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ISRAEL IN BRITAIN

A Brief Statement of the Evidences in Proof
of the Israelitish Origin of the British Race

Vol. 5



by
John Garnier

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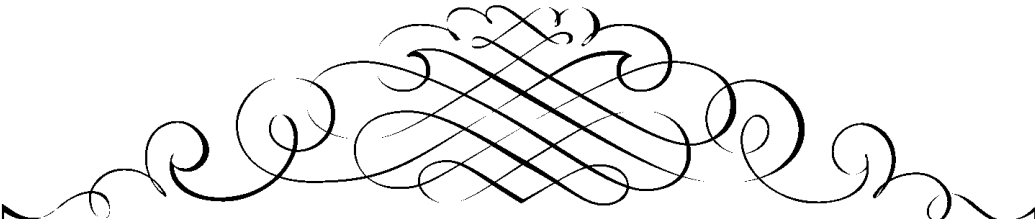
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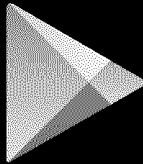
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ISRAEL IN BRITAIN.

A BRIEF STATEMENT OF THE EVIDENCES
IN PROOF OF THE ISRAELITISH ORIGIN
OF THE BRITISH RACE.

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BY

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P R E F A C E .

THERE has been much written upon the asserted identity of the British race with the Israelites of the Ten Tribes, but it has failed to convince many pious Christians, chiefly because the arguments in support of this identity have often been mixed up with speculations which, however interesting, and perhaps important to those who already believe in this identity, are unsupported by sufficient evidence, and liable, therefore, to be seized upon by the sceptical reader as reasons for rejecting the whole argument. The subject has also been sometimes discredited by superficial and illogical conclusions based on imperfect knowledge, and by the wild and fanciful theories of some of its supporters, which have seemed to justify sober-minded enquirers in throwing aside the question as one only fitted for cranks and persons of unbalanced minds. It may also be remarked that there are persons in our midst who would do all in their power to throw discredit and contempt upon a subject which, if true and generally accepted, would go far to restore the waning belief of multitudes in the truth of the Bible, and to re-unite the people of a kingdom which it is the object of our enemies to break up and destroy.

But the doubtful statements and theories which tend to discredit the subject are merely accretions which are liable to gather round any great truth, and are in no way essential to the true arguments in its favour. In the following pages the author has therefore excluded all doubtful statements and theories, and has endeavoured to state as briefly as possible those arguments, scriptural and historical, which may be expected to appeal to anyone with an open mind.

CHAPTER I.

PROPHECIES OF THE FUTURE OF ISRAEL.

THE following is a brief summary of the prophecies which have led many people to believe that the British and the Anglo-Saxon race are the descendants of the Ten Tribes of Israel which were carried away captive in the years 743 and 721 B.C.

There is, firstly, the promise to Jacob that his seed was to be as the dust of the earth, and to become a nation and a company, or assembly, of nations (Gen. xxxv. 11). To apply the latter expression to the tribes of Israel in Canaan would be incongruous and inadmissible. Moreover, the prediction was to be especially fulfilled in the descendants of Ephraim, who were to become a multitude,* or, more correctly, an assembly of nations (Gen. xlvi. 19). This was certainly never fulfilled previous to the casting away of the Ten Tribes. Nor can it apply to millennial times after the restoration of all Israel to the land of their fathers, when it is expressly stated that they are to form one nation under one king. We are, in short, shut up to the conclusion that the descendants of Ephraim exist at the present day under another name as a nation and an assembly of nations, or that the Word of God is false.

This equally applies to the prediction that Jacob's seed should spread abroad to the east and to

* The word translated "multitude" in this passage is in the Septuagint *Plethos*, "a multitude," "number," or "assembly." There are some who have confused it with the word *Pleroma*, a "fulness," or "completion," which, in such a connection, would be vague and unmeaning.

the west and to the north and to the south (Gen. xxviii. 14), implying vast colonial expansion, which is also indicated by the prediction with regard to the descendants of Joseph. "His horns are like the horns of unicorns, and with them he shall push the people together to the ends of the earth, and they are the ten thousands of Ephraim and the thousands of Manasseh" (Deut. xxxiii. 17). There is also the prediction of Balaam, "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag and his kingdom shall be exalted" (Numb. xxiv. 7).

These prophecies imply that the descendants of Jacob and of Joseph, or of Ephraim in particular, were to become a great and powerful empire, with colonies or possessions all over the earth, and that such an empire must therefore exist at the present day.

The Ten Tribes, after being cast away, were to be wanderers among the nations, and, in the savage and inhospitable state of a large portion of the world at that time, would speedily relapse into a state of semi-barbarism like the first pioneer settlers in North America, and being without records, in a brief period would lose all memory of their former name and condition.

The same loss of former records must have been the case with the modern nations of Europe who are to take part in the conflicts of the last days. For in the predictions of that period the nations who take part in these conflicts are all called by the names of ancient nations, and we can only conclude, therefore, that the modern nations are their lineal descendants. So it must be with the House of Israel or the Ten Tribes. We must look for their foretold empire and numerous colonies and dependencies under another name.

There is only one nation and race in the world at the present time which fulfils the predictions that have

been mentioned, and that is Britain and the Anglo-Saxon race. Britain and her great colonies constitute a nation and a company of nations, and the Anglo-Saxon race have spread abroad all over the earth, to the west and the east and the north and the south.

There are other prophecies which necessitate the existence of a great Israelitish Power at the present day, viz., those which foretell Israel's remarkable war-like prowess in the last days. The prophecy of Balaam clearly refers to the period of Israel's great colonial expansion when "his seed shall be in many waters," and the conquests of Israel are distinctly stated by Balaam to take place in "the latter days." The prophecy says, "Behold, the people shall rise up as a great lion, and lift himself up as a young lion: he shall not lie down until he eat of the prey and drink the blood of the slain. He hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones and pierce them through with his arrows" (Numb. xxiii. 24, xxiv. 8).

The prophet Micah, also, speaking of the last days, when many nations shall be gathered against Israel, says, "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people." "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, and as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver." "According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be astonished at all their might," etc. (Micah iv. 11—13, v. 5, 8, vii. 15—17).

The prophet Jeremiah, writing long after the captivity of the Ten Tribes, represents God as saying of Israel, "Thou art My battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 19, 25).

Zechariah, also, speaking of the time when all nations shall be gathered against Jerusalem, refers to their destruction by the combined forces of Israel, or Ephraim, and Judah. Thus it is written, "When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, and made thee as the sword of a mighty man. . . . The Lord of hosts has visited His flock the house of Judah, and made them as His goodly horse in the battle. . . . And they shall be as mighty men which tread down their enemies in the mire of the streets in the battle, and they shall fight because the Lord is with them. . . . And they of Ephraim shall be as a mighty man, and their hearts shall rejoice as through wine," etc. (Zech. ix. 13, x. 3, 5, 7).

These prophecies have never been fulfilled, and it is clearly impossible to refer them to millennial times, when the peoples "shall beat their swords into plowshares and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 1—4). The prophecies were also given *after* the casting away of the Ten Tribes, showing that their fulfilment was to be in the future, and their context clearly shows that they refer to the last days, viz., those in which we are now living. They are therefore a confirmation of the prophecies which show that Israel or Ephraim must be a powerful nation at the present time, and as no nation but the British answers to the foretold description it is difficult to reject the conclusion that they are Israel. We may refer, also, to the remarkable prowess of the British in war during the past, which, although it may not fully answer to the language of the prophecies which have been quoted, may well be an earnest and foreshadow of what they may be capable when, aided by God, the nation puts forth its full strength.

There are other predictions, which, although of minor importance, must be regarded as confirmation of this conclusion.

There is the prediction that the descendants of Joseph were to possess "all the precious fruits of the earth and sea, the chief things of the ancient mountains, and the precious things of the lasting hills" (Deut. xxxiii. 13—17). In other words, they were to possess all the valuable fruits of the earth, the products of the sea, and the vast mineral products which are chiefly found in hills and mountains.

This exactly applies to Britain and the United States. No other nation can compare to them in riches. Their iron, tin, and coal mines have been the foundation of their wealth, and they at present possess all the principal gold, silver, copper, diamond, and other mines in the world. They own all the most valuable fisheries, and the rich and increasing products of the lands they possess all over the world make them independent of any other sources of supply. So complete a fulfilment of the prophecy to the British race *alone* is a strong confirmation that they are the people of whom it was foretold.

It was also foretold that they should "possess the gate of their enemies" (Gen. xxiii. 17). The term *gate* is used in Scripture to denote those points of vantage, whether fortified or not, which command the entry to a country and therefore give to the nation possessing them exceptional advantages over their enemies.

Great Britain possesses these gates all over the world. The late Admiral P. H. Colomb wrote in a prize essay on the naval power of Britain: "It is worth while to note how a sort of destiny has possessed us, not only with a command over all the great commercial routes, but with the gates of those routes. Egypt, it is well understood now, is tied to us by the bonds of friendship and interest, and gives us the gate of the Red Sea route to the East; we already hold the gate of the Mediterranean (Gibraltar) and the outer gate of the Red Sea (Aden). Galle is the gate leading to the east and south-east trade routes; Singapore that of the

China and Japan highways. The Cape of Good Hope forms the gate of all eastern trade routes in the southern hemisphere; while the Falkland Islands command the gate of all western routes there. Possessed of these gates how are our enemies to pass them? If they do pass them what hopes are there of success against our trade so long as we hold our chains of posts intact with sufficient maritime forces resting on them? The answer is clear—None.”*

Perhaps the most remarkable thing about the British Empire is that it has not been acquired by us from a lust of conquest, but has been forced upon us against our wishes from the necessity of self-defence in countries where we were at first peaceably established for commerce. Our Indian empire is a remarkable illustration of this. Mr. Jenkins, British Resident for twenty years at Nagpore, said in his evidence before Parliament on March 27, 1832: “The rise and progress of our power in India have been rapid and marvellous. Unlike other empires, ours has been in a great degree forced upon us; built up at almost every step against our deliberate resolution to avoid it, in the face, I may say, of every opposition which could be given it by the Legislature. Every successive Governor-General sent from this country—under the Act containing the well-known denunciation against conquest and extension of territory—have seen reason to enter into wars and negotiations, defensive in their object, but generally terminating in that very extension of territory which we so much dreaded.” †

Nothing is more significant than this. It is the evidence of a higher power controlling the destinies of the nation, and in the face of all the other evidence on the subject it would seem to be the worst kind of unbelief to shut our eyes to the obvious conclusion.

* “Journal of United Service Institution,” No. XCIV., Vol. XXII., 1878.

† Quoted from “The Kings of the East,” Seeleys, Fleet Street.

Mention may also be made of the ordinance of the Sabbath, the keeping of which was to be a sign between God and Israel that they were His people. "The children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. *It is a sign between Me and the children of Israel for ever*" (Exod. xxxi. 16, 17). The keeping of the Sabbath was in itself a proof of piety and respect for God, and as long as they kept it, God, in spite of many sins, recognised them as His people; but when in the latter time of the kingdom they ceased to do so, God cast them off and refused to acknowledge them as His people.

On the Continent and in other nations the Sabbath is wholly ignored save in one or two where it is observed for a few hours only. But in Britain the observance of the Sabbath is the law of the land, and although, in consequence of the foretold "falling away," many now evade the law, yet all business in every city and village in the kingdom is suspended and the Sabbath is, outwardly at least, a day of rest and quietness, and has been so ever since Protestantism became the religion of the nation.*

If, then, the keeping of the Sabbath was to be a covenant sign between God and Israel that they were His people, how can we avoid the conclusion that the British are that people?

It may also be remarked that the British obey all the other demands of the old covenant made with Israel. The British laws are based on those given by God to Israel, and are enforced to rich and poor alike with a justice and equity unknown in other nations. The command to help the poor and needy is also strictly obeyed, as may be seen by the numerous benevolent institutions and societies for the assistance of the poor and the

* The Sabbath is also observed in Denmark, Norway, and Sweden, but the people of those countries can be shown to have sprung from the same original stock as the British.

suffering, and in the fact that every appeal for help in any case of undeserved hardship and suffering is immediately responded to. No other nation can compare with the British in these respects. Finally, the repeated injunctions to Israel to receive and show kindness to strangers is scrupulously obeyed in this country, which has become in consequence a home and sanctuary for the refugees from every other nation. In short, it may be said that the British are in the same covenant relation to God as were the Israelites of old when they obeyed the demands of that covenant.

CHAPTER II.

ISRAEL AND JUDAH.

IT has been asserted by some people that the Ten Tribes were never lost, but that after being carried away captive they joined the two tribes of Judah and Benjamin and are now included among the people known as Jews. If this assertion was correct, there has been no fulfilment of the prophecies that have been referred to, and the infidel would be fully justified in denying their divine inspiration. The assertion, however, is directly opposed to the statements of Scripture.

From the time of the separation of the Ten Tribes under Jeroboam they are spoken of as distinct from Judah by the terms "Israel" and "Judah," or the "House of Israel" and the "House of Judah." Israel was carried away captive into Media 130 years before Judah was taken to Babylon; and while Israel ceased to be recognised any longer by God as His people, this was never the case with Judah. Thus, in the Prophet Hosea, God says: "I will no more have mercy upon the house of Israel, but I will utterly take them away. But I will have mercy upon the house of Judah and will save them by the Lord their God." And again speaking of Israel, He said: "Ye are not My people and I will not be your God."

Nevertheless it is added: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there shall it be said unto them, Ye are the sons of the living God" (Hosea i. 6—10).

Where then are these unnumbered millions of the House of Israel who are to be restored to the favour of God? They cannot be the Jews, for the latter, scattered all over the world, do not exceed twelve millions; but the prophecy is in complete accordance with those which speak of the vast future increase of Israel, and especially of the descendants of Joseph.

The prophet also says: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness *in the latter days*" (Hosea iii. 4, 5).

The latter part of the prediction is strictly in accordance with the foretold restoration of Israel to the favour of God, and the former portion can only apply to Israel. For the Jews never wholly ceased to observe their religious ordinances, even during their captivity, after which they were fully restored and continued until apostolic times, and have been carefully observed by them as far as possible ever since. But Israel were to be wanderers among the nations and to serve their gods.

The passage therefore can only refer to Israel, and is a further evidence of the separation of the two nations. Moreover, we shall see that the progenitors of the British exactly fulfilled the prediction. As was foretold of Israel they were for centuries wanderers among the nations, worshippers of the heathen gods, and without any of the ordinances of true religion. They were also without a king and without a prince, being divided into a multitude of separate tribes. Nor did this wholly cease until the union of England and Scotland. It is also a fact that at the Reformation in "the latter days" the nation began to seek the true God, and, in spite of many set backs, the truth received by it at that time may certainly be regarded as a first step in its foretold regeneration.

In the prophecies which speak of their restoration the two nations are referred to separately as "the house of Israel" and "the house of Judah," as in Jer. xxx. 4, xxxi. 31, etc., and the Prophet Hosea always distinguishes them as Israel, or Ephraim, and Judah. Moreover, by cutting asunder a staff the separation of Judah and Israel was symbolised by the Prophet Zechariah. The brotherhood between Israel and Judah was to be broken (Zech. xi. 14). Nor was this separation to cease until the time of their restoration to their own land.

This was foretold by the Prophet Ezekiel under the symbolism of two sticks, on one of which he was told to write "For Judah and the children of Israel his companions," and on the other "For Joseph the stick of Ephraim and all the house of Israel his companions." The prophet is told that God will join these two sticks and make them one in His hand, and He adds: "I will take the children of Israel from among the heathen, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and *they shall be no more two nations* neither shall they be divided *into two kingdoms* any more at all" (Ezek. xxxvii. 15—22).

No words can more strongly emphasize the fact that until the time of their restoration to their own land the House of Judah and the House of Israel or Ephraim are to remain two distinct nations. It is conclusive proof that the latter are not incorporated with the Jews, but *must exist at the present moment as a separate people whose numbers "cannot be measured nor numbered."*

To this conclusion there appears to be no reply; but those who argue that the Ten Tribes are included in the people known as the Jews base their argument on the fact that the apostles speak of the Jews as "the House of Israel," and in one case addressed their epistles to "the twelve tribes." The reason for their doing so is, however, easily explained.

The religious ordinances of the nation were to be conducted at the temple in Jerusalem, and after the separation of the Ten Tribes from Judah and Benjamin numbers of pious Israelites, including many Levites from the Ten Tribes, came to worship at Jerusalem rather than submit to the Baal worship instituted by Jeroboam. Mention is made of others who did so in 2 Chron. xi. 16, xv. 9, and xxx. 11, 18, and we may therefore conclude that there were also many who did so at different periods.

The statement of God to Elijah, "I have reserved to Myself seven thousand men who have not bowed the knee unto Baal," shows that there was during these times "an election according to grace" among the Ten Tribes, who would therefore cast in their lot with Judah, and who were presumably saved from the captivity which overtook the rest. Some of those who joined Judah returned, but that numbers did not is proved by the fact that in the time of Hezekiah many of the House of Israel dwelt in the cities of Judah (2 Chron. xxxi. 6); and as this was just before the captivity of the Ten Tribes, they would have escaped that captivity and from henceforth have been incorporated with the two tribes. That this was the case, and that there were and are now many representatives of the Ten Tribes among the Jews, is clear from the statement of Ezekiel when foretelling the future reunion of the two nations. He speaks of Judah as "Judah and the *children of Israel his companions.*"

The Ten Tribes were removed to the distant regions of Media, with which at that time there were only tedious means of communication, and where they would therefore be lost to human ken. When, therefore, nearly two centuries later, the two tribes with many of the priests and Levites and representatives of the other tribes returned from Babylon, they would naturally regard themselves as the sole representatives of Israel, more especially as the rest of the Ten Tribes, if they

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CHAPTER III.

THE SCYTHIANS AND MASSAGETÆ.

IN the year 743 B.C., Tiglath-pileser, King of Assyria, carried away the three tribes of Reuben, Gad, and the half-tribe of Manasseh who dwelt on the east of the Jordan, and placed them in the cities of the Medes, and, in 722 B.C., Shalmaneser carried away the remainder of the Ten Tribes and placed them in the same locality.

Fifty years afterwards, or about 670 B.C., in the reign of Ardys, King of Lydia, we find two large bodies of emigrants moving northward out of Media, crossing the river Araxes to the south of the Caucasus and making their way between the Euxine and Caspian Seas. The first body eventually settled on the northern and western shores of the Euxine, and the second and larger body spread over the western, northern, and eastern shores of the Caspian Sea.*

The first body were known to the Greeks as "Scuthæ," or "Scuthai," called by the Latins "Scythi," from whence our term "Scythians," and consisted of *three* tribes, while the second and larger body were called "Massagetæ." It will be seen that they remarkably corresponded, both in their relative positions and the locality from whence they came, with the three tribes of Reuben, Gad, and Manasseh, who were first carried captives, and with the remainder of the Ten Tribes.

They were all recognised by the Greeks as of similar race and habits, and were all called by the Persians

* "Herod.," I. 15, 16, IV. 5, 7, 11.

“Sacæ,” although the latter name was more especially applied to the Massagetæ.

The Greeks called some of the Scythians “Getæ,” a word meaning “husbandmen,” “farmers,” or “shepherds”; while the term Massagetæ, applied to the more distant tribes, meant “the further Getæ,” “massa” being from “masson”—“further” or “more remote.”

These terms exactly described their occupation. The Massagetæ raised large quantities of wheat and were also shepherds, Ephorus speaking of them as “the sheep-feeding Sacæ.” The Scythians also possessed large herds of cattle and horses and lived chiefly on milk and cheese.*

This was the characteristic employment of the Israelites from the earliest times. “Thy servants are shepherds,” they said to Pharaoh when they came to Egypt. They are also spoken of as shepherds in Manetho’s history, and Josephus says that this was the occupation of the nation from the most ancient times.† It would be only natural that they would resume their occupation among the pastoral peoples of Media and in the wild country to which they migrated.

The word “Scuthæ,” dropping the Greek plural, is “Scuth,” and Scythia is called Scuta in the Behistun inscription of the time of Cyrus; the word means “wanderers,” being derived from a Hebrew word meaning to “move to and fro,” or to “wander.”‡ The word is thus exactly descriptive of what their prophets foretold they would become. They were to be “wanderers among the nations” (Hosea ix. 17). They might therefore naturally adopt the title when they found themselves fulfilling the prediction. This characteristic was also applied by Chærilus, quoted by Ephorus, to the Sacæ or Massagetæ, for he says of them: “The sheep-feeding Sacæ, a

* “Strabo,” Book VII., chap. iii. 7—9.

† Josephus’ “Contra Apion,” Book I., chap. xiv.

‡ Parkhurst’s “Lexicon Skubalon and Note.”

people of Scythian race; but they inhabited wheat-producing Asia. Truly they were a colony of wanderers (Nomades)—a righteous race.” *

The word “Sacæ”—or, dropping the Greek plural, “sac”—is practically the same word as Isaac, for the “I” is not essential to the name. Now it seems certain that many of the Israelites in their captivity called themselves by the name of Isaac instead of Israel, for it is stated by Mr. Wilson that the Nineveh marbles record the rebellion of a people who called themselves “Beth Isaac,” or “House of Isaac.” † This rebellion could only refer to one by the Israelites of the Ten Tribes who had been carried captive to Media, then a part of the Assyrian dominions, and who were therefore subject to Assyria.

Now, shortly after the captivity of the Ten Tribes, the army of Sennacherib, King of Assyria, was destroyed before Jerusalem, 712 B.C., and the Medes, probably taking advantage of this, rose in revolt against the Assyrians and succeeded in throwing off their yoke in the year 710 B.C.‡ As it is certain that the captive Israelites in Media would join in this revolt and partake of the acquired independence, it is evident that this must be the rebellion of the House of Isaac mentioned on the Assyrian marbles. Perhaps it was largely due to their assistance that the Medes were successful. It would also be natural that the Israelites, taking advantage of their freedom, would push gradually northward with their flocks and herds in order to be beyond the reach of the Assyrian power.

It may seem strange that they should have called themselves by the name of Isaac; but we find Amos, the prophet of the Ten Tribes, speaking of them as “the House of Isaac,” and their idolatrous places of worship as “the high places of Isaac” (Amos vii. 9,

* “Strabo,” Book III., chap. iii. 9.

† Quoted by “The Seed of Isaac,” p. 75.

‡ “Herod.,” Book I., chaps. xcv.—ci.

16) This was just before their captivity, and it was perhaps in anticipation of the time when they were to be no longer regarded as *Israel*, the chosen people of God, and might account for their calling themselves by the name of Isaac rather than Israel in their captivity.

This appears to be the origin of the word "Sacs," or "Sacæ." Moreover, the same people who called themselves "House of Isaac" are called on the Nineveh marbles "Esaks ka."* Now the termination "ka" signified both in Babylon and Egypt "House of" or "son of," † and "Esakska" would thus mean "House of," or "sons of Esak," or Isaac. It would also appear that this was the very name by which the Sacæ were afterwards called in the Persian language, viz., "Sacasuna" (sons of Sac, or Isaac). There seems to be therefore strong grounds for concluding that the Sacæ were Israelites of the Ten Tribes. This conclusion is confirmed by other evidence.

The Sacæ were also called the "Gimri," or "Kimri," the "G" being constantly replaced by the "K," as in Keltai for Galatai. They are so called in an inscription, quoted by Professor Rawlinson, of the reign of Esarhaddon. He says, "This is the first occasion on which the Gimri are mentioned. The same name occurs in the Babylonian columns of the Behistun and other inscriptions, where it represents the Saka (Sacæ) of the Persians." ‡

The name "Gimri," or "Kimri," according to Rawlinson, signified "The tribes," § a term eminently descriptive of Israel, and the land of Israel was called by the Assyrians the country of "Kumri," as on a pavement slab at Nineveh, where Ivalush, King of Assyria,

* "The Seed of Isaac," p. 75.

† As in the termination "ka ra" of the names of the Egyptian kings, meaning "son of ra," or "son of the sun."

‡ Rawlinson's "Herod.," Vol. I., page 481.

§ Rawlinson's "Herod.," III., page 183.

is spoken of as receiving tribute from the land of "Khumri," or Samaria.* Also, on a marble found by Ranken, it is said, "Sargon, King of Assyria, came up against the city of Samaria and the tribes of the House of *Kymri*, and carried captives into Assyria 27,800 families."†

The "u" is constantly replaced by the "y," the interchange being universal in Latin words of Greek origin, and it is evident that *Kymri*, *Kumri*, and *Gimri* are merely different ways of spelling the same word. These records are therefore conclusive evidence that the *Sacæ*, or *Gimri*, were a portion of the tribes of Israel.

A further change in the spelling of the word was the substitution of the hard "C" for the "K," as in "Cymri" for "Kymri," and just as the *Sacæ* were called "Gimri," or "Kymri," so the Scythians to the north of the Euxine were called "Cymri," the latter word being pronounced by moderns *Symri*.

It is well known that the "Cymri" are the same as the "Cimbri," a corruption of the word by the Latins. Now the original inhabitants of the country to the north of the Euxine were the Cimmerians, who were driven out of that country by the three Scythian tribes who pursued them into Asia Minor.‡ Their country was called "Cimmeria," and the Bosphorus "the Cimmerian Bosphorus," but after their expulsion the latter was called the "Cimbrian Bosphorus." But as in numerous other cases, the newcomers were often called by the name of the conquered country. Thus Strabo remarks, "The Greeks call the Cimbri Cimmerians,"§ just as we speak of the British in Australia as Australians. This shows, however, that the three tribes of Scythians who occupied Cimmeria and drove out

* *Ibid.*, I., page 466.

† Quoted by "Britain's Imperial Destiny," page 12.

‡ "Herod.," IV. 11.

§ "Strabo," Book VII., chap. ii. 2.

the Cimmerians were the Cimbri, or Cymri, and wholly distinct from the Cimmerians.

It would appear that the Cimmeri, or Kimmeri, were the same as the Gomeri, the descendants of Gomer, a son of Japhet,* and Josephus says that "Gomer founded those whom the Greeks now call Galatai, but were then called Gomeri."† The "Galatai" are, of course, the "Keltai," or "Kelts," Galatai being also corrupted by the Romans into "Galli," from whence our word "Gauls."

As a further evidence that the Scythians who expelled Cimmerians from the northern shores of the Euxine were a portion of the Ten Tribes, Ptolemy places the "Tos Manassa," which means "the banished Manasseh," in the country of the Chomari, or Gomeri, that is, the country of the Kimmeri.‡ It may be remarked that the promise of great increase to the sons of Joseph would have probably made the tribe of Manasseh so numerous as to eclipse the two other tribes, and it is also highly probable that the two half tribes would have united in Scythia, in which case the Cymry would be chiefly composed of the descendants of Manasseh.

The emigration of the Ten Tribes to the north is also mentioned by Esdras, whose books, although not canonical, are not without value as historical records. He says that the Ten Tribes "took counsel among themselves that they would leave the multitude of the heathen and go forth into a further country where never man dwelt, where they might keep the laws which they had never kept in their own land" (2 Esdras xiv. 41, 45). It is clear that the wilds of Scythia at that time was exactly descriptive of such a country. He also says that the name of the region was

* Smith's "Dictionary of the Bible"—"Gomer."

† "Josephus," Vol. I., chap. vi.

‡ "Forster on Primeval Language." Moore, "The Lost Tribes,"

“Arsareth”—that is, the mountains or highlands of Sareth”; and it is remarkable that after the lapse of 2,500 years there is still a river called the “Sareth,” which flows into the Euxine at its north-west corner, indicating that the country round was once known by that name.

Both the Persians and Greeks recognised the Scythians and the Massagetæ, or Sacæ, as of one race, with similar manners and customs. Herodotus writes, “The Sacæ, who are Scythians, wore caps which came to a point at the top and stood erect. These, although they are Amyrgean Scythians, they called Sacæ, for the Persians call all the Scythians Sacæ.” *

They also had a rite of purification after touching the dead, and studiously avoided all foreign customs, characteristics strongly suggestive of their Israelitish origin. We also see the Sacæ referred to as “a righteous race,” † while other Greek writers speak of the Scythians as “the most just of men” and “the justest of mankind.” ‡ Æschylus also writes, “The Scythians governed by just laws, and feeding on cheese of mare’s milk.” § So also Herodotus speaks of the Scythian “Getæ” who occupied the northern part of Thrace, and were the only Thracians who resisted the invasion of Darius, as “the most valiant and the most just.” ||

This would be extraordinary in a semi-barbarous race, but not so if they were Israelites who had made up their minds to obey the laws given to their forefathers; laws of which Moses said that the nations who shall hear of them would say, “Surely this great nation is a wise and understanding people. For what nation is there so great that hath statutes and judgments so righteous as all this law?”

* “Herod.,” VII. 63. The pointed cap was also characteristic of the Scythians to the north of the Euxine. “Seed of Isaac,” p. 152.

† “Strabo,” Book VII., chap. iii. 9.

‡ “Iliad,” XIII. 5.

§ “Strabo,” Book VII., chap. iii. 7–9.

|| “Herod.,” IV. 93.

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CHAPTER IV.

THE SCYTHIAN MIGRATION TO WESTERN EUROPE.

THE Scythians and Massagetæ began again to emigrate westward about a century and a-half before the Christian era. There is a record of a large body of the Scythians or Cimbri, 300,000 strong, leaving the western shores of the Euxine about 115 B.C., traversing Europe, and during their migration defeating several Roman armies; but, in alliance with the Teutones, they were ultimately defeated with great loss, after which the remainder settled in Denmark, which consequently received the name of the "Cimbric Chersonese." *

These, however, were not the only Cimbri who had migrated from Scythia, as will be shown later on.

The names of all the principal rivers flowing into the Euxine were compounded of the name Dan—the "Tanais," or "Danais" (the "t" and "d" being interchangeable), afterwards called the "Don"; the "Danapris," afterwards the "Dnieper"; the "Danaster," afterwards called Dniester and the Ister, or Danube.

The constant repetition of the name in one locality implies the residence there at one time of a people called "Dan," and we find that a people called the "Dacæ," and who inhabited the country north of Thrace and close to this locality, were called "Danans." They also spoke the same language as the Scythian "Getæ." †

It is quite possible that the tribe of Dan may have

* Niebahr's "Hist. of Rome : Cæsar Com.," Book I., chap. xxxiii.

† "Strabo," Book VII., chap. iii. 12, 13.

moved westward from the Caspian at an early period and settled in the country watered by these rivers to the north of the Scythians. If so, we might expect from their position that they would be among the foremost to emigrate to Western Europe. This receives support from various notices of ancient writers.

Saxo Grammaticus says that Dan was the first King of Denmark, and that Denmark means "the country of Dan." Dr. Jackson says:—"The great Danish god Odhen (Odin) came out of Scythian Asia into the northern part of Europe with a colony in the year 24 B.C. This, according to Saxo, was in the reign of the Danish King, Hading, who was the seventh from Dan, which would make the reign of Dan not later than 150 B.C."* The "Vetus Chronicon Holsatiæ" also says that "the Danes and Jutes are Jews (Israelites) of the tribe of Dan."†

These statements, with the evidence of the tribe of Dan in North-western Scythia and the emigration at the same time of part of the Scythians or Cimbri, are strong proofs that the ancient Danes were some of the first emigrants to Western Europe, that they were of the same race as the Scythians, and that they were of the tribe of Dan, one of the Ten Tribes carried captive into Media. It also accounts for the fact that the Cimbri, after their great defeat, came and settled in Denmark—the country of their brethren.

Combined with the Danes and the Cimbri were the "Jutes." The word "Jutes," like "Goths," is a well-known corruption of "Getæ," and, as we have seen, a portion of the Scythians were called Getæ, probably on account of their being more especially husbandmen cultivating the rich wheat-producing country north of the Danube and the Euxine. Their close proximity to

* Jackson's "Ancient Chronology," Vol. II., p. 345, quoted from "The Seed of Isaac," pp. 160, 161.

† Sharon Turner's "Anglo-Saxons," Vol. I., p. 130.

the Dacæ, or Danans, would naturally lead them to join with the latter in their western emigration.

These three tribes—the Danes, the Cimbri, and the Jutes—were the founders of the great Scandinavian race who peopled Denmark, Norway and Sweden, although most of the Cimbri appear to have remained in Denmark. They were thus the ancestors of the Danes and Northmen, or Normans, both of whom successively conquered England and settled there. Lenormant remarks that they all had a tradition that they came from the Palus Mætois on the north of the Euxine, where they had a city called Asgard and had many warlike triumphs.* The latter referred, no doubt, to the Scythian conquest of Asia Minor and their defeat of the invasion of Darius.

THE ANCIENT GERMANS.

In addition to the Danes, Cimbri and Jutes, the whole of Germany at the beginning of our era was peopled by a race who it is generally recognised came from the shores of the Caspian and Euxine. Strabo early in the first century places the Getæ in the district north of the Danube and the Hercynian forest, or the whole of South-eastern Germany; † while the “Gothones,” who were evidently of the same race, occupied North-eastern Germany.

Later on, we find the same people under the name of the Goths occupying Central Germany. It seems evident that they were a portion of the Massagetæ, or “further Getæ,” and that, being the last to migrate, they retained the name Getæ, or Goths, to a later period, while the tribes more to the west were called by the name of their chieftains, or some local characteristic.

For Cisner remarks that “the Scythian nations, after they came to Europe, retained the same vicinity (or

* Lenormant, “Ancient Hist. of East,” Vol. II., p. 134.

† “Strabo,” Book VII., chap. iii., sec. 1.

relative position) that they had formerly in Asia.”* This is what might be expected; and as it is clear that the Scythians or Cimbri were the first to migrate, we may conclude that the Goths of Eastern Europe were the most eastern of the Massagetæ or Sacæ.

All these ancient Germans, and also the Scandinavians, were of one race. Gibbon remarks:—“Almost the whole of modern Germany, Denmark, Norway, Sweden, Finland, Livonia, Prussia, and the greater part of Poland, were peopled by the various tribes of one great nation whose complexion, manners and language, denoted a common origin and preserved a striking resemblance.”†

Like the Scythians and Massagetæ, they had no images of the gods, and, like them, they worshipped the sun, fire, and the moon,‡ which was doubtless due to the close intimacy of the Sacæ with the Persians, who were sun and fire worshippers. Like the Massagetæ, the Scandinavians sacrificed horses to the sun,§ and Tacitus speaks of the ancient Germans keeping white horses for a similar purpose.|| The Scandinavians, like the Scythians, made drinking-cups out of the skulls of their enemies.¶

Both Strabo and Cæsar speak of the Germans as living largely on milk and as moving their households about on waggons.** This was equally characteristic of the Scythians, who were called livers upon milk and dwellers in wagons.†† These points of resemblance are corroborations of the identity of the ancient Germans with the Scythians and Massagetæ.

Tacitus, speaking of the ancient Germans, says that

* Camden, “Antiquities of England,” cxxiv.

† Gibbon, chap. ix.

‡ “Cæsar,” Book VI., chaps. xiv.—xxi.

§ Du Chaillu, “Viking Age,” p. 26; “Herod.,” I. 216.

|| Tacitus, “Manners of the Germans,” chap. x.

¶ “Viking Age,” p. 26; “Herod.,” IV. 65.

** “Strabo,” Book VII., chap. i. 111; “Cæsar,” Book VI., chap. i.

†† “Strabo,” Book VII., chap. iii. 2—7.

he concurs "in the opinion of those who deem the Germans never to have intermarried with other nations, but to be a race pure, unmixed, and stamped with a distinct character. Hence a family likeness pervades the whole, though their numbers are so great—eyes stern and blue, ruddy hair, large bodies, &c." *

This avoidance of intermarriage with other nations is very similar to what was said of the Scythians, viz., their careful avoidance of foreign customs, which would naturally include foreign marriages. But it has a further significance. A custom so unlike that of the rest of mankind demands an origin, and that origin is at once found if these Germans were the descendants of the Ten Tribes, who strove to adhere more or less closely to their ancient laws, which so strongly prohibited intermarriage with other nations.

Britain was invaded and conquered by the Saxons in the fifth and sixth centuries, and Bede says: "Those that came over were the three most powerful nations in Germany—the Saxons, Angles and Jutes" (or Goths). † These, however, all went by the name of Saxons, which must therefore be regarded as the generic name of the whole, and there seems to be every reason for concluding that the name was derived from that of the Sacæ.

The Sacæ were in constant communication with the Medes and Persians, often fighting in their armies. There was a large contingent of them in the army of Mardonius at the battle of Platea, where they especially distinguished themselves. ‡ They conquered Bactriana and part of Armenia, which was called "Sacasena" after them. They even penetrated to Northern India and Afghanistan, and the country north of the Indus received, in consequence, the name of "Indo-Scythia." §

* "Manners of the Germans," chap. iv.

† Bede, "Ecclesiastical Hist.," Book I., chap. xv.

‡ "Herod.," ix. 71.

§ It is pretty certain that they left settlements in these parts, and

The close intimacy of the Sacæ or Sacs with the Indo-Germanic races, whose language was derived from the Sanscrit, would lead the Sacæ to adopt many words of that language. Considering, therefore, that the Ten Tribes called themselves "the House of Isaac," and that they were called by the Assyrians "Esaks ka," or "sons of Esac," it is evident that the Persians, after they came into intimate contact with them, would call them by the same name in their own language. That name would be "Sacasuna," or "Sacsuna," *suna* being the Sanscrit for "sons," and the origin of our word "son." Now "Sacsuna," dropping the Persian and substituting the Saxon plural, would be "Sacsuns," or "Saxons." This appears to be the true derivation of the word "Saxon," and that derivation is corroborated by the fact that there are from 600 to 700 Persian words in the Anglo-Saxon language.

The identity of the Saxons and the Sacs, or Sacæ, is also supported by the following fact:—The Sacæ, having occupied the country north of the Indus, were well known to the people of India, and in the sacred books of that people, the Puranas Varada and Matsaya, Britain is spoken of as the "White Island of the West," and is called "Sacana," *from the Sacs who conquered it** There appears therefore to be no question that the Saxons were the Sacs, or Sacæ.

This is also the opinion of ancient writers. Camden says:—"I think the conjecture of those learned Germans who imagine that the Saxons are descended from the Sacæ, the most powerful people of Asia, that they are so called as if one should say Sacasonia—that is, sons of the Sacæ—and that out of Scythia or Asiatic Sarmatia they poured, little by little, into Europe along with the Getæ, the Suevi and the Daci, the modern Afghans claim to be Israelites of the Ten Tribes, and their assertion is supported by many proofs.

* "Asiatic Researches," Vol. II., p. 61, and XI., p. 54; Moore "The Lost Tribes," p. 90.

deserves credit the best of any other. Ptolemy likewise places the Saxones, Suevi, Massagetæ and Dahi in that part of Scythia." *

Sharon Turner also writes :—"The Saxons were a German or Teutonic—that is, a Gothic or Scythian—tribe, and, of the various Scythian nations which have been recorded, the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred with the least violation of probability. 'Sakaisuna,' or the sons of the Sakai—abbreviated into 'Saksun,' which is the same sound as Saxon—seems a reasonable etymology of the word 'Saxon.' It is also important to remark that Ptolemy mentions a Scythian people sprung from the Sakai by the name of 'Saxones.' There was also a people called 'Sakoi' on the Euxine, according to Stephanus." †

There has been much conjecture as to the origin of the word "German." But considering that the term "Getæ," "husbandmen," was just as characteristic of the Scythian tribes as that of Sacæ, it is almost certain that in their intercourse with the Persians the latter would have called them by the Persian equivalent for husbandmen, viz., "Germanians," ‡ a term which would easily pass into "Germans." It seems exceedingly probable that this is the true origin of the name.

As all the principle German tribes who swarmed into Britain in the 5th and 6th centuries were called Saxons, or sons of Sac, it indicates that they represented the principal portion of the ancient Sacæ or Massagetæ, and that they revived their ancient name when acting in combination for a common enterprise.

It must not be supposed that the modern Germans are the same race as the ancient Germans, although they have been called Germans because they occupy the country to which the ancient Germans gave their

* Camden, "Antiquities of England," chap. xxiv.

† Sharon Turner, "Hist. of Anglo-Saxons," Vol. I., p. 87.

‡ "Herod.," I., 125.

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rest of the race. Subsequently the Alani and Vandals established themselves on the northern coast of Africa, where they acquired a powerful fleet and under their leader Genseric destroyed two Roman fleets and finally sacked Rome 472 A.D.

All these, with the Saxons and other German and Scandinavian tribes, constituted one great race with the same customs, language and laws and religion, and with the same personal characteristics, great stature, large bodies, red or yellow hair, blue eyes and fair complexion, indicating, as Tacitus remarked, a purity of race.

Some people have supposed that these characteristics are an argument against their Israelitish origin, because they are opposed to the type of the people we now know as Jews. But the very contrary is the case. The mention of Joseph, Moses, David and others as being of fair complexion, shows that it was not an uncommon type among the Israelites, and before Holman Hunt painted the picture of Christ in the temple, he made a careful enquiry among the Jews of the East, and found that auburn hair and blue eyes was the prevalent type among them. Sir Gardner Wilkinson confirms this. He says, "The Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form and nearly straight, and are quite unlike their brethren in Europe, and the children in modern Jerusalem have the pink and white complexions of Europeans. It is the Syrians who have the large noses that strike us as the peculiarity of Western Israelites. This prominent feature was always a characteristic of the Syrians, but not of the ancient nor of the modern Jews of Judæa."* Nothing is more probable than that many of the Jews intermarried with the Syrians.

* Wilkinson's "Egyptians," Vol. II., p. 198.

CHAPTER V.

THE BELGIC BRITISH.

WE may now refer to the first tribes which colonised Britain and who were known by the name of "British." These were the Belgæ from Belgica in Eastern Gaul. In the time of Cæsar, 55 B.C., a large number had crossed over to Britain and occupied the southern portion of the island, which was called in consequence "Belgica" like the Continental country. It was because these British Belgæ assisted their brethren on the Continent with men and war dogs that Cæsar invaded the island.*

Some have supposed that the Belgæ were Kelts because they occupied a portion of "Keltica," called by the Romans "Gaul." But they were of a wholly different race. Cæsar says, "All Gaul is divided into three parts, one of which the Belgæ inhabit, the Aquitani another, those who in their own language are called Kelts, in ours Gauls, the third. All these differ from each other in language, customs and laws."† It is clear from this that the Belgæ were not Kelts. In fact, Cæsar says that the Belgæ told him that they were Germans who had crossed the Rhine at an early period and driven out the Kelts from Belgica.‡

This is also proved by their personal characteristics. They were, like the Germans, fair with yellow hair, and of great stature, using, says Strabo, long swords and lances in proportion to the size of their bodies. He also says that the British Belgæ were even taller

* "Cæsar," Book IV., chap. xx. † "Cæsar," Book II., chap. xxx.

‡ "Cæsar," Book II., chap. iv.

than those on the Continent, but that their hair was not so yellow, and remarks: "We ourselves saw at Rome some youths who were taller than the tallest there by half-a-foot."* These were essentially German characteristics, whereas the Keltic type was that of a short, dark-haired, and dark-skinned people.

The ancient Germans were also greatly superior to the Kelts in warlike prowess, and Cæsar in his account of the Gallic war found the Belgæ by far the most formidable opponents. Speaking of the peoples in Gaul, he said: "Of all these the Belgæ are the bravest." As a further and incontestable evidence that the Belgæ were of German origin, Tacitus says that the language of the Belgic British closely resembled that of the German Suevi,† whereas the Keltic language differed as much from the German as Latin from Arabic.‡

As we shall see, the evidence proves that the Belgæ were the principal portion of the three Scythian tribes who inhabited the northern shores of the Euxine. An incidental evidence of this is that a section of the Scythians were called the "Nerui" by the Greeks, which in Latin would become "Nervi," and the bravest and most formidable tribe of the Belgæ were called Nervii.§

Strabo, while recognising the close resemblance of the Belgæ to the Germans, always speaks of them as Kelts because they inhabited a portion of Keltica, and in this way has been the author of much misconception in later writers. It has been the same in other cases. The rapid migrations and constant expulsion of a people from a country called by their name by a totally different people, has been a cause of much confusion. The country retained its name after its inhabitants had left or been expelled, and the new people were called by that name, although of a wholly different race. The

* "Strabo," Book IV., chap. iv., p. 3, and chap. v., p. 2.

† Sibbald, "Observations on the Origin of the Picts, Caledonii and Scoti."

‡ Tolands, "Druids," p. 7. § "Cæsar," Book II., chap. iv.

Cimbri were in this way called Cimmerians by the Greeks, and the modern inhabitants of Germany are called Germans, although it is evident that the greater portion of the ancient Germans migrated to Britain and other countries.

It seems probable that the whole of the Belgæ had migrated to Britain by the beginning of the Christian era, as by the middle of the first century they had spread over the greater part of England. The Belgic British were constantly recruited from Belgica, and we find, in consequence, the Belgian "Trinobantes," "Casii," "Chatti," "Cauci," "Rhemi," etc., scattered over the north and east of Britain.* We also find, in the year 61 A.D., Caractacus, King of the Silures, in South Wales, after he had defeated two Roman armies, addressing his men previous to his last battle with the Roman General Suetonius, and reminding them that they were the descendants of the British who had driven Julius Cæsar from their shores.† It was a little after this that Boadicea, queen of another British tribe, the Icenii, suffered defeat by Suetonius. Boadicea was remarkable for her great stature and yellow hair, and like the rest of the ancient Germans, her followers lived in waggons, in which they placed their wives and children during the battle.‡

Cæsar, however, when he invaded the country a century before, said that besides the Belgic British against whom he fought, there was a different race in the interior of the island said to be "born in the island," § that is to say, they had been there for some time previous to the coming of the Belgæ. It seems clear that these were Kelts. For as Sharon Turner and others have pointed out, there were three great migrations to the west from Asia, viz., the Kelts, the

* Davies, "Celtic Researches," Vol. II., pp. 202—209.

† Lynam's "Roman Emperors," Vol. II., pp. 334—336.

‡ "Lynam," II., pp. 320, 321.

§ "Cæsar," Book V., chap. xii.

Germans or Gothic race, and the Tartars or Turanians, and that in every case the Kelts preceded the Germans and the Germans the Turanians.

Britain, at that time, was a principal seat of the Druidical religion, which was the religion of the Kelts, and wholly different to that of the Germans. It was practically identical with Baal worship, and one of its chief features were its bloody human sacrifices. Huge figures made of osiers and filled with living men and women were burnt as a sacrifice to their gods,* and before going to battle they sacrificed a number of men in order to obtain the assistance of the gods. "For they think," said Cæsar, "that the gods cannot be rendered propitious unless the life of a man is offered for the life of a man." † The ancient Germans, on the other hand, were wholly opposed to human sacrifice.

The Keltic character was like their religion—cruel, vindictive, and treacherous, and although always in a state of discontent and revolt, they were without the resolute steadfastness of the German character, and were easily defeated. Suetonius, after his defeat of Caractacus in South Wales, attacked the people of Anglesey, who were plainly Kelts. They were accompanied by a number of Druidesses, who rushed about among the men with dishevelled hair like furies, while the Druids uttered horrid imprecations, but, unlike the stern and hardly-contested battles fought by the British, they were quickly and easily defeated, while their camp was found polluted with human sacrifices offered to propitiate their gods. ‡

The Kelts were driven by the British into the western parts of the island, chiefly into Wales, in the western parts of which the race, although much modified by intermarriage with the tall, fair, red-haired British, may still be distinguished by their small stature, dark

* "Cæsar," Book VI., chaps. xiii.—xxi.

† "Cæsar," Book VI., chap. xvi.

‡ "Lynam," I., p. 406.

complexion, and by their excitable, sullen, and unruly character.

It has been shown that the Belgic British were of German or Scythian race, and it seems clear that, with the exception of the Cimbri and Jutes, who settled in north Denmark, they represented the bulk of the three Scythian tribes from the northern shores of the Euxine, and who, being the first to migrate, would naturally be the most western of the German tribes in Europe; for, as stated by Cisner, the nations from Scythia, after they came into Europe, retained the same vicinity, or relative position, that they formerly had in Asia.

The proof that this was the case is that the three Scythian tribes were called by the name of "Cimbri," or "Cymri," the latter term, or "Kymri," being the original appellation. Now Sharon Turner says that all the ancient inhabitants of Britain were called Cymri, and that they are so named in all that remains of ancient British Literature.* The Welsh triads also state that Britain was colonised by the Cymri, who consisted of *three* tribes. "The three tribes were descended from the primitive race of the Cymri, and the three were of one language and one speech. The first was called Cymri, the second Loegrians, and the third Brythons, the two latter having sprung from the primordial line of the Cymri. They are stated to have crossed the Mor Tawch (German Ocean) and to have come from the eastern regions of Europe—*i.e.*, from Scythia." †

It is thus clear that the Belgic British were the "Cimbri," or "Cymri," and were not Kelts, but of a wholly distinct race—that they were, in short, the main portion of the three Scythian tribes which had migrated from Media to the shores of the Euxine and received the name of Cimbri, and that they were of the same race as the ancient Germans, with the same manners,

* "History of Anglo-Saxons," Vol. I., p. 31.

† Davies, "Celtic Researches," Vol. II., p. 153.

customs, and language, and personal characteristics—great stature, fair complexion, and red or yellow hair. The error of later writers in calling them Kelts appears to have arisen entirely from their having adopted the mistake of Strabo, who spoke of the Belgæ who colonised Britain as Kelts because they had conquered and dwelt in a portion of Gaul, or Keltica, although he himself recognised that they possessed all the racial characteristics of the Germans on the other side of the Rhine.

It might be expected that the British, from their constant contact with the Kelts, would adopt some of the features of the Keltic religion. The Druids, or Keltic priesthood, seem to have survived for some time, but they were reorganised, and their power over the people, and the human sacrifices by which they terrorised them, were sternly repressed by the Romans.* The Kelts had bards, but so had the British, similar to the Skalds of the Scandinavians. The British, it is said, “methodised the Keltic bards, and made them an established order, with certain privileges.” † It is improbable, however, that the British ever adopted any of the darker superstitions of the Kelts, more especially as Christianity was accepted by a large portion of the nation at an early period.

* “Toland,” p. 52.

† Davies, “Celtic Researches,” Vol. II., p. 159.

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There is also the tradition that Ireland was conquered not only by the Belgæ, but by the Scots, and it is certain that a century or so later Ireland was known by the name of "Scotia Major," and retained that name until the ninth century.

The word "Scot" is generally considered to be derived from the term "Scuth," or "Scuthæ," which the Greeks called the Scythians. For substituting the German or British plural for the Greek the word would become "Scuts" or "Scutes," and this, according to Camden, was the name by which the Scots were originally known. But if they were Scuths or Scythians, they were also Cymry and of the same race as the Belgic British.

These Irish Scutes or Scots also possessed celebrated greyhounds in every respect similar to those of the Belgæ, and like the dogs of the Belgæ, they were taken by the Romans to Rome for the combats of the amphitheatre. Thus the consul Symmachus writes to his brother: "I thank you for the present you have made me of seven Scottish dogs, which were shown at the Circensian games, to the great astonishment of the people, who could not judge it possible to bring them to Rome otherwise than in iron cages, like lions and tigers, so fierce were they."†

This was at a time when Ireland was known as Scotia, and as these dogs were clearly the celebrated Irish greyhound and identical with the dogs imported by the British Belgæ, it seems evident that the Scots were the same people as the British Belgæ or the Cymri. In short, the title "Scuthæ" or "Scutes" was just as characteristic of the Scythian tribes to the north of the Euxine as the title of "Cimbri" or "Cymri," and it would be quite natural for the British Cymri, in their further wanderings to Ireland, to revive their ancient name of "Scuths" or "wanderers." If so, it is difficult

* Wilson, "Archæology of Scotland," p. 477, Note.

† Quoted by Jesse, "Hist. of Dog," Vol. I., p. 347.

to avoid the conclusion that the conquest of Ireland by the British Belgæ and the similar conquest by the Scuths or Scots were one and the same event.

About 795 A.D. the Danes during their piratical excursions invaded Ireland, and after many fierce battles with the Scots established themselves in the North of Ireland.

There are Irish traditions of the advent of a people called the "Tuatha de Danaan," which is translated "Tribe of Dan," some time previous to the captivity of the Ten Tribes, and later on of the arrival of the "Milesian Scots" from Spain. But although there is much to be said in support of these ancient migrations, which are, also, of great interest, yet the evidence rests to a considerable extent on tradition, and the dates given are often contradictory. The evidence would take too long to discuss here.

CHAPTER VII.

SCOTLAND.

LARGE numbers of the Scots from Ireland passed over to Scotland, which received in consequence the name of "Scotia Minor." They appear to have chiefly colonised the West of Scotland, although they eventually acquired the sovereignty of the whole country. For the reasons given, we must regard them as a portion of the original nation of British Cymry.

Scotland, however, was also peopled by other German tribes. The Welsh triads state that three tribes came to Britain after the Cymry, and with their permission ; which implies that they were recognised to be of the same race. The first were the "Caledonians," who occupied North Britain, that is to say, Scotland south of the Grampians; secondly, the "Gwyddelian race," who occupied Alban, the ancient name of Scotland, but referring more especially to North Scotland; and thirdly, the men of "Galedin," who came to the Isle of Wight when their country was drowned, and had lands (presumably in the South) assigned them by the Cymry.* It would seem from this that the latter were German tribes occupying the low countries and forced to leave in consequence of inroads of the sea.

The Caledonians were the North Britons who fought against Agricola on the Grampian hills in A.D. 78—81. They carried enormous swords without points, implying that they were of great stature and strength and depended wholly on their strength of arm. Tacitus says of them, "The red hair and large limbs of those in-

* Davies, "Welsh Triads," Vol. II., p. 154.

habiting Caledonia assure us of their German origin, their language also being not much different.”* Sibbald also remarks: “The Scottish dialect has much greater affinity with Teutonic or *Belgic* than with Scandinavian, and greater with *Belgic* than with Anglo-Saxon, although all are dialects of the same language.”†

The Caledonians also used war chariots.‡ This was a peculiarity of the Britons who fought against Cæsar.§ The Scythians, from whom they sprang, were in constant communication with the Greeks and they doubtless adopted these chariots from them. The war chariot appears to have been peculiar to the Cymri, and as the Caledonians were not a portion of the Belgic Cymry, they were very probably a portion of the Cimbri who had settled in Denmark and who by that time, a hundred or a hundred and fifty years after their great defeat, would have become a great and powerful people.

The Gwyddelians or Albanians who settled in North Scotland, with the consent of the British Cymry, were evidently of similar race. In a poem of the eleventh century they are referred to as follows: “Ye learned of all Alban, ye wise, *yellow-haired* race.” This indicated their German or Scythian origin; and as it appears that Alban or North Scotland received its name from them, we may conclude that they were the Albanians mentioned by Pliny who occupied the country on the east coast of the Caspian, and were therefore a Scythian tribe. Pliny’s account of their gigantic greyhounds tends to confirm this.|| The term

* Sibbald, “Observations on the Origin of the Picts, Caledonians and Scots,” p. 5. † *Ibid.*, p. 2.

‡ Lynam, “Roman Emperors,” Vol. II., pp. 320, 321.

§ “Cæsar,” Com. Lib. IV., chap. 33.

|| “Pliny,” Book VIII., chap. lxi. Pliny’s account of the combats of these dogs with a lion and an elephant is no doubt greatly exaggerated, but it indicates that the Albanians possessed, like the Belgæ, dogs of great power, which would be a necessity to people with flocks and herds and surrounded by savage wild animals.

Albanians seems to have referred to their fair complexion.

Mention is also made of the "Gwyddelian Fichti" who came over the sea of Llychlyn (Denmark) to Alban, and who must therefore have been of Scandinavian or German race.* Fichti was the Cymric name for the Picts.†

There was a Keltic population not only in England, but in Ireland and Scotland, before the advent of the Cymri and the tribes allied to them. The Kelts in England were driven by the invaders to the extreme west, and in the case of Scotland to the western islands, the inhabitants of which were said in consequence to be black,‡ referring probably to the dark complexion of the Kelts as compared with the fair Scots, Albanians, and Caledonians.

In Ireland, large numbers of the Scots having gone to Scotland, the Keltic population predominated, especially in the south and west, but the British or Cymric type is nevertheless still prominent over a large part of the island.

The Romans under Britannicus subsequently conquered the greater part of Britain, and, in spite of constant revolts, retained possession of the country until about 416 A.D., during which time they did much to improve and civilize the country and people.

Then followed the conquest of England by the successive waves of Saxon invaders, and later on the conquest of a large portion of the country by the Danes, who probably represented the bulk of the Scandinavians. Finally, there was the conquest by the Normans, or Northmen, who came originally from Scandinavia and settled in Northern France, from whence they invaded England. All these, after desperate battles with each other, eventually settled down and became

* Davies, "Celtic Researches," II., p. 204.

† "Sibbald," p. 8.

‡ Poole, "Genesis of the Earth and Man," p. 193.

amalgamated into one great nation, although ignorant that they were originally of the same race.

For one and all were descendants of the Scythians and Sacæ, who for some centuries occupied the country to the north of the Euxine and Caspian Seas, and had migrated there from Media, and who, there is every reason to believe, were the Ten Tribes who were carried captive to that country in 740—721 B.C.

There exists indeed a strong aversion to such a conclusion on the part of many, but such an aversion is inconceivable on the part of a true believer in God. It is indeed to despise, like Esau, their birthright, to refuse to be called the chosen people of God, and to reject those promises which in the days fast approaching assure the nation of preservation and ultimate triumph when other nations are to be destroyed.

CONCLUSION.

SIFTED AMONG THE NATIONS.

IT is objected by many that the arguments in support of the British being Israel are vitiated by the fact that they are no longer a homogeneous race, on account of the numerous foreigners who have settled in the country and become amalgamated with the nation ; while, at the same time, it is evident that large numbers of the original race are scattered among the nations of Europe.

This, however, was exactly what was foretold of the House of Israel : “ For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not one grain fall upon the earth ” (Amos ix. 9). By this it is implied that, although unrecognised by men, every true Israelite is known to God and preserved by Him. It is also written, “ He that scattered Israel will also gather him ” (Jer. xxxi. 10); and although the final gathering will not take place until the restoration of both Israel and Judah to the land of their fathers, yet the process of gathering may have commenced some time before, in order to separate the true seed from the nations who are to rise in rebellion against God and thus save them from their fate. We may be certain, in short, that this has been and is being done, and that, through the influence of God, numbers of the true race have in this way been led to come to Britain.

Thus many of the ancient Germans probably remained in Germany, especially in the western provinces, and within the last hundred years numbers of

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thrown a new light on, and created a deep interest in, the predictions of the prophets which, previously, appeared to be of no significance or practical importance.

This, of itself, ought to be of the greatest interest to every true Christian. May not indeed the recognition of this truth be one of the means for restoring the rapidly growing unbelief in the Bible which is undermining the moral character and rectitude of the nation and which is the certain forerunner of judgment ?

Secondly, the belief in their common origin and future fate could not fail to be a strong bond of union between the different portions of the nation, and this must be of the greatest importance in view of the attempts which are now being made to set class against class and to disintegrate the nation by separating certain portions from the remainder.*

Finally, would it be nothing to know that we are the chosen people of God in the dark days which are looming in the near future, and which will come upon Christian and unbelievers alike : Surely in the storm and stress and anguish of those days it would be a strong consolation to be able to rest on the promise—" Whosoever shall gather together against thee shall fall for thy sake . . . no weapon that is formed against thee shall prosper " (Isa. liv. 15, 17).

But there are yet greater calamities to come upon all nations in the fast approaching Great and Terrible Day of the Lord, when it will be well to know that the British *alone*, if they are Israel, will be delivered out of them (Jer. xxx. 7). But what will be the fate of the British if they are not Israel? For it is written—" Fear not, O Jacob My servant, for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee" (Jer. xlvi. 28).

* This would be the effect of giving Home Rule, as urged by some, to Scotland and Wales as if they were distinct peoples to the English.

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