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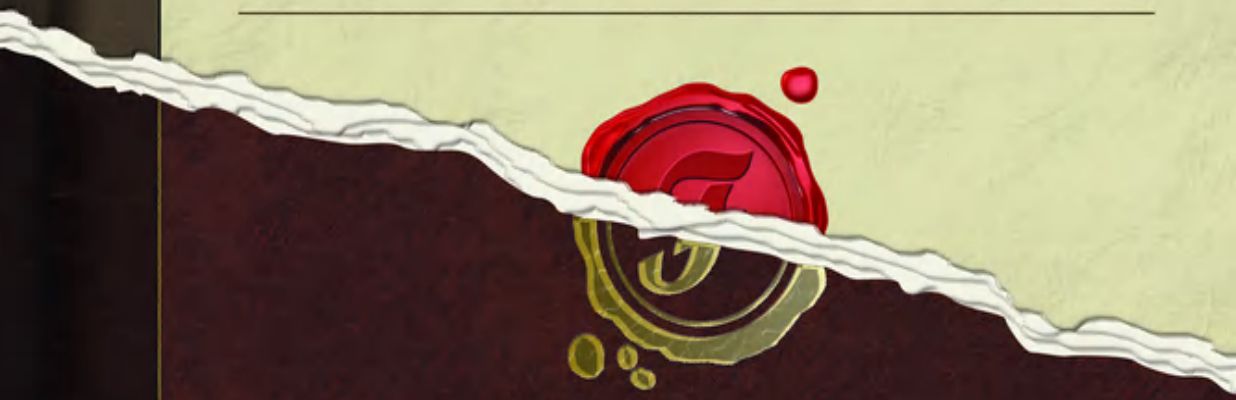
Anglo-Israel, the Jewish Problem, and Supplement

The Ten Lost Tribes of Israel Found and Identified in the Anglo-Saxon Race, the Jewish Problem Solved in the Reunion of Judah and Israel, and Restoration



by

Rev. Thomas Howlett

Forgotten Books

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Published by Forgotten Books 2013
Originally published 1895

PIBN 1000054778

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ANGLO-ISRAEL,

THE JEWISH PROBLEM,

AND

SUPPLEMENT.

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

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

BY

REV. THOMAS ROSLING HOWLETT, B.A., A.M.

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FOURTH EDITION.

PHILADELPHIA, PA.:
PRESS OF SPANGLER & DAVIS,
529 Commerce Street.
1894.

DS131
H7

Gift of
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ANGLO-ISRAEL AND THE JEWISH PROBLEM, revised and improved by the addition of Supplement, and Map, showing the geographical locations of the ten exiled Hebrew Tribes, and the courses of their movements from thence into Europe, and to the British Isles, and America, may be obtained of the author in single copies or at wholesale.

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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 PREDICTIONS 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,"

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

"When one returneth an answer before he understandeth the question, it is a folly unto him and a shame." SOLOMAN.

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

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 are 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-

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."

"AND THOU SHALT CONSUME ALL THE NATIONS WHICH THE LORD THY GOD GIVETH UNTO THEE; THY EYE SHALL NOT LOOK WITH PITY UPON THEM; AND THOU SHALT NOT SERVE THEIR GODS, FOR THAT WOULD BE A SNARE UNTO THEE."—Deut. vii: 16.

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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 complexioned 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; Rev. i, 6, 5, 10.*]
Acknowledged such by birth.

They were to be God's "battle axe," [*Jer. l, 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 Saxon 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; Hosea i, 10; Matt. v, 5.*]
It will embrace the world.

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 foliacious 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-

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"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 unconquored race." *They* "break in pieces nations," and "destroy kingdoms." The 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.

"A MERRY HEART CHEERETH UP THE COUNTENANCE; BUT WHEN THE HEART FEELETH PAIN THE SPIRIT IS DEPRESSED."—Prov. xv: 13.

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. 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.

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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 godeses 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.

"FOR JACOB HATH THE LORD CHOSEN UNTO HIMSELF, ISRAEL AS A PECULIAR TREASURE."—PS. CXXXV: 4.

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

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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 Tyrany—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.

"FURNISH FOR YOURSELVES WISE AND UNDERSTANDING MEN, AND THOSE KNOWN AMONG YOUR TRIBES, AND I WILL PLACE THEM AS CHIEFS OVER YOU."—Deut. i: 13.

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 "Danaoi 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

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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.

"AND OF DAN HE SAID, DAN IS A LION'S WHELP, THAT LEAPETH FORTH FROM BASHON."—Deut. xxxiii: 22.

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 Danaoi 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 writen on the Assyrian monuments as the Gimiri. Rawlinson identified the Gimiri of the Assyrians with the Kimmerioi 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 Kimmerioi, the Kimmerioi 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 Cimmerioi 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 cuneiform 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 *Saccasea.*" 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.

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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 Ethiope 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—Variations 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 Aremoric 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 (Sanscrit 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-i-jah. 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.

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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 Abrahamic, 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:

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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 mien
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 led them, "by a way that they knew not, and in paths that they had not known." Is. 42: 16.

"AS AN EAGLE STIRRETH UP HIS NEST, FLUTTERETH OVER HIS YOUNG, SPREADETH ABROAD HIS WINGS, SEIZETH THEM, BEARETH THEM ALOFT ON HIS PINIONS; SO DID THE LORD LEAD HIM."—Deut. xxxii: 11, 12.

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 reverenced 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-

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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 piratēs, 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."

"WHO HATH WROUGHT AND DONE IT; CALLING THE GENERATIONS FROM THE BEGINNING? I THE LORD, THE FIRST AND WITH THE LATEST I AM THE SAME."—Is. xli: 4.

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,

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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 Jews 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.

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*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 Seaport 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 Zebulon, "went down to the sea in ships." They were the seafaring people of ancient Israel. Jacob had predicted: "Zebulon 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."

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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 blind. 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 Eichhorn, Bertholdt and Rosenmuller, as entirely distinct from that before it; by Hitzig 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, ('Coccceus.') Of the Christian dispensation, ('Luther and Calvin.') Of the state of the church after the fall of Anti-Christ, ('Vitringa.') 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 Augustine 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

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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 BLINDNESS AS TO ISRAEL'S FATE—BISHOP BUTLER ON THE SAME—DR. DWINELL—FALSE ASSUMPTIONS—BATTLE OF THE GIANTS, KUENEN, BRIGGS AND GREEN—THEIR DILEMMA—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, K. 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 germain 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

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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 tell 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.*

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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. Johanan pursued Ishmael and brought the women with others to Chimham, to carry them into Egypt. Against the protest of Jeremiah, Johanan 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 marvellously 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.*"*

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*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 probable 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, 1603, 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 Tephi, 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 king 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-

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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."

"AND AS FOR ME, THIS IS MY COVENANT WITH THEM SAITH THE LORD, MY SPIRIT THAT IS UPON THEE, AND MY WORDS WHICH I HAVE PUT IN THY MOUTH SHALL NOT DEPART OUT OF THY MOUTH, NOR OUT OF THE MOUTH OF THY CHILDREN, NOR OUT OF THE MOUTH OF THY CHILDREN'S CHILDREN, SAITH THE LORD, FROM HENCEFORTH AND UNTO ALL ETERNITY.—Isaiah xlix: 21.

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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 fulfilment 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.

"FROM THE LORD IS THIS COME TO PASS, IT IS MARVELOUS IN OUR EYES."—Ps. cxviii: 23.

"HE DECLARETH HIS WORD UNTO JACOB; HIS STATUTES AND HIS ORDINANCES UNTO ISRAEL. HE HATH NOT DONE SO TO ANY NATION; AND HIS ORDINANCES—THESE THEY KNOW NOT. HALLELUJAH."—Ps. cxlvii: 19, 20.

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

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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.

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*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.

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*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.

"ALSO FOR THEE, O JUDAH, WILL A HARVEST BE PREPARED, WHEN I BRING BACK THE CAPTIVITY OF MY PEOPLE."—Hosea vi: 11.

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 Reciprocation—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, phenomenally 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 earthern 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,"

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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 54) 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 38). 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-

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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 land 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.

SUPPLEMENT

TO

ANGLO-ISRAEL

AND

THE JEWISH PROBLEM.

BY

REV. THOMAS ROSLING HOWLETT, B.A., A.M.

Formerly Pastor of North Pearl Street Baptist Church, (now Immanuel) Albany, N. Y.; also of the Calvary Baptist Church, Washington, D. C., and late Pastor of the Berean Baptist Church, Philadelphia.

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ANGLO-ISRAEL

AND

THE JEWISH PROBLEM,

WITH SUPPLEMENT.

BY

REV. THOMAS ROSLING HOWLETT, B.A., M.A.

A work of absorbing interest in which the Lost Tribes of Israel are found and identified in the Anglo-Saxon Race.

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Rev. THOMAS R. HOWLETT,

16 South Front Street,

PHILADELPHIA, PA.

"Truth is one,
And in every land beneath the sun
Whoso hath eyes to see, may see
The tokens of its unity."

WHITTIER.

"To be at work, to do things for the world, to turn the currents of things about at our will, to make our existence a positive element, even though it be no bigger than a grain of sand, in this great system where we live,—that is a new joy of which the idle man knows no more than the mole knows of sunshine, or the serpent of the eagle's triumphant flight into the upper air."

PHILLIPS BROOKS.

"Any man who carries this theory on to demonstration will be a trumpet blast of the Almighty in the ears of the nations."

ROBERT LOWRY, D. D.

"I will go forth among men not mailed with scorn,
But in the armor of a pure intent;
Great duties are before me and great songs,
And whether crowned or crownless when I fall
It matters not so as God's work is done.
I have learned to prize the quiet light'ning deed,
Not the applauding thunder at its heels
Which men call fame."

ALEXANDER SMITH.

SUPPLEMENT

PROLOGUE.

SUPPLEMENT—WHY WRITTEN—A PERSONAL EXPLANATION—LETTER OF A. M. CLAPP—PRESS NOTICES—RELIGIOUS AND SECULAR COMPARED—MISSION OF ISRAEL—LETTER OF DR. FAUNCE—THREE CAPTIVITIES ACCENTUATED—TRANS-JORDANIC TRIBES—FOUR NORTHERN TRIBES—THE CENTRAL TRIBES—MAPS—THE COVENANT PEOPLE—LETTER OF REV. A. M. BACON—THE ALTERNATIVE—ISRAEL LOST—THE PROMISE KEPT.

Since the publication of the first edition of Anglo-Israel and the Jewish Problem, in 1892, continued investigation and research have brought facts and evidences of much importance to the knowledge of the author. These he gives in a supplement, deeming it wiser to thus perfect the original treatise, and render the argument wholly satisfactory and conclusive in one volume, than to issue another upon the same subject. The general facts, upon which the theory of the identity of the ten tribes of Israel with the Anglo-Saxons rests, are known and indisputable. The details must be worked out with much labor and care. In the Providence of God the author, disabled by a railroad accident from the

active work of a pastor through the loss of his right foot, seems especially assigned to this work. The Hon. A. M. Clapp, of Washington, D. C., in a letter written in April, 1892, said: "I remember very well that when you were visiting us three years ago this coming fall, you were bearing the ten tribes on your mind as a burden, and it looks to me as if your affliction came to enable you to find time to solve the problem that weighed so heavily upon your heart. This sad affliction may prove a blessing from our Heavenly Father, the full glory of which we are not permitted to discover and appreciate, but which will introduce you into a field of usefulness that was not discoverable until this terrible providence intervened to open the way."

Our venerable friend wrote like a prophet from God. Our parish, now no longer limited to a particular church, extends "from the river to the ends of the earth." Anglo-Israel has already gone over the American Continent, from the Atlantic to the Pacific coast, and from the city of Mexico to Alaska. It has also gone to the most distant parts of the world—Australia, India, China, Japan, and other lands afar off.

The subject is one of rising and wide-spread interest, as the many admirable reviews in papers, secular and religious, show. Much valuable information has come to us from these sources. The reviews, of course, are not all favorable to our theory. That is not, at present, to be expected.

It is the general complaint of writers on this sub-

ject, that the religious newspapers are less fair and just in their notices than the secular. They are cold and non-committal, often passing the works published in silence, or answering them with sneers, while the secular are more fearless, outspoken, just and generous. The following are fair illustrations.

THE STANDARD, of Chicago, (Baptist) says: "We have been more interested in the reading of the book ("Anglo-Israel") than we expected to be on opening it, having long since classed the question as to the Lost Tribes as either an unnecessary one, or else as hopeless of solution." THE INTERIOR, (Presbyterian) of the same city, says: "The proofs offered are ethnological, philological, historical and scriptural. It is not very convincing, however. It reminds us very much of the man in London who had just concluded a mathematical demonstration of the impossibility of constructing a steam vessel about the time the first one came snorting and splurging into port."

Had the INTERIOR read the review of its neighbor it might have concluded that its "man in London" is now living in Chicago, and that just as he had classed the question of the Lost Tribes as "hopeless of solution," they were discovered in their descendants the Saxons, filling the destiny assigned them by the wonderful prophets of old.

Contrast these utterances with those of the secular press. THE BOSTON GLOBE says: "The Rev. T. R. Howlett, of Philadelphia, sets out to prove that the races of Israel and Saxon are an organic and ethnic

unit, and one cannot read this book without being struck with the main force of the argument, and feeling that the author's case is more than fairly made out."

THE SAINT PAUL DAILY GLOBE begins its fascinating review in these words: "Once in a great while we find a book that is worth keeping to read, and re-read, and think about. Such an one is Anglo-Isreal, written by Rev. Thomas Rosling Howlett, of Philadelphia."

Of course, all the religious newspapers have not been so timid and non-committal as the two in Chicago. THE CHURCHMAN, of N. Y., closed its scholarly and dignified review in these words: "The author has made the outlines of an argument, which deserves from its interesting suggestions an expansion, which special studies in ethnology and history ought to be able to furnish, and that would make the treatise wholly satisfactory."

We thankfully accept its suggestion and give in the Supplement such expansion.

Strange as it may seem, the Jewish papers have been more candid and generous in their notices of our treatise than the Christian. THE AMERICAN HEBREW, of New York, says: "This volume is, in our judgment, the most concise and best written treatise that we have read on this subject, and it is in truth fascinating to one who has often been pleased to contemplate the character of the English Puritans and the staunch followers of the law of Moses. Mr. Howlett finds in the utterances of many

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book, we think, ought to be read carefully; the problem and solutions placed before the reader by the learned author should be well considered as coming from a prominent author and friend. We consider this book too important to be dismissed with this simple notice, and will, whenever time permits, discuss it more at length."

How marked the contrast between these Jewish notices and that of the EXAMINER. In its report of news from the Brooklyn Baptist Churches, October 19, 1893, it says: "In Greenwood Church, Rev. T. R. Howlett, of Philadelphia, preached, at pastor Hull's request, two sermons on the Anglo-Saxons as the lost tribes. The pastor says the two sermons were in excellent taste, fascinating in style, and masterly in grasp of scripture and of history. Dr. Howlett has recently published a book on this subject, entitled *Anglo-Israel*, which is very well spoken of." To this it adds the following comment: "A friend who is looking over my shoulder insists upon interpolating a comment he heard at Chicago on the Chinese and Siamese exhibits. It was this: The Orientals surpass all other peoples in making things that require patience, ingenuity, and skill, and which are of no real value to any human being after they are made."

Concern for "Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," is manifestly not among the cares of the EXAMINER. Nevertheless, the scriptures have not

been, and cannot be, broken. Israel is to enjoy an imperishable existence, and impart to all the nations of the earth blessedness and peace. The promise to Abraham still holds—"In thy seed shall all the nations of the earth be blessed." R. Payne Smith, D. D., in the Bampton Lectures for 1869, says: "Israel existed that the world might be taught the nature and attributes of the One true God." Since "the gifts and calling of God are without repentance" this must still be Israel's mission.

Said the Rev. D. W. Faunce, D.D., in a letter to the author from West Newton, Mass., August 7, 1893: "I have read your book with great interest. Morally at least, it seems certain that the place in the scheme of things once taken by Israel, is now occupied by the United States. We front the new as they the old civilization. We are not only *geographically* and *morally* in Israel's place, *but in our mission we are set to keep among the nations the knowledge of the true God.* These things have been with me in reading and re-reading your admirable volume."

The Rev. A. J. Meek, Ph.D., also writes: "I have read your book, "Anglo-Israel," with a very great deal of satisfaction and delight. I am convinced that your theory is correct. I believe that you have done more than any other man living to solve the problem of the *Lost Tribes.*"

In the chapters that follow we accentuate strongly the three captivities which consummated the exile of the ten tribes. They were not all removed at once, neither were they transported to the same district.

Between twenty and thirty years elapsed between the removal of the earliest and the latest installment of these Hebrew captives. The first to fall before the power of Assyria were the tribes east of the Jordan—Reuben, Gad, and the half tribe of Manassah. These were carried to the northeastern district of the empire, and placed between the mountains east of the river Tigris and the Caspian Sea, generally known as Armenia.

The next installment consisted of the four northernmost tribes—Naphtali, Asher, Zebulon and Issachar. These were distributed in Assyria proper and along its border.

With the fall of Samaria, twenty years later, came the removal of the central tribes, which completed the captivity of the northern Hebrew nation, known in the nomenclature of scripture as "the House of Israel." These last were settled largely in the "cities of the Medes," their northern boundary and the southern boundary of the trans-Jordanic tribes being conterminous.

The accompanying maps will be especially helpful in elucidating this part of our subject, showing not only the districts to which the different installments of the captives were transported, but also the courses of their migrations from thence into Europe, where, back of the German Forest, they found a sanctuary during the many centuries of their sojourn and increase. Their migrations to the British Isles and the New World, in later periods, form the familiar and most thrilling parts of English and American history.

It thus appears that the horizon of the chosen people lengthens and widens as the ages pass, until, like the sky, it covers the earth. That the tribes of Jacob were the "covenant people" no intelligent believer of the Bible can deny. Were the promises to them temporary or permanent? There is but one answer to this great question. The Rev. A. M. Bacon, of Chicago, writes: "Your argument from scripture is worthy of careful study. If the good spoken concerning Shem, and the promises made to Abraham, and the blessings of Jacob upon his descendants, (Gen. XLIX), and of Moses, (Deut. XXXIII)—if these and kindred prophecies reach down the ages and exalt the seed of Abraham to the supremacy of the world, they would seem to find their fulfillment in the Anglo-Saxon race, the dominant race, the Bible race, the Christian people, whose God is the Lord—the God of Abraham and of Isaac and Jacob. In the absence of positive proof to the contrary one might almost accept your theory as a foregone conclusion."

It would certainly seem so, since the only alternative is that the promises of God have not been kept. The Contradictionists have no qualms at all in saying so. The Apologists explain why. Lange says that when the ten tribes revolted from the House of David, they flung those promises away.

The conclusion to which every chapter in this treatise leads, is, that every promise has been kept, and that every prediction has been, or is being realized. Prophecy is a miracle. In it the history

of the Hebrews has been written beforehand. Men, "slow of heart to believe all that the prophets have spoken," write: "The captivity of Israel was for aye. We know of no Israelites. They are *Judaioi*, Jews, descendants of Judah. Of the ten tribes we know nothing. Where they are, or whether they still are, and what purpose God may yet have for them, or whether they have been finally rejected, all this is matter of debate and uncertainty."

Since the covenants, the promises, and the prophecies relate largely to them, it follows that the same uncertainty rests upon these also. Into what an abyss of darkness and despair this plunges us! Is then the finding of the "lost sheep of the house of Israel" like an Oriental toy, "of no real value to any human being" after they are found? No wonder that the earnest and thoughtful Robert Lowry, D.D., writes: "I have wanted this theory to be true. It would solve a hundred problems, illume a thousand passages, unlock a million mysteries, and inspire a hundred million of men. Any man who carries this theory on to demonstration, will be a trumpet blast of the Almighty in the ears of the nations."

"Thou Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham, my friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, 'Thou art my servant,' I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy

God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness."*

The Greeks had an adage—"The gods cannot take back their gifts." The Apostle to the Gentiles declares, "The gifts and calling of God are without repentance." Under this conviction we continue our search for the people of promise, and establish our thesis by proof conclusive and undeniable, that they are found in the English speaking people of our times. In them is this Scripture fulfilled—

"BLESSED BE THE LORD GOD OF ISRAEL, FOR HE HATH VISITED AND REDEEMED HIS PEOPLE, AND HATH RAISED UP AN HORN OF SALVATION FOR US IN THE HOUSE OF HIS SERVANT DAVID; AS HE SPAKE BY THE MOUTH OF HIS HOLY PROPHETS WHICH HAVE BEEN SINCE THE WORLD BEGAN; THAT WE SHOULD BE SAVED FROM OUR ENEMIES AND FROM THE HAND OF ALL THAT HATE US; TO PERFORM THE MERCY PROMISED TO OUR FATHERS, AND TO REMEMBER HIS HOLY COVENANT, THE OATH WHICH HE SWARE TO OUR FATHER ABRAHAM, THAT HE WOULD GRANT UNTO US THAT WE BEING DELIVERED OUT OF THE HAND OF OUR ENEMIES MIGHT SERVE HIM WITHOUT FEAR, IN HOLINESS AND RIGHTEOUSNESS BEFORE HIM, ALL THE DAYS OF OUR LIFE."†

*Is. xli; 8-10. †Luke i; 68-75.

Chapter I.

Interpretation—Dr. Ryland's Letter—Definition—Importance of—Dr. Boardman's View—Presbyterian Journal—"Israel" and "Judah" not Synonymous—A Fiction Agreed Upon—The Bible a Sealed Book—Why—A Singular Fashion—Its Influence—Terms Defined—The Examiner on the Prophets—The Field Day of Prophecy—The Prophets of Israel—Schools of the Prophets—Hebrew Observer on "Israel" and "Judah"—The Key of Prophecy—The Ten Tribes Ignored—Illustrations—The Two Flocks—Their Own Land.

In the former part of this treatise* we have considered the question of Interpretation. The venerable and learned Robert Ryland, D.D., in a personal letter to the author, dated Lexington, Ky., 6-18-'92, says, first of the book generally: "It is altogether a grand work, costing *thought, research, learning* and *labor.* Part V. is admirable. *False systems* of interpretation neutralize the word of God, and make it null and void. All this is figurative, say many wise and great men, but ask them what figure it is, and they are silent."

We now call attention to a related subject of like importance in threading the labyrinths of history and prophecy concerning Israel; namely, Definition.

*P. 91-99.

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When we read the essay on "The House of Israel Identified in the English Race" before the Baptist Ministers Conference of Philadelphia, in 1886, the criticism of a Theological Professor present was this: "I have no confidence in the theory *because it would make us all out Jews!*" Another eminent Theological Professor, the expositor of the Sunday School Lessons for one of our best denominational newspapers, begins his exposition for Feb. 4, 1894, with these words: "We come now to the third of the great landmarks of history, the call of Abraham. From being a universal history the record becomes national. Hereafter we have to do with *one people, the Jews.* In the founder of the '*Jewish nation*' we find not a conqueror, or a law giver, but a saint." In the EXAMINER, (Feb. 11, 1892,) this question was asked: "Was there ever a prophet sent from God who was not a Jew?" This was its answer: "Balaam, the Midianite, was in a true sense a prophet sent from God. As to similar cases outside the scripture record, we can have no certain knowledge of what the Almighty has done."

The president of one of our largest universities, famous as a lecturer upon the prophetic books, while expounding the book of Jeremiah in the city of Philadelphia, was asked if that prophet used the terms "Israel" and "Judah" as synonymous. He answered that he did not know, he had never noticed, his attention had never been called to the subject.

These are not exceptional examples. They are

fair illustrations of the use of these terms in the schools of Christendom, generally. Is it any wonder that the Old Testament is a sealed book to us? R. Payne Smith says: "The Jews misuse it; Christians know not how to use it."

Attention to definition would save men from falling into this trap. It would break forever the seven seals, which false systems of interpretation have put upon the Word of God, and emancipate Christendom from the system of exposition to which James Bryce so pointedly calls attention in his Holy Roman Empire. He says: "Men were wont in those days to quote scripture in a singular fashion. Not only did it not occur to them to ask what meaning words had to those to whom they were originally addressed; they were quite careless whether the sense they discovered was one which the language used would naturally and rationally bear to any reader at any time. No analogy was too faint, no allegory too fanciful to be drawn out of a single text, and once propounded the interpretation acquired in argument all the authority of the text itself."*

The influence of this "singular fashion" still lingers in much of our Christian literature. It is the occasion of the obscurity that exists concerning the great subject now under discussion. "Judah" and "Israel" are not *one*, but *two branches* of the great Hebrew stem. All Israelites are no more Jews than all Americans are Pennsylvanians. First

*Holy Roman Empire, p. 111.

of all be it remembered, the term "Jew" does not occur in the sacred records until nearly twelve hundred years after the call of Abraham, and then it is applied exclusively to the people of the kingdom of Judah, a name derived from the ruling tribe of the southern Hebrew nation. * The northern nation, consisting of the ten tribes, and called "Israel," was confederate with Syria in a war against the Jews, when the term designating the latter first appears. According to the number of the Hebrew tribes the ratio between "Judah" and "Israel" was as 2 to 10, but according to the present number of their descendants, Jews and Saxons, the proportion is as 1 to 17. So literally has the scripture been fulfilled—"More are the children of the desolate than the children of the married wife, saith the Lord."†

As to the question in the EXAMINER where Balaam the Midianite is cited as the *only known example* of a prophet sent from God who was *not a Jew*, it is germain to say, that Samuel the prophet, and the illustrious founder of the "Schools of the Prophets," was not a "Jew," but an "Ephraimite." Through the centuries that follow, even after the Hebrews were divided into two nations, all the references to "the schools of the prophets" connect them with the Northern Kingdom. Among the prophets there are not found greater heroes than Elijah and Elisha, and they both belonged to the ten tribes. "The greatest field day of Hebrew prophecy was that on Mount Carmel, when Elijah stood forth alone,

* *2 Kings, xvi; 6.* † *Isaiah liv; 1.*

braved singly the anger of the king, and the more determined and fanatical rage of the queen, confronted the serried ranks of the prophets and priests of Baal and Astarte, and forced the hesitating and reluctant nation to cry, 'Jehovah, he is the God; Jehovah, he is the God.' It was in the Northern Kingdom that prophecy first assumed such grand proportions."

How important then must it be, to a right understanding of the Scriptures, to define correctly the terms relating to the two Hebrew nations, "Israel" and "Judah," whose history and destiny form so large a part of their contents. More light is thrown upon this subject in a single article of the HEBREW OBSERVER (May 13, 1892) than all that we have met with in Christian literature. It says: "The term "Israel" or "Israelite" is to be traced to the story of Jacob wrestling with a mysterious being at "Peniel," when he was told: 'Thy name shall be called no more Jacob, but Israel;' that is, 'striving with God; victorious in God,' or as Gesenius translates, 'Soldier, or Champion of God.' Thus the term 'Israel' or 'Israelite' points to the mission of the children of our race—to wrestle with or battle against any force hostile to their sacred trust, at the same time foreshadowing their final triumph and victory.

"The name 'Israel' became the national name of the twelve tribes collectively. Later, after the division of the kingdom under Rehoboam, *the name applied only to the ten seceding tribes, forming the north-*

ern kingdom, known as the kingdom of Israel, in contradistinction to the southern kingdom, consisting chiefly of the tribes of Judah, Benjamin and Levi.

"The appellation 'Jehudi' or 'Jew,' originated in the name given by Jacob's wife, Leah, to her fourth son, Judah, or Jehuda, meaning praise or thanks to God. The name was worthily borne by the sturdy and noble son of Jacob. The tribe of Judah, named after him, was the most numerous, enterprising and valiant among all the tribes of Israel. During the march through the desert Judah's place was in the van of the host. The traditional standard of the tribe was a lion's whelp, with the words, 'Arise, O Lord, and let thine enemies be scattered.' Later, the name 'Jehudi' or 'Jew' was applied to a member of the kingdom of Judah (after the separation of the kingdom of Israel), even to those not of the tribe of Judah, proof of which we find in the fact that in the book of Esther, Mordecai, though of the tribe of Benjamin, is called Ish-Jehudi, or Jew."

There is no ambiguity in these definitions. They furnish us a key to unlock much of prophecy concerning the chosen people. The Bible from beginning to end is a book of special predictions relating to them; these predictions have been, and will be, exactly fulfilled in the parties to which they belong. Gladstone concedes that the prophetic books relate largely to the ten tribes. Is it not then important that they should be known? How else can the ful-

fillment of prophecy be verified? The predictions of the prophets are clear and plain. Wrong interpretations and inattention to definition, however, have obscured their writings, until their visions have become to us "as the words of a book that is sealed." Is not this itself an exact fulfillment of specific prediction? *

We have then in definition a clew of immense importance in threading our way through the labyrinths of histories and prophecies relating to "Israel" *and* "Judah," subsequent to the secession of the ten tribes. It is the former whose destiny we are chiefly concerned in tracing in the present volume, though the whole Semitic question, or Hebrew problem, obviously includes both. When the prophets speak of the larger, or ten tribed party, they use the names, or phrases, "Israel," "Jacob," "my people," and "my servant." When the other party is intended the name "Judah" is employed. When both are included, both are named. "Thou art my servant, O Israel, in whom I will be glorified."† "And her treacherous sister Judah saw it."‡ "For, lo, the days come, saith the Lord, that I will bring back the captivity of my people, Israel *and* Judah." § "Also for thee, O Judah, will a harvest be prepared when I bring back the captivity of my people." ‖

In the light of these facts it is clear to whom the opening sentence of the fortieth chapter of Isaiah

*Isaiah, xxix; 19-14. †Is. xlix; 3. ‡Jer. iii; 7. § Jer. xxx; 31. ‖ Hosea vi; 11.

belongs: "Comfort ye, comfort ye my people saith your God." They were the ten tribes in exile, the major part of the covenant people, the chosen, the beloved, the holy people, whom God called his own. But the ten tribes are scarcely recognized in Christian literature. "*The hope of Israel*" for many centuries has been blotted from the creed of the Christian church. Christian interpreters have racked their invention to transfer this hope to the Gentiles. They have ignored even the existence of the Ten Tribes, and have magnified the decendants of the two tribes into the whole Hebrew race. "But the bed is too short for a man to stretch himself out on it, and the covering too narrow to wrap himself in."* Seven million Jews are no fulfillment of the promise,—"I will exceedingly multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." †

That I have not misrepresented Christendom is shown by such facts as these. In a family Bible, which has come down to me through three generations, there is given, "A CHRONOLOGICAL INDEX OF THE YEARS AND TIMES FROM ADAM TO CHRIST," but no mention is made of the *revolt* and *captivity* of the Ten Tribes, nor are they even named. The same is true of the Episcopal Almanac for 1893. In "ITS CHRONOLOGY OF THE OLD TESTAMENT," it tells us when Samson was born and when he died; when the Temple was built and when it was destroyed; when the Jews went into captivity and when they

* *Is. xxviii; 20.* † *Gen. xxii; 17.*

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bought the first book and read it for your sake, but to me there is nothing whatever in the subject. Mark, I say to me. Evidently there is much interest in it for other people, and for your sake I am glad. A sorry state of mind, I hear you say—but it is my state of mind. Meanwhile, for yourself, the largest love and respect."

The two families of Jacob are the "two flocks," of God. "For thus saith the Lord Eternal, BEHOLD I AM HERE AND I WILL BOTH ENQUIRE FOR MY FLOCKS AND SEARCH FOR THEM; AND I WILL BRING THEM OUT FROM THE PEOPLE, AND GATHER THEM FROM THE COUNTRIES; AND I WILL BRING THEM INTO THEIR OWN LAND; AND I WILL FEED THEM UPON THE MOUNTAINS OF ISRAEL, IN THE RAVINES, AND IN ALL THE INHABITED PLACES OF THE COUNTRY.*

"Their own land," is the land God gives them. It was Palestine when the race was young and the people few. After the growth of millenniums, and when the people have become a mighty host, "their own land" is Great Britain, Australia and North America, and the wide dominions subject to Anglo-Saxon rule. According to prophecy it will ultimately be the whole earth. As a German poet has sung for the Fatherland of Germans, so may we sing for Israel.

"Which is the German's fatherland?
Is it Prussia, or the Swabian land?
Is it where the Rhine's rich vintage streams?
Or where the northern seagull screams?
Oh no, no, no!
His fatherland's not bounded so.

* *Ezekiel xxxiv; 11-13.—Leeser.*

Which is the German's fatherland?
Oh, tell me now the famous land.
Is it Tyrol or the land of Tell?
Such lands and people please me well.
But no, no, no!
His fatherland's not bounded so.

Where vows attest the grasped hand,
Where truth beams from the sparkling eyes,
And the heart love warmly lies,
That is the land—
There, brother, is thy fatherland.

Which is the German's fatherland?
So tell me now at least the land
Where the German language rings,
And holy hymns to God it sings,
That is the land—
There, brother, is thy fatherland."

Where the Saxon tongue is heard, and where the Saxon dwells and rules—that is Israel's land.

Dr. Strong, in speaking of the Anglo-Saxons, says: "In fulfilment of its mission this race is carrying its civilization like a ring of Saturn—a girdle of light—around the globe."

SING O YE HEAVENS: FOR THE LORD HATH DONE IT: SHOUT YE LOWEST DEPTHS OF THE EARTH: BREAK FORTH INTO SINGING YE MOUNTAINS, O FOREST, AND EVERY TREE THEREIN: FOR THE LORD HATH REDEEMED JACOB AND ON ISRAEL WILL HE GLORIFY HIMSELF.*

* *Is. xliv; 23.—Leeser.*

Chapter II.

NEW NAMES—IMPORTANCE OF—DEPORTATIONS OF CONQUERED PEOPLE—SYRIANS CARRIED TO KIR—REGIONS CONQUERED BY TIGLATH-PILNESER—TRANS-JORDANIC TRIBES CARRIED INTO CAPTIVITY—THEIR NEW LOCALITY—THEIR NEW NAMES—MASSAGETAE—THE GETAE—HISTORICALLY TRACED—THEIR MAETIAL SPIRIT—BELIEVED IN IMMORTALITY—GAD AND THE GADITES—THE EXILE.

In tracing the migrations and identifying the dispersed tribes of Israel, the importance of the new names, derived from the ancestral names of their progenitors, cannot be too strongly accentuated. This has been shown on pages 42-44, in the wanderings of the Danites, who were known by the Greeks and Romans as the Danaoi and the Daci. In Ireland they were called Danaans and in English history Danes. Their course of migration through portions of northern Europe is marked by the names given to rivers, plains and mountains, along which they passed. A German professor suggested some years ago that London was a corruption of *Lun-Dan*. signifying Dan's lodge, or resting place. Like proof, and even more striking, is found in the post-Biblical history of other tribes.

We have already seen that the deportation of conquered people from their own lands to distant localities was practiced on a large scale by the Assyrians. The first instance recorded in the Scriptures is

that of the Syrians. "The King of Assyria went up against Damascus and captured it, and led the people away captive to Kir."* Kir was the ancient name of the district about the river Cyrus, which lies south of the Caucasus mountains, and, uniting with the Araxes, empties into the Caspian Sea. That the vanquished Syrians were placed in this region proves that Tiglath-pilneser had been successful in a war waged in Upper-Mesopotamia and Ararat, and that he had penetrated the districts south of the Caucasus and added them to his empire. He also conquered the region south of this district stretching to the nothern border of Media, in which was situated Hara, Habor, Halah and the river Gozan. This river is now called Kizil Ozien or Kizzil Uzen.

It was to this region that the first instalment of Israelitish captives, the trans-Jordanic tribes, were transported between twenty and thirty years before the fall of Samaria. "And the God of Israel stirred up the spirit of Pul, the King of Assyria, and Tiglath-pilneser the King of Assyria, and he carried them away into exile, even the *Reubenites*, and the *Gadites* and the half tribe of *Manasseh*, and brought them unto Hara, and Halah and Habor, and the river Gozan."† The tribes here mentioned were in the land of Gilead and Bashan, east of the Jordan.

With the captivity their tribal relations were broken, and the people soon after became known by a name derived from the ancestral names of two of

* *2 Kings xvi: 9.* †*1 Chron. v: 26.*

their tribes, Manasseh and Gad—"*Massagetae.*" After migrating into Northern Europe the name derived from Manasseh was dropped, and they were thereafter called the Getae, a term signifying "the Gadites."

Attention has already been called to the testimony of Heroditus and Strabo concerning this marvelous race of men. In the time of Alexander the Great they were a brave and formidable people, dwelling north of the Danube. Three centuries later, from the high northern latitudes to which they had penetrated, Horace speaks of them as "the frozen Getae," whom he celebrates for their industry, virtue and courage.* Many other writers describe them as a brave and upright people. Granger writes concerning them: "Apart from their ethnic connection with the Massagetae and Sacae of Asia, the martial spirit of the Getae had by no means become obliterated by their separation from the parent stock, for all historians represent them as the bravest and most daring people of their time." Gibbon says: "To the strength and fierceness of barbarians they added a contempt of life derived from a vain persuasion of the immortality of the soul." Trajan, who lived many centuries after Heroditus, observes: "The Getae are a most warlike people, not only through their natural strength and courage, but through the influence of an opinion taught them by Zalmoxis, that after death they shall be removed to other habitations. With this persuasion, they leave the world with as little concern as they would undertake a journey."

* *Horace Lib, III. Ode 24.*

These testimonies concerning the Getae accord with the prediction of Jacob concerning Gad, and the description of the Gadites in the time of David. "Gad, troops shall band against him but he shall wound their heel."*

"And the Gadites, these separated themselves unto David into the stronghold in the wilderness, mighty men of valor, and men of the army for war, that could handle shield and lance, whose faces were like the faces of lions, and were as the roe-bucks upon the mountains for swiftness."†

This splendid description of the two and a half tribes from whom the Getae sprung, is given in the history of the conquest of the land under Joshua. "The sons of Reuben and the Gadites and the half tribe of Manasseh, of valiant men able to bear shield and sword, and to draw the bow and practice in war, four hundred and forty thousand seven hundred and sixty that went out to the army. And they made war with the Hagarenes, and Jetur, and Nephish, and Nodab. And the Hagarenes were delivered into their hand and all that were with them: for to God they cried in the battle and He was entreated by them, because they put their trust in Him. And they led away captive their cattle, of their camels fifty thousand and of sheep two hundred and fifty thousand; and of human beings one hundred thousand. For there fell down many slain, because the war was of God. *And they dwelt in their stead until the exile.*‡ "The exile" was their removal to

* *Gen. xlix: 19.* † *1 Chron. xii: 8.* ‡ *1 Chron. v: 18-22.*

"Hara, Halah, Habor and the river Gozan by the King of Assyria, between 740-750 B. C.

This was the origin of the Massagetae, afterwards known as the Getae, until they lost their distinctive existence under the Saxon name, as we shall hereafter see.

"BLESSED BE HE THAT ENLARGETH GAD; LIKE A LIONESS LIETH HE DOWN, AND TEARETH OFF THE ARM WITH THE CROWN OF THE HEAD. AND HE PROVIDETH THE FIRST PART FOR HIMSELF, BECAUSE THERE IS THE FIELD OF THE LAWGIVER, OF THE HIDDEN; AND HE WENT FORTH AT THE HEAD OF THE PEOPLE; HE EXECUTED THE JUSTICE OF THE LORD, AND HIS JUDGMENTS WITH ISRAEL."*

* *Deut. xxxiii: 20, 21. Leeser.*

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plished. "And they will look upon the earth, and behold there are trouble and darkness of oppression, and they *shall be scattered into obscurity.* For no fatigue befalleth him that oppresseth them; in the first time he made light of the land of Zebulon, and of the land of Naphtali, and at the last he will deal hard with the way of the sea, on the other side of the Jordan, up to the Galilee of the Gentiles."*

But little is known of these captives during the lifetime of the King who carried them into exile. They were literally "scattered into obscurity." A few, like the Jews in Babylon between one and two centuries later, rose to positions of distinction and honor. Tobit relates that "the Lord God gave him grace and favor," so that he became purveyor to Sargon, whom he calls Enemessar. He was the successor of Shalmenessar the son of Tiglath-pilneser, and may have mitigated the condition of the Hebrews scattered over his empire. It appears from the writings of Tobit, that there was, under his reign, sufficient freedom among the exiles to allow them to journey from one part of the empire to another, and to hold intercourse with their kindred in Media. He speaks of himself as making such a journey to place in trust ten talents of silver with Gabrael, the brother of Gabrias, at Rages in the Median country. A change came after the death of Sargon, so that under the reign of his son Sennacherib, "owing to the unsettled state of the country," Tobit could not go into Media. He also relates that Sennacherib,

* *Is. viii: 22, 23.*

after his disastrous campaign against the Jews, and the destruction of his army by an angel, returned to Nineveh, and wreaked his vengeance on the captive Israelites in Assyria. Those beyond the Zagros Mountains, the Massagetae and the later captives from Samaria, enjoyed more freedom, and escaped from the severity of the king's wrath and persecution. Granger says: "Under a wise though submissive policy, and by their remoteness from Assyria, they were enabled to dwell in security and in comparative independence. It is probable that they were ruled by a governor of their own race, and were subject simply to the payment of a tribute. Remote as they were, they did not experience the troubles to which their brethren in Assyria were exposed during the reign of Sennacherib, whilst their national sympathy and feeling was no doubt aroused on behalf of their brethren who, as fugitives, found in their midst a ready asylum."*

The spirit of the captives distributed over Assyria seems to have been broken. Some of them became known in history and tradition as "the peaceable tribes." A like effect has in later centuries followed the persecutions and oppressions of the Jews. W. E. H. Lecky says: "In the army they have been much less distinguished. Many Jews, no doubt, serve in the great continental armies with honor; but the Jew is naturally a pacific being, hating violence and recoiling with a peculiar horror from blood."†

So it was with some of the tribes of the Assyrian

* *Seed of Isaac, p. 71.* † *The Forum for Dec. 1893, p. 450.*

captivity. Esdras, in the earliest allusion given concerning their migrations, speaks of them as "a peaceable multitude." He also says: "And they entered into the Euphrates by the narrow passages of the river." This locates them in the northern part of Assyria proper, or in upper Mesopotamia, at the head waters of the Euphrates. We have reason to believe that this "peaceable multitude" after crossing "the narrow passages of the river," passed through the northern parts of Asia Minor and Phrygia and from thence into Thrace, a district in Europe bounded on the north by Mt. Haemus, on the east by the Black Sea and on the west by Macedonia. North of Thrace was Moesia, the land of the Mosesites.*

It is related of the Kymri, whom we have identified with the Welsh of England, that one branch came from Phrygia, another from Thrace, another from Amorica. "They were the three peaceable tribes having the same language, and it is said of the leader of the first, that he sought to obtain land not by war and conquest, but in the way of equity and peace." He was the William Penn of the early Britons, and, with his people, the prototype of the peace-loving "Friends," who in colonial times settled on the banks of the Delaware, founded the city of "Philadelphia," or Brotherly-love, and gave the name of their leader to the great state of Pennsylvania.

It is claimed that the British Kymri, who settled in England, derived their name from the Hebrew

* *Page 73.*

word "Berith," signifying "covenant," adding the word "Tan" or "Tain," which meant "land." "Britain," therefore, literally signified the "Land of the Covenanters."

It is far easier to trace the warlike tribes, and those bearing the names of their ancestors, many of their deeds being recorded in the histories of the nations, which were largely the histories of wars, and of warlike peoples. Victory is "the *lightning deed*," history the "applauding thunder following at its heels." We live in happier times, when "Peace has her victories not less renowned than war."

"BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH. BLESSED ARE THE PEACE-MAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD." JESUS.

Chapter IV.

THE LAST INSTALMENT OF THE EXILES—THE FALL OF SAMARIA—A NEW LOCATION NAMED—THE CITIES OF THE MEDES—THE SACAE AND MASSAGETAE—CHRONOLOGY OF THE CAPTIVITY—SARGON—THE GENTILES—JOSEPHUS'S TESTIMONY—THE SAGROS MOUNTAINS—THE ISAACITES—THE SAXONS.

In the present chapter we call attention to the removal of the last instalment of the Hebrew captives, whose exile completed the downfall of the kingdom of Israel.

In the reign of Hosea, Shalmaneser, the successor of Tiglath-pilneser, invaded and completed the conquest of the land, putting the king under tribute. Three years later, the King of Israel having failed to pay tribute, the final invasion is made, and after a three years' siege Samaria falls, and the central tribes, of which Ephraim was chief, are carried into exile by Sargon. For these a new location is mentioned, namely, "*the cities of the Medes.*" In connection with this captivity "Hara" is not noticed, though Halah, Habor and the river Gozan are named. These last captives were located south of the trans-Jordanic tribes, though their districts were conterminous. It is important to remember this, on account of the confusion into which the Greek writers have fallen. Strabo says: "Some of these nations the Greeks have called Sacae, and others Massagetae, without having the least light to determine them." They were actually the same race of men, but of different tribes bearing different names.

The Massagetae, as we have shown, were the descendants of the first instalment of the Hebrew captives; the Sacae derived their ancestry from the last. Between twenty and thirty years passed between the commencement and the completion of the exile. During this period three kings reigned over Assyria, Tiglath-pilneser, Shalmaneser and Sargon. Samaria fell in the first year of Sargon's reign. It is recorded of him that he penetrated into Media and reduced it to subjection, and that he appears to have been the first of the kings of Assyria who had made anything like a conquest of this country. He immediately built cities therein and peopled them with the Samaritan captives. Thus the Israelites began to be mingled with the "Gentiles," a term signifying largely the descendants of Japhet.

Josephus says: "Japhet, the son of Noah, had seven sons. They inhabited, so that beginning with Taurus and Amanus, they proceeded along Asia as far as the river Tanais, and along Europe to Cadiz, and settled themselves along the lands which they lighted upon which none had inhabited before. They called the nation by their own names, for Gomer founded those whom the Greeks now call Gallations (Gauls) but were then called Gomerites . . . . . Now as to Javan and Madai, the sons of Japhet, from Madai came the Madeans who were called Medes by the Greeks; but from Javan, Ionia and all the Grecians are derived."*

Among the Medes these latest Hebrew captives were distributed. Milman says that, "Sargon, after

* *Antiquities of the Jews, Book I, Ch. 6.*

the capture of Samaria, carried off vast numbers of the remaining tribes to the mountainous regions between Media and Assyria." These are the Sagros Mountains, forming a natural boundary between Media and Assyria proper. The western side of these mountains, facing Assyria, is said to be rough, stony, unproductive and forbidding, while the side towards Media is beautiful and fertile, producing in abundance the fruits and natural productions of Palestine."

Here, and in the valleys and among the hills beyond, the Hebrew exiles from Samaria were placed, where they soon became known by the new and historic name "Esakska" or "Isaackski" and finally Sacae—a term derived from the ancestral name of their progenitor, ISAAC. The word literally signifies "Isaacites." In the term "*Saxons*," it has become the distinguishing name of the English speaking peoples of the world. Many years before the fall of Samaria, the kingdom of Israel began to be called "the House of Isaac," and its places of worship the "high places of Isaac." The prediction made to Abraham is thus fulfilled,—"In Isaac shall thy seed be called." He is not only their remote ancestor, but his name has become a synonym for the nation and race of the English-speaking people.

"AND THE LORD SAID UNTO ISAAC: I WILL CAUSE THY SEED TO MULTIPLY AS THE STARS OF HEAVEN; AND I WILL GIVE UNTO THY SEED ALL THESE COUNTRIES; AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED." Gen. xxvi: 4.

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transported. The purpose of the king of Assyria to unite in exile these two branches of the Semitic stock was contrary to the purpose of God. He defeated it in a most summary manner. "And it came to pass that on the same night an angel of the Lord went out and smote in the camp of the Assyrians one hundred eighty and five thousand, and when people arose early in the morning behold they were all dead corpses."*

Sennacherib returned to Nineveh, where he was soon after murdered by two of his sons. The murderers escaped to the land of Ararat, a district largely occupied by the Massagetae.

It is deserving of special notice that the localities to which the captives of the northern kingdom were taken were largely north of the 37th parallel of north latitude, stretching towards the Black Sea and the Caucasus Mountains, a hilly and mountainous region. In this distribution the four tribes scattered through Assyria are not included. In the course of time the Massagetae and the Sacae extended their boundaries northward and southward and eastward, some of them passing into Europe through the gates of the Caucasus, and others around the eastern border of the Caspian Sea. Some of the peaceable tribes, as we have already mentioned, entered Thrace and Mœsia by crossing the Bosphorus.

Sennacherib was succeeded by his son, Esar-haddon. He appears, from his monuments, to have been one of the most powerful of the Assyrian kings.

* *2 Kings xix : 35.*

"Towards the east," says Rawlinson, "he engaged in war with Median tribes of which his fathers had never heard their name. He is the only Assyrian king who actually reigned at Babylon, where he built for himself a palace, bricks from which have been recently found bearing his name. His Babylonian reign lasted thirteen years, from 680 B. C. to 667. During this time an event of much importance in the history of the Kingdom of Judah occurred, recorded in 2 Chron. xxxiii: 11. "Wherefore the Lord brought upon them the captains of the army belonging to the King of Assyria, and they took Manasseh prisoner with chains and bound him with fetters and brought him to Babylon."

With this event the territory of Judah was added to the Assyrian empire. Thus all the land once belonging to the twelve Hebrew tribes become a foreign possession. For some reason Esar-haddon restored Manasseh to Jerusalem and placed him on his throne, where he finished his long reign of fifty-five years. But four kings succeeded him, the aggregate of whose reign was forty years, when Nebuchadnezzar captured Jerusalem and carried the Jews into the Babylonian captivity. Unlike their brethren of the northern kingdom, they seem to have been massed together in Babylon, and the adjoining districts, on the same parallel of latitude as Judea, the 32d. They were thus separated by hundreds of miles both north and east from their kindred of the Assyrian captivity. After seventy years, also, the Jews returned from the Babylonian

captivity to their own land, but the ten tribes have not returned to this day. These are factors of immense importance in the solution of the problems and destinies of these respective peoples. It is one of the undisputed facts of history that Cyrus, the liberator of the Jews, lost his life in a war against the Massagetae, whose territory extended beyond the Araxes. Less than a hundred years later, according to Heroditus, "Darius, before he arrived at the Ister (Danube), subdued the Getae, a people who pretend to immortality. In the time of Alexander, the Getae and Dacians, afterwards called Danes, were north of that historic river; while the Moesi, or Mosesites, with the Thracians, who also were sons of the Dispersion, were south of it. It is impossible in so brief a treatise to follow in detail the wandering tribes, under the names of Massagetae, Getae, Daci, Dahans, Danes, Sacae, and others already mentioned in the body of the argument. As we said in our "Essay on the House of Israel" seven years ago, so we still say: "These are the people who through successive centuries held in check the Persians and the Greeks, and of whose attacks the Romans were in constant dread. Rome came in contact with them first on the Allia 390 B. C. Two hundred years later she was contending with them amid the Alps, and in the early years of our era, in the heart of Germany."

"FOR A HOLY PEOPLE ART THOU UNTO THE LORD THY GOD, AND THE LORD HATH MADE CHOICE OF THEE TO BE UNTO HIMSELF A PECULIAR NATION

ABOVE ALL THE NATIONS THAT ARE UPON THE FACE OF THE EARTH. AND THOU SHALT RULE OVER MANY NATIONS, BUT OVER THEE SHALL THEY NOT RULE." Deut. xiv: 2. xv: 6.

"THE EXALTED PRAISES OF GOD ARE IN THEIR MOUTH, AND A TWO-EDGED SWORD IN THEIR HAND; TO EXECUTE VENGEANCE ON THE NATIONS, AND CHASTISEMENTS ON THE PEOPLE; TO BIND THEIR KINGS WITH CHAINS, AND THEIR NOBLES WITH FETTERS OF IRON; TO EXECUTE UPON THEM THE JUDGMENT WRITTEN." Ps. cxlix: 6-9.

"FOR THE NATION AND THE KINGDOM THAT WILL NOT SERVE THEE SHALL PERISH; AND THE NATIONS SHALL BE UTTERLY DESTROYED." Is. lx: 12.

"THE TIME WILL FAIL ME IF I TELL OF GIDEON, BARAK, SAMSON, JEPTHA, OF DAVID AND SAMUEL AND THE PROPHETS, WHO THROUGH FAITH SUBDUED KINGDOMS, WROUGHT RIGHTEOUSNESS, OBTAINED PROMISES, STOPPED THE MOUTHS OF LIONS, QUENCHED THE POWER OF FIRE, ESCAPED THE EDGE OF THE SWORD, FROM WEAKNESS WERE MADE STRONG, WAXED MIGHTY IN WAR, TURNED TO FLIGHT ARMIES OF ALIENS." Heb. xi: 32-34. R. V.

Chapter VI.

THE FALL OF NINEVEH AND ASSYRIA—THE END OF ISRAEL'S CAPTIVITY—BUT NOT OF THE EXILE—WANDERERS—EZEKIEL'S DESCRIPTION OF THEIR CONDITION—THEIR PURPOSE—GOD'S PURPOSE—THEIR MIGRATIONS—JAMES BRYCE ON THE MIGRATIONS OF MEN—THE TIME OF THESE MIGRATIONS—THE WARS OF ALEXANDER—THEIR EFFECT ON THESE MIGRATIONS—QUOTATIONS FROM DR. L. MOSS—FACT AND THEORY—THE GERMAN FOREST—MCCARTHA ON THE LOST TRIBES—NORTHERN EUROPE UNKNOWN TO THE ANCIENTS—TESTIMONY OF HERODITUS, POLYBIUS, AND TACITUS—DWELT ALONE—A PURE RACE—SAXON MANNERS—QUOTATIONS FROM TULLIDGE—RACIAL CHARACTER—VIRGIL—SHAKESPEARE.

Nineveh fell eighty-seven years after the fall of Samaria, and thirty-four years before the capture and overthrow of Jerusalem by Nebuchadnezzar. With it fell the Assyrian empire, never to rise again. The empire perished with its capitol. This event, predicted by Nahum, was the end both of the Assyrian nation and the captivity of Israel. "With an overflowing flood will he utterly destroy the place of Nineveh, and his enemies will he pursue with darkness." "For now will I break his yoke from off thee, and thy bonds will I tear asunder."*

It is recorded that "the fall of the capitol was the signal for universal disruption." With it began those migrations of nations and peoples of which the ten tribes of Israel must have formed no insignificant part. Their captivity ended, but not their exile.

* *Nahum i: 8, 13.*

They from this time became "wanderers among the nations," "the sojourners of the Dispersion." Ezekiel, who tells us that he was among them, gives a vivid description of their condition.* "My sheep have to wander about on all the mountains, and upon every high hill; yea, over all the face of the land are my flock scattered, and there is none that inquireth and none that seeketh after them."† They ceased to be known by the name of Israel, and were called by another, or other names. They also had a trend towards idolatry, and towards mixing and mingling with other peoples and nations, which God determined to prevent them from consummating. "And that which cometh into your mind shall not at all come to pass, namely that ye say: 'We will be like the nations, like the families of other countries, to serve wood and stone.' As I live, saith the Lord eternal, surely with a mighty hand, and with an outstretched arm and with fury poured out will I rule you, and I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered with a mighty hand and with a stretched out arm, and I will bring you into the wilderness, and I will hold judgment over you there. As I held judgment over your fathers in the wilderness of the land of Egypt, so will I hold judgment over you, saith the Lord eternal. And I will cause you to pass under the rod and I will bring you into the bond of the covenant."‡

During all their migrations, they were to be a

* *Ezek. i: 1.* † *Ezek. xxxiv: 6.* ‡ *Ezek. xx: 32-37.*

separate people, and God was to be to them as a sanctuary. "Thus hath said the Lord eternal, although I have removed them far away among the nations, and although I have scattered them among the countries; YET WILL I BE TO THEM AS A MINOR SANCTUARY IN THE COUNTRIES WHITHER THEY ARE COME."*

Information of much value to our subject is given by James Bryce in an address published in the *Contemporary Review* for July, 1892, "On the migrations of the races of men historically considered." While it relates to other races it also largely concerns our own. It is testimony, unconsciously given, confirming our conclusion that the wandering tribes of Israel were our ancestors. He says: "The first migrations of which we have distinct historical evidence, besides those of the Israelites and Phœnicians, are the movements of the Dorians into Peloponesus, and of the Aeolians and Ionians to the western coast of Asia Minor. Somewhat later in the 7th century B. C. of the *nomad tribes north of the Black and Caspian Seas*, which led to the irruption of a people called Cimmerians, who advanced as far as Ephesus, and part of whom seem to have settled permanently on the south coast of the Euxine, and of a host of Scythians who ravaged Western Asia. Whether any permanent settlements followed these irruptions does not appear, but they are interesting as the first of the many instances in which the roving people of the Steppe have descended on the set-

* *Ezek. xi: 16.*

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they settled in those forests that lay between the Baltic and the Elbe."*

These were the people of whom Dr. Lemuel Moss, in a sermon on the "Irrepealable Purpose of God," says: "Two thousand years ago God sent his servants into the German Forest to find for himself a people. After these centuries of training they stand before us a mighty host, more than a hundred millions strong, the English speaking people of the world."

This testimony to the identity of this marvelous race with God's chosen people Israel, is all the more valued because unconsciously given. There seems to be no controversy among men concerning the *facts* on which this great theory rests. It is the conclusion deduced from them from which the schoolmen shrink. It involves the stupendous discovery that all the prophecies relating to Israel find their fulfilment in the Anglo-Saxon people,—since the Saxon is found to be the true Israel. The schoolmen are dazed over a theory so startling in its bearing on ethnology, history and revelation. It fairly takes their breath. I should not wonder if this were the fulfilment of the prediction,—"Thus will he cause many nations to jump up in astonishment."†

The exact fulfilment of definite and explicit prediction, seems always to come to men as a surprise; so slow of heart are they to believe what the prophets have spoken.

* *Seed of Isaac, p. 152.* † *Isaiah lii: 15. Leeser.*

"The German Forest" mentioned by Dr. Moss, is an important factor in this great ethnic, geographic and historic problem. It was originally five hundred miles in breadth and stretchted across the continent from the Danube to the Rhine, dividing Southern from Northern Europe. It served for ages as a veil of concealment and a wall of protection to the "Sojourners of the Dispersion." Prof. McCartha in his "Lost Tribes of Israel," says: "While on the south of this barrier the sons of Japhet were reaching and enjoying their highest development, the children of Israel, hidden behind it on the north, were multiplying and centralizing and compacting into that immense multitude to which historians have given the title of 'The Great Northern Hive,' without satisfactorily accounting for its origin. Here was located that great centre of language, custom, love of liberty and domestic spirit which has produced so profound an impression on the Europe of to-day."

That this portion of Europe was largely uninhabited when the Israelites entered it, is indicated by the earliest account given of their migrations. "They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country *where never mankind dwelt*, that they might there keep their statutes which they never kept in their own land."*

How little was known of that quarter of the globe by the Greeks we have shown in a quotation

* *2 Esdras xiii: 42, 42.*

from Heroditus.* More than two centuries and a half later Polybius states that in his time, "All that part of Europe north of a line drawn from the Tanais (the Danube) to the north of the Rhine was entirely unknown." In the waning years of the first century of our era, Tacitus shows that it was to the Romans still a land of mystery and darkness. The North Sea had seldom been visited, and but little was known of the people beyond the Hercynian or German Forest. He writes: "Even to this day the Northern Ocean, vast and boundless, and, as I may say, always at enmity with mariners, is seldom navigated with ships from our quarter of the world. Putting the dangers of a turbulent and unknown sea out of the case, who would leave the softer climes of Asia, Africa and Italy to fix his abode in Germany? where nature offers nothing but scenes of deformity, where the inclemency of the season never relents, where the land presents a dreary region without form or culture and, if we accept the affection of a native for his mother-country, without an allurement to make life supportable."

Here on the plains and in the "Black Forest of Northern Europe, the wandering tribes of Jacob dwelt alone," as a prophet's voice at the Exodus predicted they should. "Lo! it is a people that shall dwell alone and among the nations it shall not be reckoned."† Their purpose "To be like the nations, like the families of other countries, to serve wood and stone," had been defeated, as God declared it should

* *Page 75.* † *Numbers xxxiii: 9.*

be. They maintained their separateness, as the Jews have done to this day.

Tacitus, in his Manners of the Germans, observes: "I have already acceded to the opinion of those who think that the Germans have hitherto subsisted without intermarrying with other nations, a pure, unmixed and independent race, unlike any other people, and bearing the marks of a distinct national character. Hence, what is very remarkable in such prodigious numbers, a family likeness throughout the nation."*

Contrary to current opinion, the Anglo-Saxons are still a comparatively separate and pure race. They do not as a rule, *marry* and *intermarry* with other races. The children of Anglo-Saxon fathers, by African, Indian and Asiatic mothers, are born out of wedlock, and are not Anglo-Saxons. They follow the fortunes of their mothers, as the names given them in all parts of the world indicate. The unity of the Saxon race, as a whole, has been preserved, as is shown from the testimony of Thiery, and of English history.† To this day they have looks and social characteristics which distinguish them from all other races of men. This is illustrated in an article written by the Rev. Edward K. Tullidge of Philadelphia, for the "Banner of Israel." He says: "The elements of national character will often betray a man's country by the most trifling actions, when his outside appearance might lead one to judge differently. A traveller gives the fol-

* *Murphy's Tacitus, p. 533.* † *Page 71.*

lowing description of what took place in one of the German cities:

"'On a bench next to ours sits a round, plump, comfortable looking old gentleman in spectacles, whom I set down as a university professor. I am just trying to devise some pretext for speaking to him, when it is unexpectedly furnished by a playful gust of wind, which whisks his hat off and lands it at my feet.

"'Thanks, Herr Englander,' says the old man, bowing politely, as I restore the runaway hat.

"'How did you know I was an Englishman?' asked I, somewhat surprised, for with a beard as big as a Pasha's, a face burned nut-brown by the sun of Zululand and Siam, and a real "Black Forest" wideawake, I looked much more like a Westphalian brigand than an English correspondent.

"'I knew it by your activity in running after the first thing that passed,' answers the professor with a sly twinkle in his eye. 'So it is always with Englishmen, of whom your own Herr Kingsley has said that they find unspeakable delight in getting wet, and dirty, and tired, and starved, and all but killed, and call it "taking exercise." What men you are, you English! When I was a young doctor in Saxony, the first thing in the morning my bell would go kling! kling! What now? An Englishman has broken his leg in climbing the Teufelshorn, hearing that it had never been scaled yet. I set the Herr Englishman's leg and try to make him comfortable. Suddenly, kling! kling! again. What

is it? An Englishman nearly drowned in trying to swim across the river, because some one said he couldn't. I wrap the Herr Englishman in blankets and bring him to himself. Presently, kling! kling! louder than ever. Himmel! What's the matter? An Englishman who has run ten miles in the sun for a wager, and got a sunstroke. And so on the whole day long.'"

Thus races, as well as individuals, form for themselves a character. They look it and act it. It fits them as the bark fits its tree, and as the shadow matches the swan in the still, clear lake.

Virgil speaks of the ancient Britons as:

"Penitus toto divisos orbe Britanos." Ecc. i: 66. Which Dryden thus renders: "A race of men from all the world disjoined."

Shakespeare, in King John, says:

"That pale, that white-faced shore,
Whose foot spurns back the ocean's roaring tides,
And coops from other lands her islanders;
That England hedged in with the wave,
That water-walled bulwark still secure
And confident from foreign purposes."

"I AM A FATHER TO ISRAEL, AND EPHRAIM IS MY FIRST-BORN." Jer. xxxi: 9.

Chapter VII.

THE UNIVERSAL RACE—WESTWARD COURSE OF EMPIRE AND OF POPULATION—JEWISH EMIGRATION—QUOTATIONS FROM "NEW YORK MAIL AND EXPRESS"—A POWERFUL ACCESSION — A PEACEABLE ELEMENT — SHOULD BE WELCOMED — INCREASED EMIGRATION—JEWS IN AMERICA—PERMEATED AND ASSIMILATED — QUOTATIONS FROM "HARPER'S MAGAZINE"—IN ACCORD WITH OUR THEORY—REUNION — JEWS MIGRATING ALONG THE SAME PARALLELS AS THEIR PREDECESSORS THE SAXONS—THE LAW GOVERNING MIGRATIONS — QUOTATIONS FROM JAMES BRYCE — PRESENT CENTER OF SAXON POPULATION — A PROLIFIC MOTHER — QUOTATION FROM GLADSTONE.

The quotation with which the preceding chapter closed, no longer describes the home of the Anglo-Saxons. They have ceased to be islanders cooped by the ocean's roaring tides from other lands, and have become the most cosmopolitan race of history. A few years ago a Russian priest, who had spent years in travelling in all parts of the world, was asked by a reporter of the *New York Herald*, what had most impressed him in his travels. He replied: "The universal presence and supremacy of the English people."

It is especially noteworthy that the centre of the Anglo-Saxon population of the globe has shifted from Great Britain to America, and its course here is constantly westward. An article in the *Public Ledger* of Philadelphia, Aug. 23, 1893, says:

"The following statistics will show how the population of this country has steadily marched west,

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as to be properly considered an anachronism. It is an eddy in the current of liberty which has flowed so beneficently throughout the earth. Still it is an epoch making event in Jewish history.

"The great mass of these oppressed people, unwilling to live a lie, preferring to abandon business, home, and all their possessions for their conscience sake, are making every effort to reach this land of liberty and peace. They look upon America as the promised land of modern history. Europe is now to them what Egypt was to their oppressed and wandering ancestors. Wealthy Hebrews and charitable organizations, in assisting them to leave Russia, are turning the tide toward our own land. They will be settled in farming communities if the plans of the societies can be carried out. The Jew has never been able to be a tiller of the soil in Europe, but has been forced into a trading life. It has been proven by experiment, that the Jew is still at heart a shepherd and a farmer."

This accords with what we said in the first edition of our work two years ago.* We still hold that their union with the Saxons will be a valuable and powerful accession to our Republic. History and experience show that they constitute the most peaceable element of our American civilization. We hear of an "Irish party," a "Catholic party," a "Native American party," a "Temperance party," a "Rum party," and of "Anti-Semitic parties;" but who ever heard of a Jewish party? To this day they

* *Page 157.*

obey the command of the great prophet of the captivity;—"Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."* They are an exception to all other races that settle among us, and for the reason that they are a kindred race. We should welcome them to our shores with true Hebraic hospitality. Whether we welcome them or not they are coming. It is one of the settled decrees of prophecy, that they are to "walk *to the House of Israel.*"† The Dean of Canterbury says truly: "The right translation of the preposition is important. Israel is represented as the first to repent, and Judah must *go to her*, in order that they may come together to the Holy Land, divided no longer into Jews and Israelites, but merged into one people."

They are coming to America. There is no resting place for Jewish feet on the other side of the Atlantic Ocean. England is friendly, but there is no room for them in the British Isles; the population is already excessive. Two years ago it was reported that the British Consul at St. Petersburg, Mr. John Mitchell, had received instructions from Lord Salisbury to use all means in his power to stop the emigration of destitute Russian Jews to England. They are coming over to this country where there is room. There arrived at Castle Garden during the year ending Sept., 1888, 29,600 Jews, a larger number than that of any previous year. A few years ago

* *Jer. xxix: 7.* † *Jeremiah iii: 18.*

it was estimated that there were from 250,000 to 300,000 Jews in the United States. Now there are said to be more than 200,000 in New York City alone, and in the whole land 1,000,000; and the tide of emigration has by no means reached its flood. A hand mightier than man's is leading them. That they will finally be assimilated, permeated, and absorbed by the Saxon stock is inevitable. This many of them seem to expect. In an article in *Harper's Magazine* for Jan., 1894, on "The Mission of the Jews," the author, manifestly a Jew, says: "This spirituality, strengthened by a continuous persecution from without, has also caused him to turn his affections in an intensified form toward the inner life of his family; and this piety and devotion of the members of a family to one another, which has clung to the Jew to whatever depths of degradadation circumstances may have dragged him, is one of the features which, with the *dissolution of his former exclusiveness*, he must ever keep alive, hand down, and be the means of diffusing among the community into which his *racial life will dissolve itself.*"

This is strictly in accord with our solution of the Jewish Problem, in the reunion of "Judah" with Israel, through citizenship of Jews with Saxons. This will be not only the emancipation of the Jew and his restoration to political nationality, but also the restoration of the Israelitish nation. The two streams of Hebrew peoples, like the Missouri and Mississippi rivers, will meet, and mingle, and flow on, an unbroken flood, to the end of time.

The Jews, in their migrations, are passing over the same districts in Europe crossed by the Lost Tribes of Israel. All that is involved in the expression, "Lost Tribes," is that they disappeared from history, and accomplished their mission unobserved by the nations of their time. They ceased to be known as Israelites. This would be impossible now, but it was not impossible in the Pre-historic times of European peoples.

It is important to show that these migrations of both Saxons and Jews, through past centuries and at the present day, from east to west, have been and are still made in obedience to a "*law governing the migrations of the races of men.*" James Bryce, in a valuable address already referred to upon this subject, says:

"The most important physical factor in determining lines of movement has been climate. Speaking broadly, migrations follow parallels of latitude, or more precisely the lines of equal mean temperature. Although the inhabitants of cold climates often evince a desire to move into warmer ones, they seem never to transfer themselves to one differing greatly from that to which they have been accustomed; while no people of the tropics has ever, so far as I know, settled in any part of the temperate zone. The tendency to retain similar climatic conditions is illustrated in the colonization of North America. The Spaniards and the Portuguese took the tropical and sub-tropical regions. The French and English settled in the temperate zone. When

the Scandinavian emigration began it flowed to the northwest, and has filled the states of Wisconsin, Minnesota and the Dakotas. And when the Icelanders sought homes in the New World, they chose the northernmost place they could find, by the shores of Lake Winnepeg in Manitoba. So the internal movements of population within the United States have been along parallels of latitude. The men of New England have gone west to New York, Ohio and Michigan, whence their children have gone still further west to Illinois, Iowa, Oregon and Washington. Similarly the overflow from Virginia poured into Kentucky and Tennessee, and thence into Southern Illinois and Missouri, while it is chiefly from the Carolinas that Georgia, Alabama, Mississippi, Arkansas and Texas have been settled."

In this law, so clearly laid down, a clew is given, of immense importance in the search for the Lost Tribes of Israel. It puts us on their trail. It is certain that they went somewhere, and that they must now be somewhere. The place to look for them is along the parallels of latitude on which they were known to dwell in ancient times. These, in their Biblical history, including the regions to which they were carried in the Assyrian captivity, extend from the 30th parallel in Egypt to the 40th in Northern Asia. They were afterwards driven by wars, and led by the love of liberty, to the 50th and even 60th degrees, where we have seen them spoken of as "The Frozen Getae." Their ancient home, then, from first to last, extended from the 30th to the 60th parallels of north latitude. Follow these

lines across the Atlantic Ocean to the New World, and what do we find? The 30th parallel crossing Florida, New Orleans and Lower California, and the 60th passing through the British possessions and Southern Alaska. Between these parallels in America, as we have shown, is found the centre of the Anglo-Saxon population of the world. The Lost Tribes simply moved west; "And stepping westward seemed to be a kind of heavenly destiny."

Mr. Gladstone says: "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of a half a dozen empires. She, with her progeny, may almost claim to constitute a kind of universal church in politics. But amongst these children there is one whose place in the world's eye and history is superlative; it is the American Republic. She has, taking the capacity of her land in view as well as its mere measurement, a natural base for the greatest continuous empire ever established by man."

The real explanation of this fact, without a "parallel in all the records of the world," is this:

"WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR INHERITANCE, WHEN HE SEPARATED THE SONS OF MAN; HE SET THE BOUNDS OF THE TRIBES ACCORDING TO THE NUMBER OF THE SONS OF ISRAEL. FOR THE PORTION OF THE LORD IS HIS PEOPLE; JACOB IS THE LOT OF HIS INHERITANCE." Deut. 32: 8, 9. Leeser.

Chapter VIII.

SAXONS RECEIVE CHRISTIANITY — THEIR BELIEF WHILE PAGANS—SIN AND REDEMPTION — DRUIDICAL WORSHIPPERS —WERE THEY HEATHEN?—TESTIMONY OF LYSONS AND SELDEN —OF GRANGER AND SOUTHEY—THE SAXONS A CHRISTIAN RACE—THE ONLY CHRISTIAN RACE—LETTER OF AMOS KENDALL—EXTRACT FROM "THE INQUIRER"—SAXONS MONOTHEISTIC BECAUSE SEMITES—TACITUS ON THE JEWS—DR. STRONG ON THE ANGLO-SAXONS—THEIR FINAL SUPREMACY.

The readiness with which the Anglo-Saxons received the gospel, compared with other races of men, is strong evidence of their Israelitish origin. Their easy transition from their pagan condition to the Christian state is one of the marvels of history. The gospel had preceded them to the British Isles, and as soon as they came in contact with it they embraced it.

Though they were paganized, both before and after leaving the Holy Land, yet germs of thought and many truths peculiar to the Hebrews lingered among them. Attention has repeatedly been called to their belief in the immortality of the soul. They also believed in the sinfulness of man, and his need of a redeemer. Cæsar accounted for human sacrifices among the Britons on the ground that "they were fully persuaded that the life of man was the only suitable redemption for man."

It is well known that the Britons had received Christianity before the coming of the Anglo-Saxons. It has been noticed by Lysons that the Druidical

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neither she nor Odin are anything to us.' Another said that 'he knew of no religion, but relied on his own powers.' For the same reason a father and his family refused to sacrifice to idols."

Southey writes: "The paganism of our Saxon ancestors was not rooted in their history, nor intimately connected with their institutions and manners; it had no hold on the reason, the imagination, or the feelings of the people. It appealed to no records or inspired founders; in its form it was poor and unimpressive, there was nothing useful or consolatory in its tenets, and whatever strength it derived from local superstition was lost by transplantation, for the conquerors, when they settled in Britain, were cut off from those sacred places in their own land which they had regarded with hereditary reverence. Such a religion, without pomp and without pretensions, had nothing which could be opposed to Christianity."

The practices of their ancestors in the land of Israel had lost their power. Ephraim had learned to say: "What have I to do any more with idols?"* They no longer said to the work of their hands, "Ye are our Gods."

The Anglo-Saxons are essentially a Christian race, not only the most Christian race, but the only Christian race in the world. It is indisputable that their type of Christianity is unlike that of other races of men. The religion of the Greek and Roman Churches is not the religion of the Anglo-

* *Hosea xiv: 8.*

Saxons. The latter is *spiritual* and *free*, which cannot be said of the former. Dr. Strong writes: "Most of the spiritual Christianity in the world is found among the Anglo-Saxons and their converts, for this is the great missionary race. It is chiefly to the English and American peoples that we must look for the evangelization of world."*

While his pastor in Washington, D. C., the Hon. Amos Kendall, in a letter to me from Naples, dated Jan. 28, 1867, said: "It was my purpose before I left Italy to give you, somewhat in detail, the result of my observations and reflections touching the state of religion in this interesting country; but I shall scarcely have time and strength to accomplish that object in addition to other duties which the occasion requires of me. I may, however, say in brief that I cannot but consider the religion of Rome a more detestable idolatry than the paganism which it superseded. Indeed, it appears to me, that Christianity became corrupted as soon as it became connected with the civil power; that Constantine and his family deemed it admissible to bring to the support of Christianity a set of fables equal in extravagance and absurdity to those by which the heathen mythology was imposed upon mankind; and that both the Latin and Greek churches have practiced upon that principle from that time down to this day." This meets the issue fairly, squarely and indisputably.

Said the *Philadelphia Inquirer* a few years ago: "There should be no international difficulties

* *Our Country, p. 160.*

between the American Republics, nor would there be if we could convert the Mexicans to our way of thinking, or they could convert us to theirs. As a matter of fact, however, the Latin and the Germanic races have never been able to agree since the time when the former, under Cæsar, stirred up the latter in their forest homes. Irrepressible race conflict will go on, peaceably or by force of arms, until the Germanic people swallow up the Latins—for that is the end foretold by the logic of history."*

Difference in religions among the nations is largely racial. Christianity originated among the Semites and is a Semitic religion. It flourishes best on Semitic soil. There it is on its native heath. Among the Aryan races it is in a foreign land. Roman Christianity and Saxon Christianity are not the same. The first is Aryan, the last is Semitic. Their places of worship indicate this. In Aryan cathedrals and churches, images of the Virgin and Apostles and saints occupy the places once filled by the gods and goddesses of the Greeks and Romans in pagan temples. None of these are found in the sanctuaries of the Anglo-Saxons. They worship one God or none, and have no images in their temples. The description given by Tacitus of the Jews is equally true of the Saxons. "They worship but one God, and believe that God to be supreme and eternal, incapable of change or death; and they reject the worship of images shaped after the likeness of men and liable to decay." The Christianity of the Saxons is manifestly Hebraic. Their conception

* *Philadelphia Inquirer, Dec. 29, 1887.*

of God is that "He is one, eternal, self-existent, holy and perfect in every attribute. Such a conception of God, which is the richest possession of the world to-day and which underlies every blessing of a Christian civilization, came to the world through the Hebrews."*

This knowledge of God is the most treasured possession of the Anglo-Saxons. This monotheistic intuition, perhaps more than any other one thing, identifies them with the Semites. This is recognized by the Jews themselves. The *American Hebrew*, in its review of our work, speaks of this as "one of Mr. Howlett's strong holds."

"The blindness in part which happened unto Israel, until the fullness of the Gentiles should come in," is being removed. Some Christian writers begin to "see men as trees walking." In the "Contribution made by the Anglo-Saxon," Dr. Strong, in his "New Era," says:

"What is the interpretation of these facts? It seems to me that God, with infinite wisdom and skill, is here training the Anglo-Saxon race for an hour sure to come in the world's future. Heretofore in the history of mankind, there has always been a comparatively unoccupied land westward into which the crowded countries of the east have poured their surplus populations. But the widening waves of migration, which millenniums ago rolled east and west from the valley of the Euphrates, meet to-day on our Pacific coast. There are no more new worlds. The unoccupied arable lands of the earth

* *New Era, by Dr. Strong, p. 44.*

are limited and will soon be taken. The time is coming when the pressure of population on the means of subsistence will be felt here as it is now felt in Europe and Asia. Then will the world enter on a new stage of its history—*the final competition of races, for which the Anglo-Saxon is being schooled.* Long before the thousand millions are here the mighty centrifugal tendency inherent in their stock and strengthened in the United States, will assert itself. Then this race of unequalled energy, with all the majesty of numbers and the might of wealth behind it—the representation, let us hope, of the largest liberty, the purest Christianity, the highest civilization—having developed peculiarly aggressive traits calculated to impress its institutions upon mankind, will spread itself over the earth. Can any one doubt that the result of this competition will be the survival of the fittest? Is it not reasonable to believe that this race is destined to dispossess many weaker ones, assimilate others, and mould the remainder, until, in a very true and important sense, it has Anglo-Saxonized mankind?"* When affairs have reached that pass, who will say that the promise to Abraham has not been kept?—

"IN BLESSING I WILL BLESS THEE, AND IN MULTIPLYING I WILL MULTIPLY THY SEED AS THE STARS OF HEAVEN, AND AS THE SAND WHICH IS UPON THE SEASHORE; AND THY SEED SHALL POSSESS THE GATE OF HIS ENEMIES; AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED."

Gen. xxii: 17, 18.

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* *New Era, p. 80.*

Chapter IX.

Strong Proof Demanded—Ulysses Identified — Stronger Proof of Israel's Identity—Prophecy a Distinguishing Mark — Practiced Among the Exiles — Testimony of Tacitus, Strabo, Cæsar — History and Prophecy — The Promise to Abraham Literal—A Theological Professor on the Same—Spiritual and Spiritualizing Distinguished—God No Respecter of Persons—Israel Elected to Service Rather than to Salvation — A Means, not an End — Difficulties Gotten Rid Of — Permeation — Bryce on the Same—Sir William Hunter on the Changes in India—God's Stamp on Israel's Identity—Universal Worship in the English Tongue.

So great a proposition as that the ten tribes of Israel and the Saxons are an organic and ethnic unit demands strong proof. If lost Israel is to be found, it is necessary that signs certain and sure should be given by which he may be known.

It is related of Ulysses that when he returned to his loved home in Ithaca, filled with joyful anticipations of the welcome that awaited him, none of his family recognized him. Even the beloved wife denied her husband, so changed was he by the absence of twenty years and long protracted war. To prove to them his identity he called for a bow, which he had left at home when embarking for the siege of Troy. With that sagacity for which he was renowned, he saw how a bow, so stout and tough that no one but himself could draw it, might be made a witness for him whose testimony none

could resist. · He seized it. To their joy it yields to his arms; it bends till the bow string touches his ear. His wife, now sure that it is her long lost and long lamented husband, throws herself into his fond embraces, and his household confess him the true Ulysses.

By signs innumerable and more conclusive are the Saxons proved to be the true Israel. These signs, numerous, special, and definite, cannot be gainsaid or gotten rid of. The most conclusive and unanswerable of all is, that they are filling the destiny assigned in prophecy to the Hebrews. Prophecy is the crucial test of the supernatural claims of the Holy Scriptures. It is the one element "which no criticism on natural principles can either account for or explain away." It is the voice of God, to whom the past and the future are ever present, speaking through his messengers, whom he raised above the limitations of time, to declare his purpose and his will.

The practice of prophesying was especially characteristic of the Hebrews. It was a distinguishing mark in all their history. Paul says: "The Jews require *a sign*, but the Greeks seek after wisdom." The Hebrews believed in the supernatural. This racial trait clung to them in their exile and dispersion.

We have, on page 74, quoted Herodotus as saying of the Getae: "They have amongst them a great number who practice the art of divination and pretend to foretell the future." Tacitus, five hundred

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How vividly these narratives remind us of the military affairs of Israel, in which prophets and prophetesses exercised so great, and often a controling influence. Striking illustrations are found in Deborah, a prophetess who judged Israel, when Sisera invaded the land.* And Huldah, who, while Jeremiah was a young man and unknown to fame, was the most distinguished person in Jerusalem for prophetic gifts.†

The Hebrews alone, of all the families of the world, have had their history written beforehand. Their future, as revealed in prophecy, is their destiny. That destiny is made known in predictions numerous, special and explicit, which have been and are being fulfilled with definite and marvelous exactness. This is true of those very predictions which great scholars, both liberal and apologetic, are telling us have never been fulfilled and never can be.

An eminent theological professor, already referred to as the expositor of Sunday School lessons, says of the promise, Genesis xvii: 1-9. "The only way to interpret the promise in our lesson is the spiritual. There is no reason for thinking that it will ever have a literal fulfilment to the natural descendants of Abraham."

Did Abraham understand that the multitude, of which he was to become the father, would be converted Indians, Negroes, Chinese, Japanese, and every other race of men on the face of the earth, except his own? We have as much reason for

* *Judges iv. and v.* † *2 Kings xxii: 14. 2 Chron. xxxiv: 22.*

thinking that the promise will have a literal fulfilment in the natural descendants of Abraham as for thinking that it is true, and no more. Faith is the belief of a divine testimony.

When Abraham had no child God said to him: "Look now toward heaven and tell the stars, if thou be able to number them; and He said unto him, *so shall thy seed be.* And he believed the Lord, and it was counted to him for righteousness." There was no ambiguity in the promise—"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." How this promise has been and is being fulfilled, is shown on pages 113-114.

In repudiating a spiritualizing theory of interpretation of Scripture, we do not deny the Spirit's presence and power in the word of God, and in the conversion of men, irrespective of racial origin.

The lineal descendants of Abraham, without the spirit of Abraham, are not the children of God; while those who are not his lineal descendants, but partakers of his faith, certainly are. God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him. This has always been true, both before and since the coming of Christ. But conversions among other races of men do not change them into Hebrews and Israelites. That comes from natural descent, and it is through the natural descendants of Abraham, filled with God's grace and power, that all other races of men are to be blessed.

It should be remembered that the election of Israel was not so much to salvation as to service. As a race, they were to do God's work, be his witnesses, show forth his praise, and declare his glory among the heathen, though as individuals many of them would perish. "There are wicked men among my people," said Jehovah. Israel was a means, not an end; God chose in him a minister, not a favorite. This is taught by all the prophets. It is mentioned in the book of Psalms, in the rehearsal of their earliest history. "Nevertheless he saved them for the sake of his name to make known his might."* It is predicted of their latest destiny. "Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Not for your sake do I this, O house of Israel, but for the sake of my holy name, which ye have profaned among the nations. whither ye are gone. And I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I am the Lord, saith the Lord Eternal, when I will be sanctified through you before your eyes."†

God does not elevate our race at the expense of all the rest, but for the ultimate benefit of all the rest. This is the true explanation: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the seashore; *and in thy seed shall all the* nations of the earth be blessed."‡

* *Psalms cvi: 8.* † *Ezk. xxxvi: 22, 23.* ‡ *Genesis xxii: 17, 18.*

This is for what Israel was elected. "To understand this is," as Rev. G. A. Smith says, "to get rid of by far the greater part of the difficulty attached to this subject."

"Remember these things, O Jacob and Israel, for thou art my servant; O Israel thou shalt not be forgotten of me."* "For as I pour water upon the thirsty land, and rain upon the dry ground, so will I pour my spirit over thy seed, and my blessing over thy offspring. And they shall spring up as among grass, like willows by the water courses. This one shall say, I belong to the Lord; and the other will call himself by the name of Jacob; and the other will subscribe himself with his hand unto the Lord, and surname himself by the name of Israel."† It is thus that Israel will assimilate all nations, or permeate them with his own manners, customs, civilization and religion.

James Bryce says: "I use the term permeation to cover those instances, both numerous and important, in which one race or nation so spreads over another race or nation, its language, its literature, its religion, its institutions, its customs, or some one or more of these sources of influence, as to impart its own character to the nation so influenced, and thus to supersede the original type of its own." That the Anglo-Saxons are accomplishing this is seen in all the peoples under their influence or dominion.

Sir William Hunter, an authority in all East Indian topics, says that, he "has often amused him-

* *Is. xliv: 21.* † *Is. xliv: 3, 4, 5.*

self by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. What would strike him as more surprising than any outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago went armed, he would look around in vain for a matchlock or a sword. He would see the country dotted with imposing edifices, in a strange foreign architecture, of which he could not guess the uses. He would ask: 'What wealthy prince has reared for himself that spacious palace?' He would be told that the building was no pleasure house for the rich, but a hospital for the poor. In honor of what new deity is this splendid shrine? And the answer would be, that is no new temple for the gods, but a school for the people." These are signs of immense significance. They are God's stamp upon the identity of the people to whose ancestors such a mission and destiny was promised.

"Thou shalt consume all the nations which the Lord thy God giveth unto thee. Thy eye shall not look with pity upon them, and thou shalt not serve their gods." "For the nation and the kingdom that will not serve thee shall perish; and the nations shall be utterly destroyed." "Thou shalt reign over many nations but they shall not reign over thee."

The blankets must go, or the blanket Indians must go; heathenism must perish, or the heathen nations must perish. Before the superior civilization of the chosen people, everything must

fall, or become assimilated. The final worship of mankind will be the worship of One God—the God of Abraham and his seed. This is according to the logic of events. It is also one of the fixed decrees of prophecy. Its realization is already foreshadowed in the spread and supremacy of our language. Said the late Wm. R. Williams, D.D.—"How full of hope is it that the tongue of our British kinsmen and our own is so rapidly becoming the predominant language of commerce and travel and general intercourse. But a half century since, the French seemed likely to be the tongue of refinement and diplomacy all over the world; Germany next appealed to its literature and erudition, and hoped to claim the sceptre. But both, we believe, now admit that the present aspect is that of the yet widening currency of the English tongue wherever commerce, adventure, or education journey round the globe."*

"FOR THEN WILL I TURN TO THE PEOPLES A PURE LANGUAGE, THAT THEY MAY ALL CALL ON THE NAME OF THE LORD, AND SERVE HIM WITH ONE CONSENT." Zeph. iii: 9.

"AND I WILL GIVE THEM ONE HEART, AND ONE MANNER, TO FEAR ME AT ALL TIMES, THAT IT MAY BE WELL WITH THEM AND WITH THEIR CHILDREN AFTER THEM; AND I WILL MAKE WITH THEM AN EVERLASTING COVENANT, THAT I WILL NOT TURN AWAY FROM THEM, TO DO THEM GOOD ON MY PART; AND MY FEAR WILL I PLACE IN THEIR HEART, SO THAT THEY MAY NOT DEPART FROM ME." †

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* *Lectures on Baptist History, p. 330.*

† *Jeremiah xxxii: 39, 40.*

Chapter X.

AN INTERPOLATED CHAPTER—ISRAEL DIVINELY PROTECTED—EXAMPLES IN THEIR POST-BIBLICAL HISTORY—THE SPANISH ARMADA—THE FRENCH ARMAMENT—NAPOLEON'S ATTEMPT TO CROSS THE ENGLISH CHANNEL—QUOTATION FROM CHARLES KINGSLEY—THE INVISIBLE CAPTAIN—ANOTHER QUOTATION FROM KINGSLEY—THE RACE QUESTION—ITS SOLUTION.

This chapter is an addition to the Supplement of the third edition, being interpolated between the last two chapters as its most fitting place. If the Saxons are the Israelites, God's special interposition and protection, in the most critical periods of their history, manifestly belongs to this treatise. The Scriptures affirm that, "HE SLUMBERETH NOT, AND HE SLEEPETH NOT THE KEEPER OF ISRAEL." "If it had not been the Lord who was for us, so should Israel say: If it had not been the Lord who was for us, when men rose up against us, then would they have swallowed us up alive when their wrath was kindled against us. Blessed be the Lord who hath not given us up as a prey to their teeth.*

Divine interpositions, in their ancient history, are among the most thrilling records of Holy Scripture. Their post-Biblical history, rightly written, would be scarcely less marvelous. These things have often been noticed, but Christian writers, ignoring Israel, say that, "It is not the nations, but the Church

* *Ps. cxxi: 4. cxxiv: 1-3, 6.*

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along the iron crags of Norway and between the savage rocks of Faroe and the Hebrides. In those regions of tempest the insulted North wreaked its full vengeance on the insolent Spaniards. Disaster after disaster marked their perilous track; gale after gale swept them hither and thither, tossing them on the sand banks or shattering them against the granite cliffs. The coasts of Norway, Scotland, Ireland, were strewn with the wrecks of that pompous fleet, which claimed the dominion of the seas; with the bones of those invincible legions which were to have sacked London and made England a Spanish vice-royalty." *

An interposition not less remarkable occurred in our Colonial History. A French Armament consisting of forty ships of war, under the Duke d'Anville, sailed from Chebucto, Nova Scotia, in 1746, for the conquest of New England. The force was sufficient, in the ordinary course of things, for the accomplishment of its purpose. It set sail under a cloudless sky, but was met by a tempest in which the greater part of the fleet was wrecked on the coast of Nova Scotia. The Duke d'Anville, the principal general, and the second in command, both committed suicide, while thousands under them were consigned to a watery grave. The number that survived returned to France, broken in health and spirits. Thus ended forever the attempted French invasion for the conquest of New England.

Napoleon's effort to transport his army across the

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* *Motley's History of the United Netherlands. Vol. II., p. 506.*

English Channel and land it in Britain, was defeated in the same way. He set sail in the evening with hopes bright as the stars in the clear sky. In the night a storm swept his fleet with such violence that by morning no two of his ships were found together.

These are incidents in the history of our race, which, in one way or another, have been often repeated since the day on which "the Lord saved Israel out of the hand of the Egyptians." *

Charles Kingsley, in "The Roman and the Teuton," speaking of the imigrations of our ancestors while they were "wanderers among the nations," says: "If Trafalgar could not be won without the mind of a Nelson, and Waterloo without the mind of a Wellington, was there no one to lead these innumerable armies on whose success depended the future of the whole human race? Did no one marshall them in that impregnable convex front, from the Euxine to the North Sea? Did no one cause these blind barbarians, without maps or science, to follow those rules of war without which victory in a protracted struggle was impossible, and, by the pressure of the Huns behind, force on their flagging myriads to an enterprise which their simplicity at first fancied beyond the power of mortal man? Believe it who will, but I cannot; I may be told that they gravitated into their place as stones and mud do. Be it so; they obeyed the laws, of course, as all things do on earth, when they obeyed the laws of

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* *Ex. xiv: 30.*

war. Those too are natural laws, explicable on mathematical principles. But while I believe that not a stone or handful of mud gravitates to its place without the will of God, that it was ordained ages ago into what particular spot each grain of gold should be washed down from an Australian quartz reef, that a certain man should find it at a certain moment of his life; if I be superstitious enough, (as thank God, I am) to hold that creed, shall I not believe that, though this great war had no general on earth, it may have had a general in heaven; *and that in spite of all their sins, the hosts of our fore-fathers were the hosts of God?*"

To this magnificent quotation we add, and affirm, that the man whom Joshua saw standing over against him with his sword drawn, and who said, "As captain of the host of the Lord am I now come,"—is still at his post.* Daniel predicts that in the day of "Jacob's trouble," he will still be there. "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that time; and at that time thy people shall be delivered." †

To this quotation we add another from Charles Kingsley, from his sturdy and intensely Protestant novel "Westward Ho!": "Yes, it is over, and the great Armada is vanquished. It is lulled for a while—the everlasting war which is in heaven, the battle of Iran and Turan, of the children of light and of

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* *Joshua v: 13, 14.* † *Dan. xii: 1.*

darkness, of Michael and his angels against Satan and his fiends; the battle which slowly and seldom, once in the course of many centuries, culminates and ripens into a day of judgment, and becomes palpable and incarnate; no longer a mere spiritual fight, but one of flesh and blood, wherein simple men may choose their sides without mistake, and help God's cause not merely with prayer and pen, but with sharp shot and cold steel. A day of judgment has come, which divides the light from the darkness and the sheep from the goats, and tries each man's work by the fire; and behold the devil's work, like its maker, has proved to have been, as always, a lie, and a sham, and a windy boast, a bladder which callapses at the merest pinprick. Byzantine empires, Spanish Armadas, triple-crowned Papacies, Russian despotism, this is the way of them, and will be to the end of the world. One brave blow at the bullying phantom, and it vanishes in sulphur-stench; *while the Children of Israel, as of old, see the Egyptians dead on the seashore—they scarcely know how, save that God has done it—and sing the song of Moses and the Lamb.*"

This is the great Race Question,—its length, its breath, its depth, its height. There were but two nations,—Israel and the rest of the world. A single letter separated them—singular and plural—the people and the peoples, the nation and the nations, or Gentiles—for "Nations" and "Gentiles" are synonymous terms in the vocabulary of Scripture. "*The people*" were the chosen people, the covenant people,

the people of God,—"Israelites, to whom pertained the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The peoples were the rest of mankind, the outsiders, the nations. It is so now. Men who would scorn the idea of our being Israelites say: "There are but two nations, the English speaking people and the rest of the world." It is the old story under a new name; not Judahism, but Israelism, Saxonism. The larger party absorbs the less, and the two combined become the Hebrew nation restored. The Israelites and the Judahites—that is, the Saxons and the Jews—are the twelve tribes of Jacob.

These were God's ancient people, and they are his people still—

> "His crown forever on their head,
> His name forever on their brow."

A blessed day for the Human Family will it be when this shall be universally recognized; when all nations shall call them "THE HOLY PEOPLE," "THE REDEEMED OF THE LORD," "SOUGHT OUT," "THE CITY NEVER FORSAKEN."

"AND AMONG THE NATIONS SHALL THEY BE KNOWN, AND THEIR OFFSPRING IN THE MIDST OF THE PEOPLES; ALL THAT SEE THEM SHALL ACKNOWLEDGE THEM THAT THEY ARE THE SEED WHOM THE LORD HATH BLESSED. FOR THE SEED OF THE BLESSED OF THE LORD ARE THEY, AND THEIR OFFSPRING WITH THEM." *

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* *Is. lxi: 9. lxv: 23.*

Chapter XI.

THE EXILE THE STARTING POINT—ISAIAH PROPHESIES OF ISRAEL—IN GLOOM AND IN GLORY—ISRAEL'S MISSION REVEALED BY MOSES—THE SCHISM—THE DISCIPLINE—SAXON TENACITY—BRITISH SCHOOL BOY—THE ENGLISH ARMY—THE SAXON RACE—EMPIRE FOR ISRAEL—BENEFITS THEREOF—QUOTATION FROM TULLIDGE—REPUBLICAN FORM OF GOVERNMENT—IMPENDING EUROPEAN WAR—PREDICTED OUTCOME OF THE SAME—RESTORATION OF ALL THINGS—THE COMMONWEALTH AND THEOCRACY—GLADSTONE ON REGAL GOVERNMENT—THE KINGDOM OF THE LORD—THE NEW LAND OF PROMISE—AMERICA—DESCRIBED IN PROPHECY—EMIGRATION—THE JEWS ON THIS SUBJECT—LANDING OF THE PILGRIMS—THE PERFECTED GOVERNMENT OF ISRAEL—CONCLUSION.

The exile of Israel has generally been regarded as the "end of his downward career," terminating "in total oblivion." It is, in fact, the beginning of the fulfilment of his appointed destiny. It is the starting point of Isaiah's wonderful prophecy commencing with the words, "Comfort ye, comfort ye my people, saith your God," and extending through the following twenty-seven chapters. These chapters have been a rack of torture to the schoolmen of both parties—Liberalists and Apologists. The key that locked this store-house of rich treasure was "ISRAEL LOST." The key that unlocks it is Israel found.

Nowhere are predictions plainer and more luminous, when applied to the party to whom they

belong; they become obscure and inexplicable when that party is ignored. It is this that has made it a sealed book to scholars, who have styled it—"Deutero-Isaiah," written by "the Great Unknown."

Israel in gloom and in glory is its theme. In captivity she is the "barren one," "the desolate," a woman in "widowhood," "a woman forsaken and grieved in spirit," a "wife of youth that is rejected," "afflicted, tossed by tempest and not comforted," complaining, "my way is hidden from the Lord, and my cause has passed from the cognizance of my God."* In freedom and glory she is the queen of the world. "Nations walk by her light," and "kings by the brightness of her shining." "The abundance of the sea," and "the riches of the nations" come unto her. "Her gates stand open day and night to bring unto her the wealth of the nations and their kings led captive." "Her officers are peace and her task-masters righteousness." "Violence is no more heard in her land, nor wasting and destruction within her boundaries." "Her sun no more goes down, and her moon is not withdrawn." "All her people are righteous, and forever do they possess the land." "The days of her mourning are ended, and the Lord himself is her everlasting light."†

Such is the beginning, and such is the culmination of Israel's destiny. Her mission is to benefit mankind, and bless the world with the knowledge

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* *Is. liv: 1, 4, 6, 11. xl: 27.* † *Isaiah lx: 3, 5, 11, 17, 18, 19, Leeser.*

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of the firmament, and you will get an idea of the marshall, if not the military strength of England."

This is true of the entire Anglo-Saxon race. They carry these Israelitish qualities with them to every land. It is the result of the discipline of Millenniums. Conflict has hardened them and fitted them for their mission. It has been "the stormy wind fulfilling His pleasure."

> "The dark nor'easter
> Out of the snow-storm hurled,
> Sends our British hearts of oak
> Seaward, round the world."
>
> CHARLES KINGSLEY.

Israel, for the accomplishment of his mission, must have empire. Good government is necessary for the success of the gospel and its free course among the people. Heathen and despotic governments are impassable barriers, which must be removed, or broken down. Hence it is written: "Thou shall break them with a rod of iron, and dash them in pieces like a potter's vessel."* It is not necessarily the people who are thus broken, but the bad governments. See, for example, India and Burmah, and the blessings which are coming to those countries under Saxon rule. The purest and best government in the world is the American Republic. It is the nearest return of any on earth to the Commonwealth of Israel, "when they had no king, but every man did that which was right in his own eyes."†

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* *Ps. ii: 9.* † *See page 88.*

The Rev. E. K. Tullidge writes: "This people had been possessed with the idea, through all their history, that they were destined to be the rulers of the world. They had, as George Eliot says, 'been educated into a sense of their superior moral value.' The remarkable fact is that their convictions were thoroughly justified, for they possessed the elements of national character that would abundantly qualify them to work out a glorious civilization for the uplifting of humanity. The Hebrews were the first people to realize that every man is himself, not somebody else. They were the first people to recognize the rights of the individual man, to assert the value of man as man. They were not only the first, but the only people except the Anglo-Saxons, who have ever realized and lived on that great principle."

We have already quoted Matthew Arnold as saying that Republican government "is the only eventual form of government for all people." The supremacy of Anglo-Saxon influence and authority will bring it about. That this supremacy is not distant is manifest. That war is impending in Europe is indisputable. A recent French writer says of it: "It is generally believed that on the battle-fields of the next war hecatombs of men will be slaughtered, and that, therefore, the war will be short." But the editor of *Die Gegerwart*, of Berlin, says: "True, the advance of science in the art of killing men has been more rapid during the last quarter of a century than ever before since the invention of powder, but it would be absurd to believe that the

number of victims in battle will grow in proportion to the march of science. Every perfection of arms is immediately met by a change of tactics which destroys the effect of the new invention." This German writer thinks that the main contending parties will be Germany and France. He admits that "other nations will take part in it, but they will be pretty evenly balanced, and the results will be as if France and Germany had fought alone." But his conclusion is this. "It matters little whether Germany or France will be the victor in the next war. The result will be the same. All the continental powers will ruin each other, and sink into a state of stupor and weakness similar to that of Spain and the lesser American republics. *England, the United States* and *Australia will become undisputed masters of the world without having fired a single shot,* and Montesquieu's prophecy, 'Men-at-arms shall ruin Europe,' will be fulfilled."

Men may call this "the logic of events." It will nevertheless be the realization of the destiny assigned to Israel by their ancient prophets.

"The restoration of all things which God hath spoken by the mouth of his holy prophets" includes the restoration of the Hebrew nation with its Commonwealth and Theocracy, under which they acknowledged no king but God. That was the form of government which Moses gave to Israel. He said to the people: "Furnish for yourselves wise and understanding men, and those known among your tribes, and I will place them as chiefs over you."* It

* *Deut. i: 13.*

thus became a government of the people, for the people and by the people, acknowledging allegiance to God as their true and only king.

The appointment of a human king was a retrogression. This Gladstone concedes. He says: "It is represented in the Scripture, and it seems obvious, that the transition from the patriarchal republicanism to monarchy was in the nature of a religious retrogression. It showed an increasing incapacity to walk by faith, and a craving for an object of sight, as a substitute for the Divine Majesty apprehended by spiritual insight, and habitually conceived of by the people as the head of the civil community."* He expresses the same thought on page 164 of the same work. "We see for example that the history of the Israelites from the conquest of Canaan to the captivity is, upon the whole, a history of decaying faith. This is exhibited in the demand for a change to a monarchy from that earlier form of government by judges, which powerfully suggested the presence and providence of the Almighty, by leaving unoccupied the place upon earth most symbolical of him."

This was "the kingdom of the Lord." It is to be restored and fill the whole earth.

"Sing praises to God, sing praises; Sing praises unto our King, sing praises. For God is the king of all the earth; sing ye praises with understanding. God reigneth over the nations; God sitteth upon his holy throne. The nobles of the people are gathered together, the people of the God of Abraham."†

* *Impregnable Rock, p. 222.* † *Psalms xlvii: 7-10.*

Lansing Burrows, D.D., of Augusta, Ga., writes: "I congratulate you upon so deftly handling the Tea Tephi legend, which yet lacks a direct argument to sustain."* The concession of this does not detract from the strength of our main argument of Israel's identity with the Saxons. It rather adds to it, since in the Messiah we find our true King, in David's line, who "shall reign over the house of Jacob forever, and of his kingdom there shall be no end."† No other king is necessary for Israel; nor can there be any other with the Commonwealth and Theocracy restored. "For the Lord is our judge, the Lord is our law-giver, the Lord is our king: he will save us."‡

It is of special interest to us to know that the restoration of the Israelitish nation, Commonwealth and Theocracy, is to take place in the New Land of Promise—America. The Land of Israel is the land in which Israel dwells and rules. The presence and possession of the "People of Promise" is the boundary of the Land of Promise.

This second land of promise was first announced by the prophet Nathan to King David: "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 before time, and as since the time that I appointed judges to be over my people Israel."§

Indisputably this prediction never was fulfilled in

* *Page 116.* † *Luke i. 33.* ‡ *Is. xxxiii: 22.* § *2 Samuel vii: 10, 11. 1 Chron. xvii: 9.*

the Old World. If it is claimed that Britain is that land of promise, we answer, the inhabitants of the British Islands have never been free from their fears or their foes. Their sea-walls are not deemed a sufficient protection without a powerful navy and a standing army. The tradition of their fears, when the great armada of King Philip was fetching the Spanish Inquisition to their shores, still lingers among the people, and the thunders of Waterloo are yet reverberating in the ears of men now living. But in happy America, with the Atlantic and the Pacific Oceans for our sea-walls, and with the greatest stretch of productive territory for continuous empire ever given to one race of men, and the bravest people on earth to defend it, with or without an army or navy, no nation, and no combination of nations in the whole world would dare to attack us. Never before in all the records of time has there been a people so situated. We were planted in this land by a hand mightier than man's, "to dwell in a place of our own," and "to move no more," neither do "the children of wickedness afflict us any more as beforetime." We are in the New Land of Promise. It was reserved for us, until we were ready to possess and subdue it. When the appointed time had come,

> "God uncovered the land
> That he hid, of old time, in the West,
> As the sculptor uncovers the statue
> When he has wrought his best."

The descriptions given by the prophets of this new land of promise begin chiefly with Israel's exile from Palestine. They are far more applicable to

America than to western Asia. No name is given, for America was not known to the ancients. The prophets only describe it, yet how graphic are their delineations. "Ho, to the land with spreading wings, which is beyond the rivers of Ethiopia"* (Africa). "A wide spread land." "A land of ample space." "A place of rivers and streams of ample space." "Between two seas." "There will the Lord show himself mighty unto us, in a place of rivers and streams of ample breadth; wherein no oared galleys shall go, and a gallant ship shall not pass thereby."†

Chas. E. Buell observes: "The oared galley and the gallant ship, signify tribute-taking vessels. The country referred to by the prophet has ample rivers, but the tribute-taking ships have never been upon them. This cannot mean Palestine, for it has only the Jordan and the brook Kedron. These are not of ample breadth for such craft. Moreover, Palestine has been under tribute, as have all other countries except our own."

How graphically, also, is given the picture of emigration to these shores! "Who are these that fly like a cloud, and like doves to their windows?" "Lift up thy eyes and see, they come to thee; thy sons are coming from afar, and thy daughters are brought along in arms." "Yea, unto thee the inhabitants of the isles shall hasten, and the ships of Tarshish to bring thy sons from afar, their silver and their gold with them.‡

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* *Isaiah xviii: 1.* † *Is. xxxiii; 21.* ‡ *Isaiah lx. Leeser.*

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"The House of Joseph and the children of Israel his companions" know; or to speak in our own vernacular, the Anglo-Saxons know, that it was another and a mightier Messiah who "chose for us our heritage, even the worship of Jacob, whom he loved."*

"The breaking waves dashed high, on a stern and rock-bound coast,
And the woods against a stormy sky their giant branches tossed,
And the heavy night hung dark, the hills and waters o'er,
When a band of exiles moored their bark on the wild New England shore.

Not as the conqueror comes, they, the true-hearted, came;
Not with the roll of stirring drums, and the trumpet that sings of fame;
Not as the flying come, in silence and in fear,
They shook the depths of the desert's gloom with their hymns of lofty cheer.

Amidst the storm they sang, and the stars heard, and the sea!
And the sounding aisles of the dim woods rang to the anthems of the free!
The ocean eagle soared from his nest by the white wave's foam,
And the rocking pines of the forest roared—this was their welcome home!

Ay, call it holy ground, the soil where first they trod;
They have left unstained what there they found—freedom to worship God!"†

Isaiah shows that the perfected government of Israel will be the Commonwealth and Theocracy restored. "I will restore thy judges as at the first, and thy counsellors as at the beginning. Zion shall be redeemed through justice and her converts through righteousness."‡

* *Ps. xlvii; 4.* † *Felicia Dorothea Hemans.* ‡ *Isaiah i; 26.*

"Zion" and "Jerusalem," the capital and center of worship for the once united Hebrew tribes, are often employed as poetical designations of the people themselves. They signify "the congregation of Israel," or "the Hebrew nation." This is the sense in which Isaiah often uses these terms. This is the meaning of "Zion" in the verse just quoted.

The restoration of the Commonwealth is foretold by Jeremiah in language equally definite. "Their nobles (that is their leaders or senators), shall be of themselves, and their governors shall proceed from the midst of them.* Hosea describes the gathering together of the people at the polls for the choice of their chief executive, as we see it at our quarternial elections of president. "Then shall the children of Judah and the children of Israel be gathered together, and come up out of the land, and *appoint themselves one head,* for great shall be the day of Jezreel."†

Daniel also, after describing four kingdoms, or empires, predicts that the last shall be succeeded by a kingdom, or dominion, which the God of heaven shall set up,—"which shall to eternity not be destroyed, and its rule shall not be transferred to other people; but it will grind up and make an end of all these kingdoms; while it will itself endure forever."‡ This will be the eventual and universal government of mankind, republican in form, with Jehovah for its only and true king.

With the restoration of the Israelitish nation, and

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* *Jer. xxx; 21.* † *Hosea i; 11.* ‡ *Daniel ii; 44. Leeser.*

of the Commonwealth and the Theocracy under no king but the Messiah, a new era will dawn upon the whole world. The type of our government, civilization and religion will be put upon a renewed earth, "wherein dwelleth righteousness." All kings will resign their crowns to him whose right it is to reign. The children of Joseph will return to their own border and plant vineyards upon the mountains of Samaria.* This return, according to prophecy, will be not total, but by representation. "I will take you one of a city and two of a family, and I will bring you to Zion."

"Many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, that he may teach us his ways and we may walk in his paths. And he will judge among the nations and decide for many people; and they shall beat their swords into plowshares, and their spears into pruning knives: nations shall not lift up sword against nation, and they shall not learn war any more."†

"Then there will be Divine light upon earth, law Divinely enforced, property Divinely distributed, society Divinely regulated, physical life Divinely renovated, and evil in every form Divinely repressed."‡

"And I heard a voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

* *Jeremiah iii; 14.* † *Isaiah ii; 3, 4, 5.* ‡ *Charles E. Buell.*

and God himself shall be with them, and be their God."

Then, in the Central Land, may meet the parliament of man, and Jerusalem become the capital of the world.

> Lo, towered Jerusalem salutes the eyes!
> A thousand pointing fingers tell the tale;
> "Jerusalem!" a thousand voices cry,
> "All hail Jerusalem!" hill, down, and dale
> Catch the glad sounds, and shout, "Jerusalem all hail!"
>
> TORQUATO TASSO.

"FOR OUT OF ZION SHALL GO FORTH THE LAW, AND THE WORD OF THE LORD FROM JERUSALEM."

"AND HE SAID UNTO ME, SON OF MAN, THIS IS THE PLACE OF MY THRONE, AND THE PLACE OF THE SOLES OF MY FEET, WHERE I WILL DWELL IN THE MIDST OF THE CHILDREN OF ISRAEL FOREVER; AND THE HOUSE OF ISRAEL SHALL NOT DEFILE ANY MORE MY HOLY NAME.

THUS SHALL THEY EXPERIENCE, THAT I THE LORD THEIR GOD AM WITH THEM, AND THAT THEY, THE HOUSE OF ISRAEL, ARE MY PEOPLE, SAITH THE LORD ETERNAL." *—*Leeser.*

"O HOUSE OF JACOB, COME YE AND LET US WALK IN THE LIGHT OF THE LORD."

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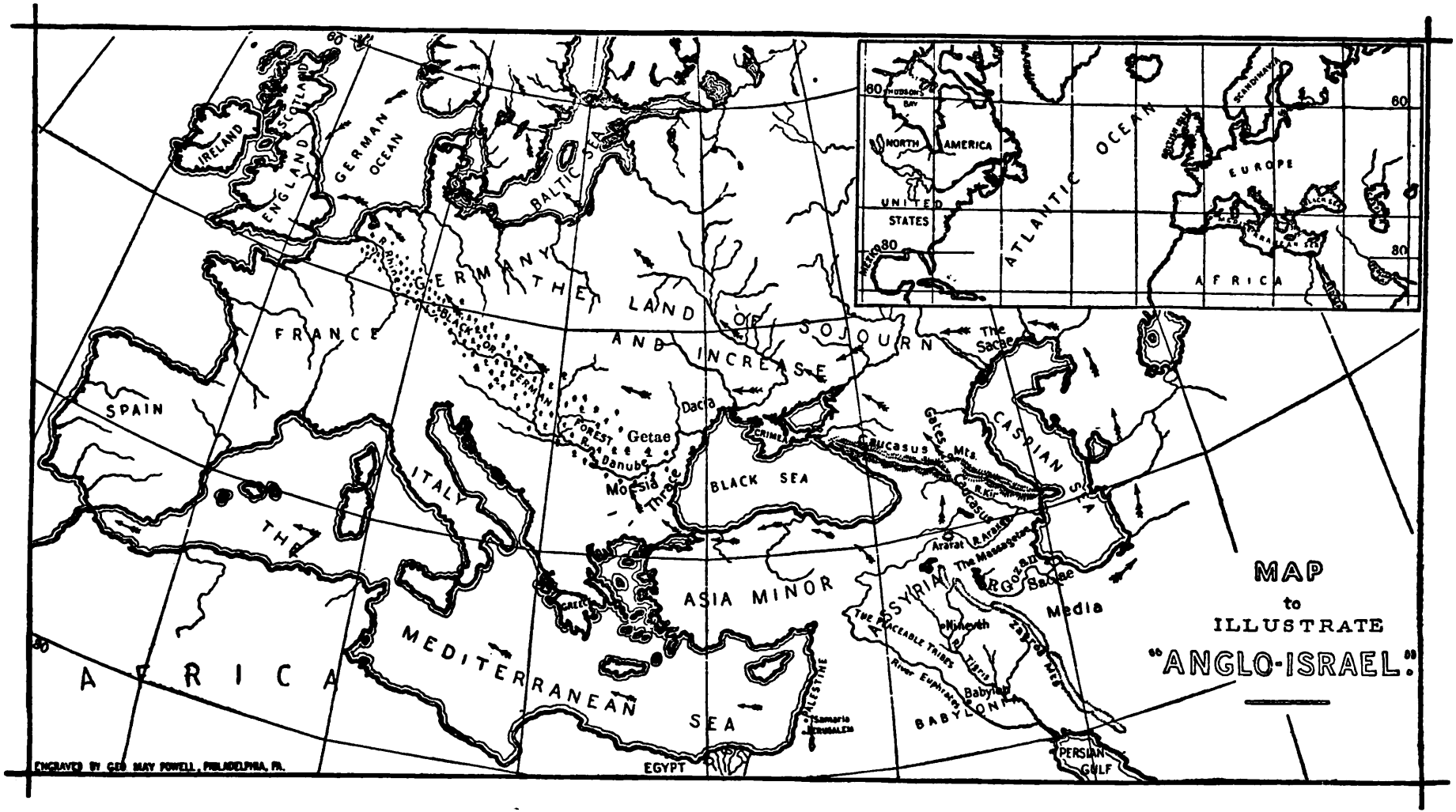
* *Ezek. xliii: 7. xxxiv: 30.*

"BLESSING, AND HONOR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE AND UNTO THE LAMB FOREVER AND EVER."

THE END.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