE COVENANT WITH ABRAHAM.

- (5) "KINGS SHALL COME OUT OF THEE"—DAVID'S DYNASTY
—THE FALL OF JERUSALEM—PITIFUL END OF ZEDEKIAH
—THE DYNASTY PRESERVED IN HIS DAUGHTER—
HER REMOVAL TO IRELAND—BECOMES THE
MOTHER OF A LONG RACE OF IRISH, SCOT-
TISH, AND BRITISH KINGS—THE STONE OF
DESTINY—(6) THE FAMILIES OF THE
EARTH BLESSED IN THE SEED OF
ABRAHAM—DR. STRONG ON
THE ANGLO-SAXONS.

V. "*Kings shall come out of thee.*"

Eight hundred years passed away before this promise began to be fulfilled. For forty years Saul then reigned. After him David became the head of a dynasty that continues to the present day. It is, I am told, the opinion of learned Jews, that if the lost tribes of Israel are still in existence as a nation, a descendant of David is reigning over them. How could it be otherwise with this plain promise from God?—"There shall not fail thee a man in my sight to sit on the throne of Israel." 1 King 8: 25.

This dynasty continued, first in Solomon over the entire Israelitish nation, and after his death over the kingdom of Judah in unbroken succession, until the destruction of that nation by the fall of Jerusalem and the Babylonian captivity. It was then

transplanted to the Irish shore, and restored to the new nation of Israel—the Tuatha Danaans—by the marriage of a daughter of Zedekiah to Heremon, the king of this people. This occurred 580 B. C. Since the descent of Queen Victoria is traced in unbroken succession from this union, it is worthy of special attention, as a most glorious example of the faithfulness of God to his promises.

In Ezekiel 17: 22-24, is this enigmatical and most remarkable prediction. “Thus hath said the Lord Eternal. But I myself will take of the highest branch of the high cedar, and will preserve it; from the topmost of its young twigs will I crop off a tender one, and I myself will plant it firmly upon a high and eminent mountain; on the mountain of the height of Israel will I plant it firmly: and it shall produce boughs, and bear fruit, and become an elegant cedar; and there shall dwell under it all fowls, everything that hath wing; in the shadow of its light branches shall they dwell. And all the trees of the field shall know, that I the Lord have made low the high tree, and have made high the lowly tree, that I have dried up the green tree, and have caused to flourish the dry tree; I the Lord have spoken and *have done it.*” (Leeser.)

“The high cedar” was the dynasty of David. Its highest branch was Zedekiah, the last king of the Jews, in David’s line. Its “young twigs” were his children. The “tender one,” cropt off and planted on the “height of Israel,” was the king’s daughter wedded to Heremon of Ireland. Let us turn to the

latest history of this king and his family as given by Jeremiah, the instrument in God's hand of planting this "tender twig" "on the mountain of the height of Israel." After the fall of the city the Chaldeans overtook Zedekiah in the plains of Jericho. "Then they took the king and carried him up unto the king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes; he slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains and carried him to Babylon and put him in prison till the day of his death." Jer. 52: 8-11. This was the end of the male posterity of Zedekiah.

The king's daughters were left with Gedaliah, whom the king of Babylon had appointed governor of Judea. Him Ishmael murdered. "Then Ishmael carried away captive the *king's daughters*, and all the people that remained in Mizpah. Jer. 41: 10. Jonathan slew Ishmael and brought the women with others to Chimham, to carry them to Egypt. Against the protest of Jeremiah, Jonathan took all the remnant of Judah, even the men and women, and the *king's daughters*, and *Jeremiah the prophet*, and Baruch, and carried them into the land of Egypt. Jer. 43: 5-7. Upon their arrival brave Jeremiah there proclaims to the Jews that Egypt would be no refuge for them. He plants stones in the clay at the entry of Pharaoh's house and tells the Jews that the king of Babylon will set his throne

upon those stones. He also proclaims to the Jews that destruction awaits them in Egypt, and that none of them will live to "return to the land of Judah, BUT SUCH AS SHALL ESCAPE." Jer. 44: 14. He also predicts, that, "*a small number that escape shall return out of the land of Egypt into the land of Judea.*" (v. 28.)

Prof. J. A. Paine, in an article on the Prophet Jeremiah in Egypt, writes: "Nothing in the Old Testament is more romantic than the account of the final days of Zedekiah, the last king in the line of David and the royal house of Judah, nor anything more tragic than his terrible, pitiful fate. Nor in the entire range of prophecy is there anything so remarkable as the fulfillment of the apparently paradoxical particulars of his end. He was to speak with the king of Babylon mouth to mouth. Zedekiah's eyes were to behold Nebuchadnezzar's eyes, he was to go to Babylon, and yet not see the city, though he was to die there—particulars marvelously brought about by his capture, by his being taken before Nebuchadnezzar at Riblah, where the latter was commanding the siege of Tyre, who there put out his eyes, and bound him with chains to carry him to Babylon, as Ezekiel had foretold, after having spoken with his conqueror face to face, as Jeremiah had said. It is astonishing that he was spared at all, inasmuch as his sons were all slain in his presence, together with many of the nobles of Judah. Nor is the saving of the one, and the cutting off of the others, made any less strange

by the facts, that four members of the family of Zedekiah had already been residing in Babylon nearly a score of years—Daniel with his three companions—and *that all the daughters of the king were left behind in Judea.*”

In speaking of Jeremiah in Egypt, he adds: “Tahpanhes most likely was the scene of this great prophet’s death. As the idolatry of his people grew ever more deep and stubborn, his fidelity became all the more constant and intense. He ceased not to rebuke them from the Lord, and plainly to foretell their doom—the very doom they had tried so hard to escape. *His language seems to imply that the punishment and destruction they were to suffer he himself would not see.*”*

*The destruction came upon them in this way. “Nebuchadnezzar made requisition upon the western nations, including Egypt, for troops to assist him in war against king Arphaxad. The inhabitants made light of it and sent his envoys away in disgrace. He then swore by his throne and his kingdom that he would be avenged upon all those coasts of Damascus and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt.” He entered upon this work of vengeance about 572 B. C. Josephus says of it: “Which things came to pass accordingly: for on the first year after the destruction of Jerusalem, which was the twenty-third of the reign of Nebuchadnezzar, he made an expedition against Coele-Syria; and when he had possessed himself of it he made war against the Ammonites and Moabites, and when he had brought all those nations under subjection, *he fell upon Egypt* in order to overthrow it; and he slew the king that there reigned, and set up another; *and he took those Jews that were there captives, and led them away to Babylon; and such was the end of the nation of the Hebrews.*” (A. J. X., 9: 7.)

That he would not himself witness their punishment and destruction, is the reason assigned for supposing Jeremiah to have died in Egypt. This supposition is wrong. It is inconsistent with both his commission when called to the prophetic office, and God's emphatic promise of protection in the discharge of it. "To whomsoever I may send thee shalt thou go, and whatsoever I may command thee shalt thou speak. Be not afraid because of them; for *I am with thee to deliver thee*, SAITH THE LORD. See, I have appointed thee *this day* over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down: *to build up and to plant*. Behold, I have made of thee *this day* a fortified city, and an iron pillar, and brazen walls over the whole land, against the kings of Judea, against its princes, against its priests and against the people of the land. And although they fight against thee, they *shall not* prevail against thee, for with thee *am I*, saith the Lord, *to deliver thee.*" Jer. II. To suppose that Jeremiah died a martyr's death is to suppose that God failed to do as he said.

There is conclusive evidence that Jeremiah escaped with Baruch and at least one of the *king's daughters*, first to the land of Judah, and from thence by sea to Ireland, where he did the *building and planting*, for which he was appointed. This was accomplished by establishing a school of the prophets in Ireland, and by planting the "tender one" from the "young twigs of the highest branch of the high cedar," in the marriage of Zedekiah's daughter to

the king of the Tuatha Danaans, an Israelitish colony on the northwestern part of the island. Thus was preserved the dynasty of the house of David through this young princess. From this union has descended the long and unbroken line of Irish and of Scottish kings, stretching through twenty-five centuries to James the VI. of Scotland, who became James the I. of England. At his coronation, April 21, 1613, he 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 from the ancient kings of Ireland." (See Cox's *Hibernia Anglicana*.) In Buckley's *History of England*, page 84, it is related that (1296 A. D.) Edward II. appointed an English commission to govern the kingdom (Scotland) and carried off to England the crown jewels, and the *sacred stone of Scone*, on which the Scotch kings were crowned. This stone was made into the seat of the royal chair in Westminster Abbey, and our kings are crowned on it to this day. The Scotts declared that wherever it went, there sooner or later Scottish kings would reign, and their prophecy came true when James I. was crowned.

As soon as Elizabeth died, the Council sent off post haste for James VI. of Scotland, son of Mary Stewart and Darnley, and great-grandson of Henry VII. So the Scotch prophecy was fulfilled at last, and a Scotch king sat once more on the sacred stone

where James VI. of Scotland was crowned James I. of England.

With Baruch and Tephai, Jeremiah, according to tradition, brought to Ireland this "Pillar of Witness," that is, this Coronation Stone, on which history records kings and queens to have been crowned, for twenty-four centuries. The Irish and Scotts called it "Lia Fail," or Stone of Destiny, but it has long been known among the people as "Jacob's Pillar," or the Pillar of Witness. It is believed to be the stone which Jacob set up at Bethel, and to which he referred when dying as, the "stone of Israel." That it was used at the coronation of Hebrew kings appears in 2 Kings 11: 12-14. "And he brought forth the king's son and put the crown upon him, and gave him the *Testimony*." And when she (Athalia) looked, behold the king stood by a PILLAR, *as the manner was*; and Athalia rent her clothes and cried, "Treason, Treason." Instead of the word "pillar," Leeser renders the passage, "Behold the kind stood upon *a stand according to custom*." His standing upon it "according to custom," was to Athalia conclusive proof of his coronation. Hence her alarm and piercing cry, "Treason, Treason." This "pillar," or "stand," is the present coronation stone of England. Of it Dean Stanley says: "The chief object of attraction to this day, to the innumerable visitors of Westminster Abbey, is probably that ancient Irish Muniment of the Empire known as the coronation stone." Dr. Warner, in his history of Ireland, says of the same: "It is still pre-

served there (Westminster Abbey) to this day 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 'Stone of Destiny.'"

"It is called the Stone of Destiny, because a Prophetic rune in the Celtic dialect has attached itself to it for twenty-four centuries:

"Cioniodh SCUIT saor au fine,
Man ha breag an Fais dine,
Mar a oh fuighid an LIA FAIL
Dlighid flaiteeas do grabhail."

This rune has been thus rendered by 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."

It is said, "that Irish Historians, 20 of them in all, agree that about 585 B. C., a Divine man landed in Ulster, having with him the king's daughter, the Stone of Destiny, the Ark, and many wonderful things; that from Tephî comes our Goddess of Liberty, on old coins, sitting on a lion and holding a harp." The lion, as is well known, was the symbol, or ensign of Judah. The "harp of Tara" was but the harp of David, transplanted to a distant land.

That many of the crowned heads of Europe are related by blood to the reigning house of England, is well known.

KINGS HAVE COME OUT OF HIM.

VI. *In thy seed shall all the families of the earth be blessed.*

All the families of the earth consist, in round numbers, of 1,487,000,000 individuals. Religiously they are divided into Heathen, Moslem, Greek and Oriental Churches, Roman Catholics, Protestants, and Jews.

In whom are they being blest? Is it the Jews? Have they grown into a "company of nations," and into numbers countless as the sands of the sea? Are all lands blessed in them? Have they taken root and blossomed, and filled the face of the world with fruit? Nothing in all the history of dispersed Judah has approximated to a fulfillment of these promises and predictions. They are few in number and in all lands have been despised, and cursed. Tacitus says: "Of all nations the Jews are held the vilest." Book v: 8. This is the opinion of Russia, and many other nations to this day. If these predictions are fulfilled there must be another Hebrew people, powerful, vast in numbers, and widely diffused, representing the house of Joseph. We find them in the descendants of Ephraim, and Manasseh, and the scattered tribes of the lost house of Israel, now identified in the Anglo-Saxons. In them, all the families of the earth are being blest. Politically and religiously they are the hope of the world. Josiah Strong, D. D., says: "Protestantism on the Continent seems to be about as poor in spiritual life and power as Catholicism. That means that most of the spiritual Christianity in the

world is found among the Anglo-Saxons; for this is the great *missionary race*. It is to the English and American peoples that we must look for the evangelization of the world."

The gospel is preached wherever the Anglo-Saxons go, and where their power predominates, and not much beyond. Is not this Divine demonstration that they are Abraham's seed?

It is thus manifest that the covenant which God made with Abraham has been kept. It is, as He declared it should be—AN EVERLASTING COVENANT. This is affirmed from first to last.

"*For thy people Israel didst Thou make thine own people FOREVER.*" "*I will never BREAK my COVENANT WITH YOU.*" "*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.*" "He sent redemption unto his people. He hath commanded his covenant *forever.*" "He hath remembered his *covenant forever*, the word which he commanded to a thousand generations, which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob, for a law, and to ISRAEL FOR AN EVERLASTING COVENANT."

CHAPTER IV.

SCATTERED AND GATHERED.

JEHOVAH AND ISRAEL—THE DISPERSION—PREDICTIONS OF
THE SAME—THE GATHERING AND THE RESTORATION
—PROPHECY CONFIRMED.

The covenant made with Abraham, and renewed with additions to Isaac and Jacob, is followed through hundreds of years with definite and specific predictions concerning their descendants. To their history and destiny seven-eighths of the Bible relates. W. Robertson Smith says: "The Old Testament religion deals with the relations between two parties—Jehovah on the one hand, and the nation of Israel on the other hand. There are two questions then that lie at the root of all study of the prophetic teaching. Who is Israel? and who is Jehovah? * * * The whole growth of the true religion up to its perfect fulness is set before us in the record of God's dealings with Israel, culminating in the manifestation of Jesus Christ. * * * It is this thought of the personal continuity of Israel's relations to Jehovah, that leads the prophet (Hosea) to speak of God's dealings with *Jacob*; for Jacob is in fact the nation summed up in the person of its ancestor."

It is an error to suppose that this relation between Jehovah and Israel ended with the "manifestation of Jesus Christ." Christ came not to destroy but to

fulfill, not to annul but to confirm. The chief of Apostles declares, "God hath not cast away his people," and also that, "All Israel shall be saved." The prophecies subsequent to the Exodus of Israel from Egypt are burdened with two events—the DISPERSION, and the GATHERING of *Israel*. To this we may also add the *division* into two families or nations, and the final REUNION of both houses—the "House of Judah," and the "House of Israel." This last will be the restoration of the Israelitish nation. To those who say this is impossible we ask, in the language of Jehovah, "Is anything too hard for God?"

We call attention first to a few out of the many predictions of the Dispersion.

"The Lord shall scatter you among all peoples, from the one end of the earth even unto the other end of the earth."—*Moses*.

"I will scatter them among the nations whom neither they nor their fathers have known." "I will disperse them among the nations, and scatter them through the countries."—*Jeremiah*.

"Moreover, I lifted up my hand unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries. I the Lord have spoken it and will do it."—*Ezekiel*.

"I will sow them among the peoples, and they shall remember me in far countries."—*Zechariah*.

These are a few among many such predictions by the prophets. Have they been matched with accomplishment? Yes, and so completely that the

boldest contradictionists cannot deny it. It has long since passed into history. In New Testament times they are spoken of as the "Dispersion," "The Dispersed among the nations," "The Sojourners of the Dispersion," "The Twelve Tribes which are scattered abroad."

Dr. W. Robertson Smith says of the Ten Tribes: "Scattered among strange nations they accepted the worship of strange gods, and losing their distinctive religion lost also their distinctive existence."

His testimony concerning the dispersion is true, and consistent with predictive prophecy, but not his conclusion as to their destiny. Such a conclusion is a direct and flat contradiction of the predictions of all the prophets respecting the *gathering* and final *restoration* of the scattered tribes, including also the reunion of Israel and Judah.

The burden of prophecy respecting the restoration is even more emphatic than that relating to the dispersion. We quote but a few out of many equally positive and plain. "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God hath scattered thee."—*Moses*.

"He gathereth the outcasts of Israel." "He gathereth them out of the lands, from the East and from the West, from the North and from the South."—*Psalms*.

"He shall assemble the outcasts of Israel." "The Lord, who *gathereth* the *outcasts* of *Israel* saith, yet will I gather others to him."—*Isaiah*.

“ I will gather the remnant of my flock out of all countries whither I have driven them.” “ He that scattered Israel will gather him and keep him as a shepherd doth his flock.”—*Jeremiah*.

“ I will bring you out from the peoples and gather you out from the countries wherein ye are scattered.”—*Ezekiel*.

“ I will sift the house of Israel among all nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. I will bring again the captivity of my people Israel. I will plant them upon their land and they shall be no more pulled up.”—*Amos*.

“ And not that nation ” (Judah) “ only, but that He might gather together in one the children of God which are scattered abroad.”—*John*.

“ He shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.”—*Jesus*.

These predictions are numerous, clear, definite, conclusive. They run through the whole volume of the Book. What do *men* say? They tell us that the “ Ten tribes are lost;” that, “ They are non-existent;” that “ Their career ended in total oblivion;” that, “ They never *can be brought out of their obscurity;*” that, “ The fulfillment of these Predictive prophecies, therefore, has become an utter impossibility.” These presumptuous conclusions break the integrity of the Scriptures, and impeach the veracity of God. They must be wrong. Anglo-Israel confutes them, verifies the predictions of the prophets, con-

firms the truth of the Bible and proves it to be from God. It must be the *true theory*.

“Sing with gladness for Jacob, and shout at the head of the nations: publish ye, praise ye, and SAY, The Lord hath helped His people, the remnant of Israel.”

CHAPTER V.

ISRAEL'S PREEMINENCE.

“ABOVE ALL NATIONS”—THE POPULATION OF THE WORLD—
HOW DIVIDED—THE ANGLO-SAXON AT THE TOP—CON-
CLUSIVE TESTIMONY OF FOES AND FRIENDS.

There are many predictions, explicit and particular, disclosing the superior position which Israel was destined to occupy among the nations. “The Lord thy God shall make thee the *head* and not the *tail*, and thou shalt be *above only* and thou shalt not be *beneath*.” “*The Lord thy God will set thee on HIGH ABOVE ALL NATIONS.*” “The Lord hath acknowledged this day, that thou art unto him a peculiar people, so that he may *set thee highest* above all nations that he hath made in praise, and in name and in honor.” Deut. 26: 18, 19. Leeser’s Translation.

These are a few among many predictions equally definite. If there is one race of men on earth so exalted above all other races it may certainly be found.

The Royal Geographical Society, in the report of their proceedings, January, 1891, estimate the population of the earth in 1890, at 1,487,600,000, representing an average of 31 to the square mile, and an increase of eight per cent. during the decade. Of the continents Asia, has the largest population, and

the lowest per centage of increase, six per cent. Australia has the smallest population, 4,730,000, and the smallest average per square mile, 1.4, but the highest rate of increase during the decade, 30 per cent. Europe is the most thickly settled continent, with a population of 380,200,000, which is 101 to the square mile. The population of North America is estimated at 89,250,000, which is an average of 14 to the square mile, and represents an increase of 20 per cent. during the past decade. How stands the population of the whole world, socially, politically and religiously? In complexion, the extremes of white and black are as five to three. About 700,000,000 are brown and tawny. This constitutes the human family in all lands. Five hundred millions of them live in houses furnished with the appointments of civilization, and are decently clothed. Eight hundred millions live in huts, or caves unfurnished, and with clothing for only the inferior parts of the body. Three hundred millions are barbarians and savages, having nothing that can be called a home, and are practically naked. The range is from naked savagery upward to the highest civilization. *On the topmost round of the ladder stands the Anglo-Saxon.* Socially, religiously and politically he is "*Set on high above all nations.*" This is indisputable. Mr. Gladstone says: "Our race constitutes a kind of universal church in Politics." It holds the supremacy among all the races and nations of the world. This is conceded even by our enemies.

Vernadsky, a Russian, writes thus of the English, whom he hates: "Britain is a menace to the safety of Europe. There is no part of the world where she has not established her colonies. Her fleets dominate every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from Portugal, and Hong Kong from China. She has built up by the sword a military power in Asia which secures her government over 200,000,000 of India. At Aden she holds the gate of the Red Sea. At Singapore she commands the road to China. From Fejee she dominates the Pacific."

A French writer, M. Prevost Paradol, goes still deeper into the subject. He says: "Two rival nations, but only *one as to race, language, customs, and laws*—England and America—are, with the exception of Europe, dominating the world. However this predominance of the Anglo-Saxon everywhere, out of Europe, is but a feeble image of what an approaching future has in store for us. According to the most moderate calculation founded on the increase of population during the last decennial, the United States will number more than a hundred millions of inhabitants at the end of the present century, without speaking of the probable annexation of Mexico, and of the extension of the American Republic to the Panama Isthmus. Brazil and the several States of South America weigh very

lightly by the side of such a power, and they will disappear when the Masters of the Northern Continent think fit to extend themselves. The American Continent is in its whole extent destined to belong to the Anglo-Saxon race. It is not less certain that Oceanica belongs forever to the Anglo-Saxons of Australia and New Zealand. It is easy to foresee that China, to which they stand nearer than any other civilized nation, will acknowledge them masters sooner or later. Whatever power may dominate in China or Japan, or India, (the United States, Australia or England,) our children are not less assured to see the Anglo-Saxon race mistress of Oceanica as well as America, and of all the countries of the furtherest East that may be dominated, worked, or influenced by the possession of the sea. When affairs shall have reached that climax, will it be possible to deny, from one end of the globe to the other, that the world is Anglo-Saxon?"

How magnificent is the language and testimony of Victor Hugo!

"Over that sea, in calm majesty lies the proud island, whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England, thou art justly proud of thy colossal strength—more justly of thy Godlike repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, rests the Genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the

mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will not clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come—it is coming—it has come. The whole world aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of England. Henceforth there are no nations, no peoples; but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith kindled at apostolic altars burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her greatness has enchanted the good. Her type and temple shall be the Mecca of a renewed Universe.”

All this may be realized in the English race, but surely not in the British island. The words of Sir George Gray, ex-Governor of New Zealand, foreshadow the final outcome. He says, “America will eventually become the leader of the Anglo-Saxon race, and will displace England from the position she now holds. It is clear that the center of power among the Anglo-Saxons is shifting to *America*, as the centre of population has already done. It is unwise for England to neglect her interest in such an emergency. The United States does not require a standing army, and consequently, the whole resources of the people so circumstanced could be devoted solely

to the maintenance of a navy, which would make the Anglo-Saxon race absolute master of the world."

These are testimonies of men unacquainted with the theory advocated in this volume. They are unconscious testimonies to the fulfillment of predictions made by the prophets of Jehovah concerning the future of the Hebrews. There are many other prophecies already fulfilled, which we pass, to notice in closing those in course of accomplishment in the reunion of the two nations, or families, into which the twelve tribes of Jacob were divided. This, with the spirit poured out upon us from on high and the results that must follow, will be the "Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3, 21.

PART VII.

CHAPTER I.

THE JEWISH PROBLEM.

ANTI-SEMITIC AGITATION—ITS CAUSE—ITS PRESENT STAGE—
VIEW OF BARON HIRSCH—JEWISH CAPACITY—GEORGE
ELIOT'S OPINION—HOSTILITY FOSTERED IN GERMANY
—C. H. SPURGEON ON RUSSIAN PERSECUTION—
NUMBER AND DISTRIBUTION OF THE JEWS—
WHERE CAN THEY GO?—ROOM FOR THEM
AMONG THE ANGLO-SAXONS.

On page 10 many problems are mentioned whose solution is found only in the identity of the lost tribes of Israel with the Anglo-Saxons. Among them is one of present and pressing importance—the Jewish, or Semitic question. It is a rack of torture to the continental nations of Europe, and of deep interest to all the civilized countries in the world.

The present Anti-Semitic agitation began in Germany about twenty-five years ago, but rages most fiercely in Russia, where Jews are more numerous than in any other part of the world. The occasion of this agitation is envy, jealousy, and race hatred. The Examiner, of June 4, 1891, says: "This persecution is known to spring from a purely commercial source—from the jealousy with which the native

Russians have seen the money interests of the Empire slowly centering themselves about the banking houses of certain wealthy and industrious Jews." Mr. Blaine, in a State paper to our Minister at the Court of St. James, ten years ago, said respecting this agitation: "It cannot but be inexpressibly painful to the enlightened statesmen of Great Britain, as well as of America, to see a discarded prejudice of the dark ages gravely revived at this day—to witness the attempt of a great and sovereign state to base its policy on the mistaken theory that thrift is a crime of which the unthrifty are the innocent victims. No student of history need be reminded of the lesson taught by the persecution of the Jews in Central Europe and on the Spanish peninsula. Then, as in Russia to-day, the Hebrew fared better in business than his neighbor; then, as now, his economy and patient industry bred capital, and capital bred envy, and envy persecution, and persecution disaffection and social separation."

A petition circulated by the Anti-Semites in Germany in 1880, makes the relation of the Jews to the finances its chief argument to show that restrictions should be placed upon them. The petitioners complain that, "the fruits of Christian labor are harvested by the Jews; that capital is concentrated in Jewish hands." In Roumania it was claimed in the Parliament of the nation, "that the true difficulty in the way of allowing the Jews the equal rights, which were stipulated in the treaty of Berlin, was the certainty entertained by the Roumanians and

Servians that if the Jews were thus given an equal chance they would gradually oust the peasantry till they possessed the whole land." Such prejudice, fear, envy and race hatred is found all over Europe ; hence the pressing importance of the Semitic Question. The present stage of the controversy in Russia is appalling. One of its editors calls the Jews "*Microbes*," says they ought to be "*exterminated*," and that "*Siberia* is too good for them." Baron Hirsch, the munificent kinsman and benefactor of this persecuted race, is reported to have said : "The measures now enforced against the Hebrews in Russia, are equivalent to a wholesale expulsion of the race from the Russian Empire." He adds : "This fact does not appear to me to be altogether a misfortune to the Russian Jews. The only means of improving their condition is to transfer them to other countries, where they may enjoy the same rights as the people among whom they live. They will then cease to be pariahs and become *citizens*. What is going on in Russia to-day may be the prelude to this beneficent transformation."

This is a wise and correct view of the situation. Whenever equal opportunity has been given to the Jews they have shown great capacity for rising in the world. This is true of them not only in financial matters, but in all the affairs and callings of life. Not long ago, in Germany, the editor of a hostile paper complained that, "the Mayor of Berlin, the President of the German Parliament, two-thirds of the lawyers, and all the leading shopkeepers and

financiers of Berlin were Jews. The New York *Tribune* quoted one of the German papers as saying, "that the rapid rise of the Jewish nation to leadership is the great problem for the future for East Germany." The writer justifies his opinion by the declaration that, "all the lower forms of labor in the workshops and fields, the ditches and the swamps, fall to the lot of the German element, while the Jewish element obtains enormous possessions in capital and land, and raises itself to power and influence in every department of public life." George Eliot, whom we have already quoted in the tracing of resemblances between the Jew and our own race, says again in *Theophrastus Such*: "The Jews have a dangerous tendency to get the uppermost places, not only in commerce, but in political life. A people with Oriental sunlight in their blood, yet capable of being everywhere acclimatized, they have a force and toughness which enables them to carry off the best prizes."

These are the things that cause the envy and hostility prevailing in eastern and central Europe. It is a matter of daily news that every pretext is employed to create prejudice and animosity against them. In the Philadelphia *Ledger* of January 14th, 1892, is this item, cabled from the other side of the sea. "Berlin, January 13th.—The mother of the boy recently murdered at Xanten, who is believed by many to have been *sacrificed* by the Jews, is coming to Berlin to demand of the Emperor the enforcement of justice against the Jews. Many meetings

have been invoked to *sustain the agitation* against the Jews."

In the same paper of the same date is this item: London, January 13th.—Mr. Spurgeon to the work, *Darkest Russia*, writes: "If I had all the health and strength that could fall to the lot of man I should be quite unable to express my feelings in reading of Russia's intolerance of the Jews. That such conduct should be sanctioned by a church bearing the name of Christian is as sad as it is strange. The Czar is greatly injuring his own country by driving out God's ancient people. No country can trample upon *Israel* with impunity. Jehovah is patient, but as there was a day for Pharaoh so is there a time for every oppressor."*

These are fair illustrations of the difference of spirit in the Anglo-Saxons and other nations towards the Jews. This we shall have occasion to notice more fully in our next chapter. This state of things among the nations makes the Semitic problem one of the most difficult and important of the closing years of this century. How shall this question be settled? What shall be done with the Jew? What shall his future be? These are questions of interest to all men—to statesmen, philanthropists, kings emperors, the students of social life, and, above all others, to the Jews themselves.

*These words were sent from the sick room of this most famous of England's preachers. May they speed, like "the arrow of the Lord's deliverance," from the sick room of the dying Elisha. 2 Kings 13, 17. Mr. Spurgeon died at Mentone, France, on the last day of the same month, January 31, 1892.

The number of this race, in all lands, is in round numbers 7,000,000. They are chiefly in the eastern hemisphere and are distributed nearly as follows: In Europe, 5,400,000. Of this number France contains 63,000; Italy 40,000; the Netherlands, 82,000; England, 60,000; Germany, 262,000; Roumania, 205,000; Turkey, 105,000; Austria-Hungary, 1,544,000; Russia,* 2,552,000; and about 60,000 in all other European countries. In Asia, 319,000; Asiatic Turkey, 47,000. Of these, 25,000 are in Palestine, 18,000 being in Jerusalem, the largest number since the destruction of the city by the Romans. Asiatic Russia, 47,000; Persia, 18,000; Middle-Asia, 14,000; India, 19,000; and China, 1,000. In Africa, 350,000, as follows: Egypt, 8,000; Tunis, 55,000; Algiers, 35,000; Morocco, 60,000; Tripoli, 6,000; and Abyssinia, 200,000.

On account of the greatly increased emigration within the past few years, statistics are not at our command for stating the present number in the western hemisphere. There are probably between three and four hundred thousand in the United States. During the year 1888, there landed in New York City, 29,608, mostly from Russia. The tide of emigration from that quarter of the globe has since been and is still rising, and must continue under the present great persecution.

*Miss Adele M. Fielde, in a letter from Russia, read before the Jewish Ministers' Association of America, and published in the National Baptist of July 9th, 1891, states the number of Jews in Russia to be four or five millions. It is certain that by far the most numerous portion of the race is in that Empire.

The *Examiner* of June 16th, 1891, in an article on the Russian Jews, says: "The great question before the world is: Where are the outcast Jews to find a home? The obvious answer is, among civilized people. It must not be forgotten in this discussion that there is such a thing as national as well as personal philanthropy."

True; and thank God there is room enough in the broad domains of the Anglo-Saxons for more than 7,000,000 of our kindred of the house of Judah. The total area of Ephraim's territory, as represented in the British Empire, is 9,416,000 square miles,—and Manasseh, represented in the United States, has a good sized lot, extending from the Atlantic to the Pacific Ocean, and from the Gulf of Mexico to Alaska, to any part of which they are welcome. It is remarkable that the owner of these vast possessions is the *one race*, in all the earth, that befriends the Jew. This, with our identity with the lost tribes of Israel, is the key for the solution of this mighty and world-wide problem. Citizenship, with the Anglo-Saxons, is the destiny of the Jew. To this the signs of the times are pointing while the predictions of the prophets make it certain. It is as sure of accomplishment as that the promises of God are true.

CHAPTER II.

SOLUTION OF THE JEWISH PROBLEM.

JEWISH CHARACTERISTICS—AN ANCIENT PEOPLE—PATRONS OF LETTERS—GENIUS FOR SUCCESS—AT OUR GATES—ANGLO-SAXON FRIENDSHIP—BLAINE—HARRISON—JEWISH RECIPROICATION—CAUSE—STRANGE PREJUDICE—ITS REMOVAL—PLANS FOR SOLVING THE PROBLEM—COLONIZATION—ASSIMILATION—OBJECTIONS TO BOTH—THE TRUE SOLUTION—CITIZENSHIP WITH THE ANGLO-SAXONS—REUNION OF A DIVIDED RACE AND RESTORATION OF THE ISRAELITISH NATION—PREDICTIONS OF THE PROPHETS—THE JOYFUL HOME BRINGING.

If the Jews are destined to become our neighbors and fellow citizens, it concerns us to know them well as a people. That they are thrifty, healthy and long-lived, is known everywhere. Their longevity is attributed by themselves to their compliance with the sanitary regulations of Moses. They are pre-eminently a religious race, law-abiding, pure in their habits, phenominally chaste, and beautiful in their home life. Strangers and aliens in every land, religion and home has long bound their horizon. That they are an ancient people everybody knows. The origin of other races is involved in obscurity,

“a veil” or “covering” having been cast over them. Is. 25: 7. Not so with the Jew. His genealogy is *traced* in unbroken succession to Abraham, to Shem, to Adam. That can be said only of the Hebrew race. God himself calls them his “ancients.” They had “great heroes before the days of Agamemnon,” and dwelt on the banks of the Euphrates, the Nile, and the Jordan, when “the world was young.” While scattered, like the house of Israel, among the nations, “from the one end of the earth even unto the other,” they have ever maintained their separateness. This is the sum of all complaints against them. Their love of letters is indisputable. Among their precepts are, “Learning is better than law;” “Every man should have a trade;” “Every workman should be a scholar.” Said Cherbuliez: “The German Jew, as soon as emancipated, became a power. They form an insignificant minority in Germany, and yet they preponderate in the municipal cities of Prussia. They have taken possession of journalism. The place they occupy at the bar, in the universities, and all the liberal professions, is entirely disproportioned to their numbers.” Says another: “In statecraft the Jew has done most of all. The time is but just gone by when the leader of the liberal party in Germany was a Jew, the leader of the Republican party in France was a Jew, and the Prime Minister of England was a Jew!”

The explanation of all this is that the Jews are studious, industrious and thrifty, and success is their

reward. One of their rabbis says: "If there be any genius in his success, it is the genius of patience, courage, diligence, economy and consecration of his earnings to the comfort and elevation of his family. Those whose fortune rests on a solid foundation have secured it in the sweat of their brows, with downright hard work, rigid economy, severe self-denial, and resistance to the spirit of wild speculation." Said one of the first ladies and educators of Brooklyn to the author, in speaking of Jewish women engaged in educational work in New York City: "They beat us because they will *do the work and we wont.*"

These, with those mentioned in the previous chapter, are some of the characteristics of that race now knocking for admission at the gates of our Republic and the British Empire, by the tens of thousands, and hundreds of thousands. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter." (Lamentations 4: 2.) The great Disraeli, while a member of the British House of Parliament, was, by one of the members, sneeringly called a Jew. He replied: "Yes, I am a Jew; and when your ancestors were savages on an unknown island, mine were priests in the temple."

It is remarkable, we repeat, that the one race which befriends them is the Anglo-Saxon. This is well known everywhere. "Russia is indignant with England because she befriends the Rothchilds, and has become the champion of the persecuted Jews,"

says the Philadelphia *Press*. That the United States is their friend is shown in our whole history. It was in "happy America" that all restrictions against the Jews, on account of race or religion were, for the first time in human history, at once and forever removed, by a clause in the Constitution of the country. The friendliness of our nation also appears in the diplomatic correspondence of our government, and in the annual message of our President. In the communication of Blaine, already referred to, he says: "In Great Britain and the United States the Israelite is not segregated from his fellow men. His equal part in our social framework is unchallenged; his thrift and industry add to the wealth of the state, and his loyalty and patriotism is unquestioned. I am charged by the President (Mr. Arthur,) to bring the subject to the formal attention of her Britannic Majesty's Government, in the firm belief that the community of interest, between the United States and England, in this great question of civil rights and equal tolerance of creed, for their respective citizens in foreign lands, will lead to consideration of the matter with a view to *common action thereon.*"

In his late Message to Congress, December 9th, 1891, President Harrison calls the attention, not of our nation only, but of the whole world, to our friendship for the Jew. He says: "This government has found occasion to express, in a friendly spirit, but with much earnestness, to the government of the Czar, its serious concern because of the

harsh measures now being enforced against the Hebrews in Russia. By the revival of anti-Semitic laws, long in abeyance, great numbers of those unfortunate people have been constrained to abandon their homes and leave the empire by reason of the impossibility of finding subsistence within the pale to which it is sought to confine them. The immigration of these people to the United States—many other countries being closed to them—is largely increasing, and is likely to assume proportions which make it difficult to find homes and employment for them here, and to seriously affect the labor market. It is estimated that over one million will be forced from Russia within a few years. The Hebrew is never a beggar; he has always kept the law—life by toil—often under severe and oppressive civil restrictions. It is also true that no race, sect or class, has more fully cared for its own than the Hebrew race. * * * *

“The banishment, whether by direct decree or by not less certain indirect methods, of so large a number of men and women, is not a local question. A decree to leave one country is, in the nature of things, an order to enter another—some other. This consideration, as well as the suggestions of humanity, furnishes ample ground for the remonstrances which we have presented to Russia.”

That this friendship of the Anglo-Saxons is appreciated and reciprocated by the Jews, appears in such articles as this, from the *Jewish Chronicle*: “At the present time it appears to us that the design

Providence seems to work at, would be best promoted, if, in the dissolution of the Turkish Empire, which cannot be so very far off, England was impelled to extend her protecting hand over Syria. No contingency would be hailed by the Jewish people with greater satisfaction than such a turn of affairs in the East. England has given so many proofs of her friendly feeling toward the Jews that they could not wish to see the land of their forefathers under a safer keeping than that of Great Britain."

The mutual friendship of the races is well known, but not its cause. That lies in racial affinity, and the clearly revealed purpose of God respecting both branches of the great Hebrew family. That there has been, and still is, prejudice among the Anglo-Saxons against the Jews, cannot be denied; but it is passing away. When we remember that He through whom forgiveness of sins is preached, and whom we worship as our Redeemer, was a Jew; and that the woman whom above all others we pronounce blessed, was a Jewess, it seems strange that the prejudice should ever have existed. It certainly is antagonistic to the spirit of the author of the Christian religion, who "was not ashamed to call them brethren." The point is finely put by George R. Wendling in a late article in the *Philadelphia Press*, upon ANTI-JUDAISM UN-AMERICAN. He says: "It is a spurious, false Christianity that hates Jews. The mystery of the incarnation found expression in the flesh and blood of a Jew, and therefore, in a sense,

we worship a Jew. We get our Ten Commandments—the very foundation of our civilization—through the Jews. We sing Jewish psalms, are uplifted by the passion and poetry of Jewish prophets, and rely on Jewish biographies for the only history we have of Christ. We get our Pauline theology from a Jew, and we catch our clearest glimpse of the next world through the sublime apocalyptic vision of a Jew. Then, forsooth, we Christians turn about and sneer at Jews!”

Paul asks the question, “What advantage then hath the Jew?” and answers it: “Much every way, chiefly because that unto them were committed the oracles of God.” Jesus of Nazareth rises immeasurably above Paul and declares, “SALVATION IS OF THE JEWS.” In the light of that fact prejudice against them is as ungrateful as it is wicked and inhuman. It may well be called un-American, since Americans are themselves a kindred race. Their prejudice must pass away as certainly as that the Scriptures are true. “*Ephraim shall not envy Judah and Judah shall not vex Ephraim.*” This promise is now in course of fulfillment. In an article already quoted from the *Chicago Tribune*, (page 49) the author says: “There can be no doubt that the Jews are rising to a prominence to which they, as a people, were strangers through many centuries. They are proving their right to it in commerce, science, art, literature, and now the eyes of the whole world are turned upon them as a consequence of the persecution in Russia.”

All these things combine to make the Semitic problem, one of present and pressing interest.

Of the plans proposed for its solution let us consider first that of colonization. Since the nations among whom the Jews are scattered regard them as aliens, and are determined to get rid of them, it is proposed that they be gathered together and settled in some part of the world where they may exist as a separate, and independent nation. Palestine is thought by many to be the proper place for this experiment.

Against such a solution of the problem there are insuperable objections. (1.) Palestine is a part of the Turkish Empire, a power unfriendly to the Jew. Russia also covets it, and is determined to possess it if in her power. Of all countries in the world it is at present the last place of safety and of refuge for the Jews. (2.) The day for small nations is past. The tendency and the necessity is towards centralization, and universal confederation. (3.) The most intelligent, the most wealthy and influential of the Jews are opposed to, and protest against this colonization scheme. They have no longing for exile to Palestine. The marts of trade, and the great business centres of the world please them much better. Others of their race, aspiring to the success which their more fortunate kinsmen have acquired, sympathize with them in opposition to colonization. The British Empire, and especially the United States, is for them the Promised Land. Another plan suggested for the solution of the vexed problem

is assimilation. Can the nations assimilate the Jew? Are the Jews ready to be assimilated? Are the nations willing to receive them? Manifestly not. Both parties are opposed to it. Separateness is the specialty of the Jew, and the nations hate him on account of it. To assimilate with them, the Hebrew must give up circumcision, which is equivalent in his view to giving up his religion, and his existence as a race. This the orthodox Jews persistently and bitterly object to. They will not mix with Gentile peoples. The race bond is stronger than death. Sooner would they perish than break it. This forbids their mingling with other races. "It is impossible, they say, to be a Jew in heart and yet mingle blood and life with other peoples."

But the final and conclusive objection to the settlement of this Semitic problem, by either the colonization of the Jew for the purpose of forming for themselves a separate nation, or by assimilation with Gentile nations, is, that the Scriptures are against it. The kingdom of Judah has not been a *nation*, free and independent, since the Babylonian captivity, and there is no promise or prediction in the whole Bible that it ever will be. The future of the Jewish branch of the Hebrew family lies in RE-UNION with the branch from which it was severed, when the twelve tribes became divided into two nations. This division occurred after the death of Solomon, and still exists. Jewish writers concede that the return from the Babylonian captivity, "did not restore the Israelitish nation, since ten of

the tribes constituting the house of Israel were still left in banishment." Neither did that return restore the house of Judah to nationality and independence. They were from that day vassals of foreign powers, until the fall of Jerusalem under the Romans. Nehemiah describes them as such, even in the most favorable period of their post-Babylonian history.

"Behold we are servants this day,
 And for the land that thou gavest unto our fathers to eat the
 fruit thereof and the good thereof,
 Behold, *we are servants in it* :
 And it yieldeth much increase unto the kings, whom thou hast
 set over us, because of our sins :
 Also they have dominion over our bodies,
 And over our cattle, at their pleasure,
 And we are in great distress." Neh. ix.

That they have not been a *nation* since the destruction of Jerusalem by the Romans, is an indisputable fact. Indeed, during their entire existence as a people, they were a free and independent nation only from the reign of Rehoboam to the Babylonian captivity—a little less than four hundred years.

The knowledge of our identity with the lost Israelites puts a new phase upon the problem, and removes the only difficulty in the way of its solution. To mingle life and blood with the Anglo-Saxon peoples would be to dwell among their own kindred of the house of Joseph. Citizenship with the Anglo-Saxon is the destiny of the Jew, and this, when accomplished, will be the "restoration of the Israelitish nation." To this the signs of the times are

pointing, while the predictions of the prophets make it certain. The burden of prophecy was not only that Israel should be "scattered" and "gathered," but also that "the TWO FAMILIES," into which they were divided, should be REUNITED. Since both parties are in existence such reunion is by no means impossible. Prediction makes it certain. A few out of many of these predictions we here cite. The first is from Hosea, a prophet to the *house of Israel*, who died but a few years before the fall of Samaria: "Yet shall the number of the children of Israel be like the sand of the sea, which cannot be measured or numbered; and it shall come to pass that instead that people say of them: Ye are not my people (Loammi) shall they call them, the sons of the living God. Then shall the children of *Judah* AND the children of *Israel* be *gathered together*, and THEY will APPOINT for themselves ONE HEAD, and they shall go up out of the land; for great shall be the day of Yisre'el." (Hosea 2: 1, 2. Leeser.)

"Yisre'el" signifies "God sows," or the "Seed of God." The prophet uses it as the symbolic name of the dispersed Israelites. That "*they will appoint for themselves one head*" indicates their return to republican or representative government. (See page 36). Our next citation is from Isaiah, eight years after the fall of Samaria and the removal of Israel from the Holy Land.

"And it shall happen on that day, that the Lord will put forth his hand again the second time to acquire the remnant of his people, which shall re-

main, from Ashur, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Chamath, and from the islands of the sea. And he will lift up an ensign unto the nations, and will assemble the *outcasts* of *Israel*; and the *dispersed* of *Judah* will he collect together from the four corners of the earth. And then shall depart the *envy* of *Ephraim*, and the adversaries of *Judah* shall be cut off. *Ephraim* shall not envy *Judah*, and *Judah* shall not assail *Ephraim*." (Isaiah 11: 11, 12. Leeser.)

About ninety years after the fall of Samaria and the deportation of Israel, Jeremiah writes: "In those days shall the *house of Judah* WALK WITH the *house of Israel*, and they shall come together out of the land of the *north* unto the land that I have given for an inheritance unto your fathers." (Jer. 3: 18. Leeser.)

Seventy years later, and after the house of Judah also had fallen and gone into the Babylonian captivity, it is written in Ezekiel: "Son of man take unto thyself one stick of wood and write upon it: 'For Judah and the children of Israel his companions;' then take another stick and write upon it: 'For Joseph—the stick of Ephraim—and for all the house of Israel his companions;' and join them one to the other unto thee as one stick; and they shall become one in thy hand. And if the children of thy people should say unto thee, saying, "Wilt thou not tell us what thou meanest by these? Then speak unto them, Thus saith the Lord Eternal:

Behold I will take the stick of Joseph—which is in the hand of Ephraim and the tribes of Israel his companions, and will lay them upon him, even the stick of Judah, and make them into one stick, and they shall be one in my hand. And the sticks whereon thou has written shall be in thy hand before their eyes. And speak unto them, Thus hath said the Lord Eternal: Behold, I will take the children of Israel from among the nations, whither they are gone, and I will gather them from every side, and bring them into their own land; and I will make them into ONE NATION in the land, on the mountains of Israel; and one king shall be to them all for king; and they shall not be any more *two nations*, nor shall they at any time be divided into two kingdoms any more.” (Ezk. 37: 16-22. Leeser.)

Seventy years later, and more than two hundred years after the fall of Samaria, it is written in the book of Zechariah: “I will strengthen the house of Judah, and the house of Joseph will I save, and I will bring them again to their own homes; for I have mercy upon them, and they shall be as though I had never cast them off; for I am the Lord their God, and I will answer their prayer. And when I shall have scattered them among the people, they will remember me in the far-off countries; therefore shall they live with their children and return again.” (Zeck. 10: 6, 9. Leeser.)

Are these predictions obscure? By no means, if we understand the prophets to *mean* what they *say*. Is their fulfillment possible? *Faith* is the belief of

Divine testimony. Predictive prophecy is God's testimony, and with Him all things are possible. In this case accomplishment seems easy, since the Gentiles are absolutely driving the Jews out of their countries into the lands of Israel—Anglo-Israel. They are already gathering together. President Harrison says:—I repeat his words with emphasis—*“The immigration of these people to the United States—many other countries being closed to them—is largely increasing, and is likely to assume proportions which make it difficult to find homes and employment for them here, and to seriously affect the labor market.”* He adds this generous testimony to the quality of these emigrants. *“The Hebrew is never a beggar; he has always kept the law—life by toil—often under severe and oppressive restrictions. No race, sect, or class has more fully cared for its own than the Hebrews.”* The fears of our noble President that—*“The sudden transfer of such multitudes,”* *“under conditions that tend to strip them of their accumulations and depress their energies and courage, is neither good for them or for us,”* are groundless. They once went out of Egypt faster, and no harm came of it, except to the Egyptians. Their union with the Anglo-Saxons will be a most powerful and valuable accession. Since One mightier and wiser than man is bringing it about, it must be well.

The Almighty, whose purposes these changes fulfill, declares: *“My thoughts are not your thoughts, and not your ways are my ways, saith the Lord. For as high as the heavens are above the earth, so high are my ways above your ways, and*

my thoughts above your thoughts. For as the rain and the snow come down from heaven, and return not thither, but water the earth, and render it fruitful, and cause it to bring forth plants; and give seed to the sower and bread to him that eateth; so shall ever be my word which goeth forth from my mouth, it shall not return unto me without effect: but it accomplisheth what I desire, and it prospereth in that whereto I have sent it. For in joy shall ye go out and in peace shall ye be brought home; the mountains and the hills shall break forth before you into song, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the nettle shall come up the myrtle; and it shall be unto the Lord for a name, for a sign of everlasting that shall not be cut off." (Is. 55: 8-13. Leeser.)

Forgotten ! no ; that cannot be,
 All other names may pass away,
 But THINE, MY ISRAEL, shall remain
 In everlasting memory.

Forgotten ! no ; that cannot be,
 Inscribed upon my palms thou art,
 The name I gave in days of old
 Is graven still, upon my heart.

Forgotten ! no ; that cannot be,
 Beloved of thy God art thou,
 His crown forever on thy head,
 His name forever on thy brow.

Forgotten ! no ; that cannot be,
 He who upon thee named his name,
 Assures thee of eternal love,
 A love, forevermore, the same.

REV. HORATIUS BONAR, D. D.



