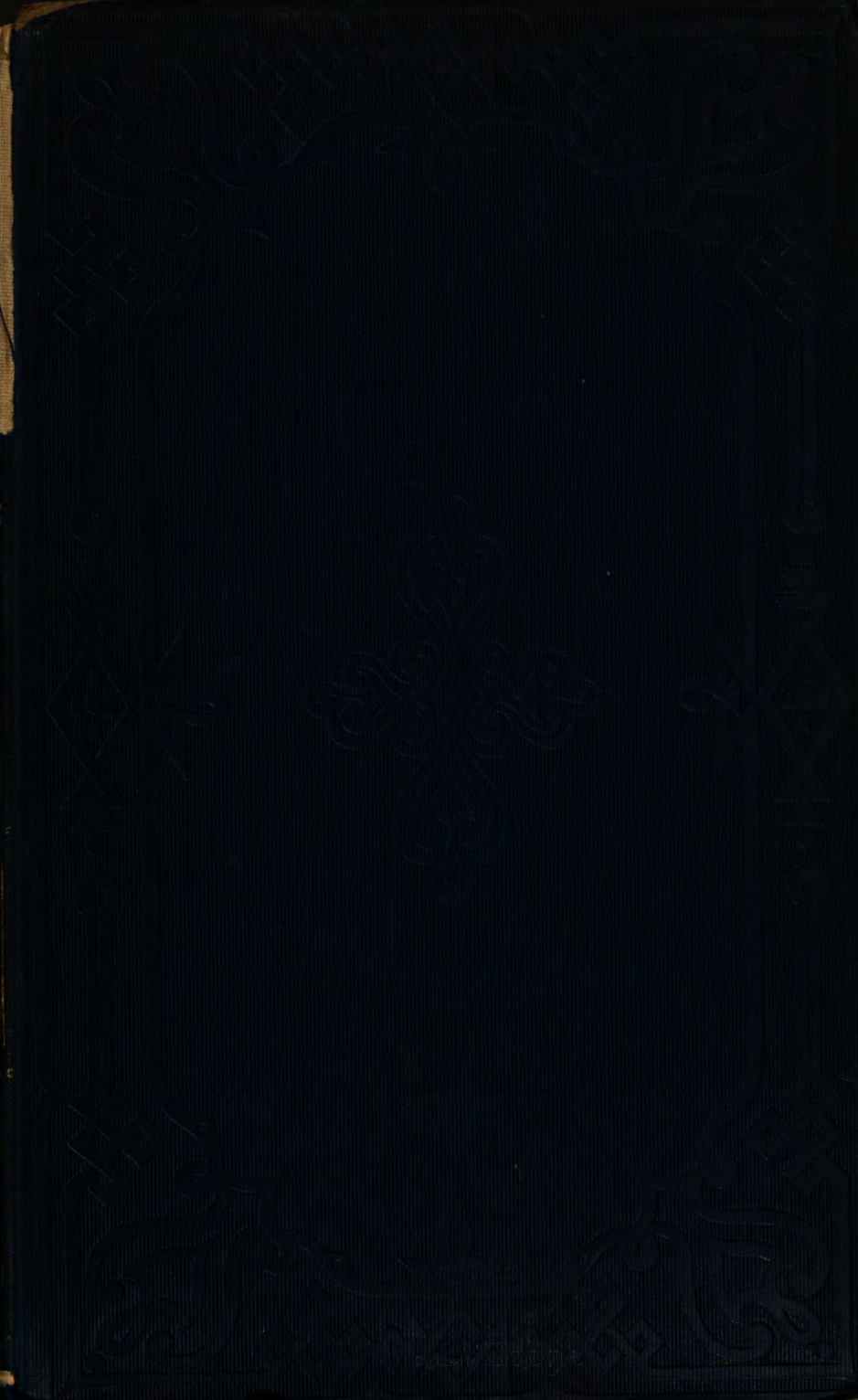

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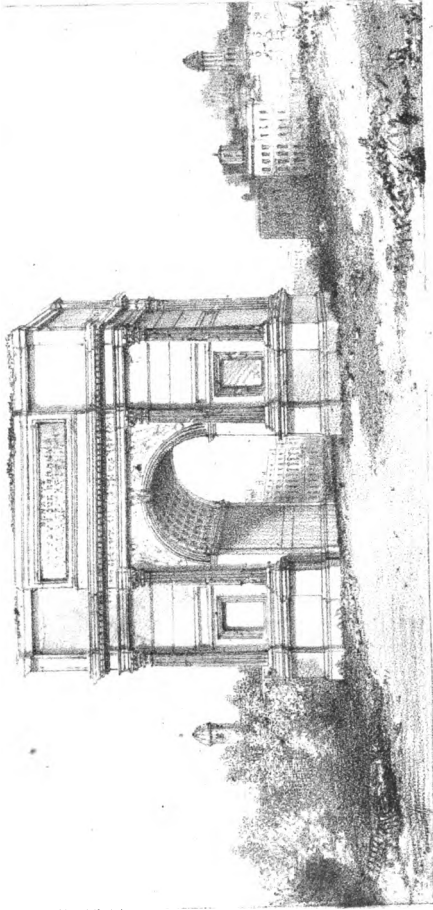
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*Arch of Titus at Rome,
from an original sketch taken on the spot by: G. H. Esq. 7^c*

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CHICAGO, ILLINOIS
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THE
LAMP IN THE WILDERNESS,
WITH
FRAGMENTA VESTUSTA.

AN
EXAMINATION OF SYMBOLS, AS APPLICABLE TO EARLY BRITISH
HISTORY, AND EXPLICABLE BY THE HOLY SCRIPTURES,
With Plates of Coins, &c.



BY

THE REV. W. J. D. WADDILOVE, M. A.

SAINT JOHN'S COLLEGE, CAMBRIDGE,

*Late Prebendary of Ripon, and Domestic Chaplain to their
Graces The Duke and Duchess of Roxburghe.*

.....
" See that thou make all things according to the Pattern shewn
thee in the Mount." EXODUS xxv. 40.
.....

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TO HER GRACE
SUSAN, DUCHESS OF ROXBURGHE,
AND
TO THE RIGHT HONOURABLE
LOUISA, COUNTESS OF SEAFIELD,

THESE PAGES ARE,
BY THEIR KIND PERMISSION, RESPECTFULLY

DEDICATED,

By their obliged and faithful Servant,

W. J. D. W.

TO THE READER.



In turning over the following pages, I fear you may feel disappointment in no small degree, and may think the Title I have chosen very much misplaced; it becomes me therefore to warn you, in the outset, that I selected it, not with reference to my own crude observations, but to the evidence, which the Plates afford, of The Finger of God over-ruling the Chicanaries of human Policy, to the fulfilment of His own Purposes.

Sensible of my own insufficiency to treat the subject, as its importance deserves, yet seeing the mischievous ends to which Symbols have been—and are at this moment, perverted, imperfectly as I might be able to explain them, I considered that the exposition of the Transit, which the Plates exhibit, could not be without advantage to the cause of Truth, at a period when The Enemies, whose strength lies in Symbols and Traditions, were “coming in upon us like a flood”; as it may furnish the quiver of some more able champion, to contend with “The Mystery of Iniquity” which worked both before, and since the *Æra* of St. Paul—which is called by St. John in the Revelations, “The Synagogue of Satan”—and which is said by him to be worked by those “Who say they are Jews, and are not”; and I was more anxious to lay these Plates before the public eye, because I observe of late many learned men have introduced references to the Symbolic characters upon Coins, who are evidently in the dark upon the subject of the Transit, and of their bearing upon Holy Scripture.

The bearing of such wide spread evidences upon the History of a People who were to be “scattered to the four winds of Heaven”—“sifted through all Nations as Corn is sifted through a Sieve,” and of whom the Prophet says, “Not a grain should fall upon the Earth,” I apprehend to be indisputable; and though it is beyond my

limited capacity, "to rise to the height of this great argument," I feel persuaded that in abler hands, the series thus exhibited by the Plates, (as they have heretofore been traditionally perverted to the purposes of Satan.) may be used, in conjunction with Divine Revelation, to facilitate the Re-engrafting of Israel into his own Olive Tree; NOT BY CONCEDED TO HIM THE POINT FOR WHICH HIS FATHERS WERE CAST OFF, but by shewing him, that even in wrath Jehovah remembered "The Oath which he swore unto Abraham and unto David."

Isaiah says, "In this mountain, i. e. in the mountain of "The Lord's House, (which I apprehend to refer to a Polity in "Church and State built upon Scripture alone,) shall the face of the "covering cast over all People, and the veil that is spread over "all Nations be destroyed"; and again, "Their Seed shall be "known among the Gentiles, and their Offspring among the "People, all that see them shall acknowledge them that they are "The Seed which The Lord hath blessed."

Of whom then do The Prophets speak thus? Clearly of the same class whom St. Paul describes in Romans xi. 4, 5, "But what "saith the answer of God unto him? I have reserved to myself "seven thousand men who have not bowed the knee to Baal. Even so "then at this present time also, there is a remnant according to the "Election of Grace." And again, "Blindness *in part* happened "to Israel"—but it is evident, *only in part*, and that the part to which blindness *did not happen*, were, in consonance with these declarations of The Prophets, to form the Nucleus for the restoration of the Posterity of those who were blinded. "I say then, have they "stumbled that they should fall? God forbid, rather through their "fall, Salvation is come unto the Gentiles for to provoke them to "jealousy—Now if the fall of them be the riches of the World, and "the diminishing of them be the riches of the Gentiles, how much more "their fullness? for if the casting away of them be the reconciling of "the World, what shall the receiving of them be, but life from the "dead? for as ye in times past have not believed God, yet have now "obtained mercy through their unbelief; even so have these also not "believed, that through your mercy they also may obtain mercy.

This Chapter of Romans is a very remarkable one, especially so, when taken in connection with Ezekiel xxxvii, wherein The Vision of Dry Bones, which clearly portrays Faith at the lowest ebb, or in a state of death, immediately precedes a description of God's Purpose, to form such a Polity as I have above referred to, by again uniting "*into one Stick*," or Rod of Power, the long divided families of Judah and Ephraim—a view which, scripturally followed up, singularly illustrates the indirect reply of our blessed Saviour to

the Disciples. Acts i. 6, 7, "When they were therefore come together they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which The Father hath put in His own power."

If the conclusions to which I have come in my own mind be correct, marvellous indeed is the proof that God's denunciation to Eli, "Ye shall see an enemy in all the wealth which God shall give to Israel," has been fulfilling from age to age, under the corrective influence of The Bible in the hands of the People; while at the same time, knowing as we do, that the Monetary Mystery has ever been regulated by those who held the High Places of the Earth, it is impossible to read Deut. xxvii. 9, 14—to reflect on the wonderful interpositions of Providence in the History of the British Islands, and to see so many of these Symbolic evidences centering there, without acknowledging "This hath God wrought."

To the kindness of those friends who have enabled me to place these Plates before the public, I feel deeply grateful; and I trust the same kindness will overlook the imperfection of my share of the work. I have neither talent, nor ambition, to claim rank in the literary world; but "the weak things of the world are sometimes chosen to confound the things that are mighty."

With these remarks I commit The Lamp in the Wilderness to its fate, not without a hope, that some degree of usefulness may be derived from the crude hints which it contains; and of its obtaining so much of public favour, as may absorb the few remaining copies of the work—if not from any merit of its own, at least from the consideration that should any profit above the expenses arise from its sale, it has been published as a possible mode of remunerating my Bookseller, for many years gratuitous assistance in the labour of the late Bishop Stewart's Missions to the destitute Emigrants in the Wilds of Canada—assistance freely and cheerfully given, because he knew the resources of the Scheme to be too limited to admit Salaries at home.

W. J. D. W.

Beacon Grange, June 14th, 1847.

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MEDAL FROM THE CABINET OF W. J. D. W.



“Thy way is in the Sea, and Thy paths in the great Waters, and Thy footsteps are not known. Thou leddest Thy People by the hands of Moses and Aaron. Psalm lxxvii. 19, 20.

“Behold, the days come, saith The Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith The Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the Seed of the house of Israel out of the North Country, and from all Countries whither I had driven them; and they shall dwell in their own land.”

Jeremiah xxiii. 5, 6, 7, 8; and Matthew viii. 23, 27.

“*Non illi Imperium Pelagi, sævumque Tridentem.*” *

Virg. Æneid 1, L. 142.

Sad was the hour—but sadder far the knell,
Which rang on Judah's plains when Salem fell;
When o'er the glories of her hallow'd Shrine,
The Arms of Titus spread “confusion's line.” (a)

(a) 2 Kings xxi, 13.

* See at page 65, The Coin struck after the battle of Actium, in honour of M. Agrippa, The Friend and Son-in-Law of Augustus—The Patron of Herod and the Nicolaitans, Revelations ii. 2, 6, &c.—and The Corner Stone of *The Green Band Faction*, 2 Thess. ii. 7. See also the Coins of Claudius, page 108; of Nerva, Plate v. No. 11; The British Penny, Plate vi. No. 8; and Joseph. Book xv and xvi.

Beneath the spreading Palm Tree (*b*) once again
 Thy Daughters, Zion, raised the mournful strain ; (*c*)



Exiled thy chiefs—in chains thy warriors lie,
 In heathen lands thy priests are doom'd to sigh ;
 Deserted are thy feasts—thy gates, O Salem ! mourn,
 Remembering glories never to return. (*d*)

Where was that arm which 'erst thy fathers bore,
 On Eagle's Wings, (*e*) from Egypt's captive shore ?
 Where was that arm outstretch'd thy bands to save,
 And 'whelm thy Tyrants in a watery grave ? (*f*)
 Had He, whose Pillar did thy fathers guide, (*g*)
 And by His Prophet did the waves divide, (*h*)
 Before whose Ark, the streams of Jordan fled,
 And when His Priests had pass'd, resumed their bed ?—(*i*)
 Had He cast off the faithful Abraham's seed ?
 And from that sentence will He ne'er recede ? (*k*)

b Judges iv. 5 ; 2 Chron. xxviii, 15
c Psalm 137 ; Lament. i and ii.
d Isaiah iii. 25, 26
e Exod. xix. 4 ; Deut. xxxii. 9, 12
 Isaiah lxiii. 9, 12 ; Revel. xii. 14

f Exod. xiv. 21, 31 ; xv. 3, 8
g Exod. xiii. 21, 22 ; Ps. lcxix. 7, 9
h Nehem. ix. 9, 21
i Josh. iv. 18, 2
k Jer. xxx. 10, 11 ; xxxiii. 20, 24

Still shall those marks** on Titus' Arch pourtray'd,
Declare to worlds unborn, the curse on Salem laid?
No! Mountains may depart, the Hills themselves
remove—(l)

A monster to her sucking child, the mother prove—(m)
Sun, Moon, and Stars, their wonted course may break,
Er'e I, Jehovah says, my chosen seed forsake. (n)
'Twas thus The Prophet spake, at God's command,
While Israel yet possess'd the promised land;
Nor shall the wisdom, pride, or sins, of man, (o)
Nor Satan's wiles defeat the glorious plan. (p)

In Gentile lands, their seed shall soon be known, (q)
Soon shall their banners to the world be shewn, (r)
And all acknowledge in that awful hour, (s)
Jehovah Jesus wields THE TRIDENT POWER. (t)
That He whose voice the raging Seas obeyed, (u)
Who from a Fish's mouth, imperial tribute paid, (v)
Whose foot unsinking, trod Tiberias' Sea—(x)
On Migdols' Coast, (y) and Jordan's banks WAS HE.

“WHEN YE HAVE LIFTED UP THE SON OF MAN, THEN
SHALL YE KNOW THAT I AM HE.”—John viii. 28.

Psalm xlvi. 14—lxviii. 20. Amos v. 8. Revel. i. 16, 18.
Isaiah xxv. 7, 9, 11—xxvi. 19. Deut. xxxii. 39, 40.

l Isaiah liv. 1, 14
m Isaiah xlix. 15, 23
n Jerem. xxxi. 33, 37
o Isaiah viii. 10, 20
p Isaiah xliii. 25, 29
q Isaiah lxi. 9—lxv. 18, 25
r Isaiah xviii. 3; Ps. xx. 5; lx. 4
Exod. xvii. 15 16

s Isaiah xxvi. 2, 19
t Isaiah xliii. 15, 17; Ps. xxix. 10
Habak. iii. 8, 15
u Matt. viii. 24, 27; Mark vi.
47, 51; John vi. 15, 21
v Matt. xvii. 24, 27
x Matt. xiv. 26, 32
y Exodus xiv. 2; Josh. iv. 14, 24

** The Candlestick and Spoils were, and are still, displayed on
the Triumphal Arch of Titus at Rome. The Candlestick represent-
ing a Trident. See Frontispiece.

NOTE.

The Jewish Historian Josephus, in his "Wars of the Jews," describes at large the magnificent shows exhibited in the Triumph of Vespasian, and Titus, on the return of the latter from the Destruction of Jerusalem, and final overthrow of that Polity, in fulfilment of the Prediction of Jacob. *Genesis xlix. 10*—"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet till Shiloh come, and unto him shall the gathering of the people be." Speaking of those parts of the Pageant which referred to Jerusalem, he says—"But for those spoils that were taken in the Temple of Jerusalem, they make the greatest figure of all—that is the Golden Table of the weight of many talents; The Candlestick also that was made of Gold, though its construction *was now changed* from that which we made use of; for its middle shaft was fixed upon a basis, and the branches were produced out of it to a great length, having the likeness of a TRIDENT in their position."

Josep. Wars, Book vii, c. 5, s. 5.

Reland, in his curious book *De Spoliis Templi*, gives a representation of these Jewish Vessels and Spoils, as they still stand on the Triumphal Arch of Titus at Rome.

Captain Hardwicke, in a narrative of his journey to Sirinagur, in the year 1796, mentions that he found on the top of a hill called Chædner, a Trident about fourteen feet high, of stone, supported by a small square base of mason work.

Asiat. Research. Vol. 6, Page 311. 4to Ed.

And Captain F. Raper in his survey of The Sources of the Ganges, in 1807, speaks of having found near Barahat, within seven days' march of Gangoutri, 5 days of Jamautri, and 12 of Cedar-nauth, (heads of The Ganges in the Himalaya Mountains,) a curious Trisul or Trident, the base of copper of the size and shape of a common earthen pot—the shaft of brass, about 12 feet long—the forks of the Trident 6 feet long. By what means it came there, or for what purpose constructed, no one could tell; and although the Inscription be legible, no one could tell in what language the characters are written. We had men with us who could read Nagri, Persian, and Sanscrit, but they were unable to decypher a single letter. A Brahmin was stationed in charge of it, and the reason they assign for holding it in reverence is, its being the Emblem of one of their Deities. It had formerly a temple over it, but that was thrown down by the Earthquake of 1803. The Rajah of Nepal had sent some Pundits to decypher the Inscription, but they were equally unsuccessful with the attempts made before and since. Captain Hearsay took an inverted copy of it by smearing the shaft with ink, and applying long strips of paper.

Asiat. Research, Vol. xi, Page 478, 4to Ed.

This Copy I have never seen.

"But thou, O Daniel, shut up the words and seal the book, even to the time of The End; many shall run to and fro, and knowledge shall be increased."—*Daniel ii. 4.*

INTRODUCTION.



This Reprint of "The Catechetical Instructions," and "The Confession of Faith," drawn up by the Ancient Pastors of the Waldensic Churches in the Valleys of Piedmont, for the use of their poor and persecuted Congregations, is taken by permission of the Rev. Dr. Gilly, from his first interesting account of that still persecuted, and therefore deeply interesting branch of the early Christian Church. With that Church it is evident from many proofs, that The Church of Britain was closely connected, in the period immediately succeeding, if not, as I am disposed to think, in the Apostolic age. The Emblem of the Title Page affords one species of evidence, having been the recognized Symbol of both Churches in the earliest times, and continuing in that of the Waldenses to the present day. We happily have been ourselves so long delivered from oppression and persecutions, that Symbolic marks have been laid aside—ceasing with the causes which required them—but the same Emblem was the known cognizance of that Polity, out of which the Dutchy of Cornwall sprung—and the origin of which no Lawyer, from Granville downwards, has yet been able to fathom. To the same period there is another well-known Symbol among us, The Trinacria, or three right legs of the Isle of Man, which is similarly circumstanced as to the darkness enveloping its origin; as well as in the peculiar fitness of application to Sacred History—an emblem of the destiny reserved for "the Israel of God,"*—"Cast it where you will, it shall stand"—and it would seem to have passed from the Isle of Anglesea,

* See 2 Kings xvii, 18—23; xix, 30—31; Isa. xxxvii, 31—32, ix, 7—8; Rom. xi. 15—32.

to the Isle of Man, during the persecutions of the age of Claudius, the first Emperor who let loose the Demon of Persecution upon Britain—and of whom we may draw our own inferences from the case of Aquila and Priscilla—Acts xviii, 1, 2, and of James, for Josephus* tells us that Claudius owed his succession to the Diadem, entirely to the influence of that Herod Agrippa, and a GREEN BAND FACTION to which he belonged; and which Green band faction may be traced to Delphos, as well as to Agrippa, the murderer of “James, The Lord’s brother, “to please the Jews.”**

Nor while on the subject of Symbols, let me omit to point out a third, well known to the British Nation, appearing as it does, on every Penny or Half-Penny which passes through their hands. The Symbol I allude to, is *The Trident*, in connection with *The Branch*. Its origin, its use, and even its perversion, are only explicable by Scripture—and Britain should beware lest the Maritime Power which it represents, should pass away with the decline of her adherence to the Faith.

This Reprint being designed for gratuitous use among the scattered flocks, within your own Missions in the Wilds of Upper Canada, in the humble hope of inculcating upon them, the same grand, and yet simple Christian principles, of FAITH, HOPE, and CHARITY—(or in other words, The Love of God, and the Love of Man for God’s sake,) seems with the greatest propriety to be dedicated to those benevolent persons who have, for so many years, maintained, in efficient operation, The late Bishop Stewart’s Travelling Missions.

The documents may not themselves, in their present form, be of so early a date as that which has been assigned to them, viz—the 13th and 14th Centuries; but they have been unquestionably drawn up from manuscripts of that, or even an earlier age. This, however, is a point which we may well leave to the discussions of Critical Historians—it is enough for us, that they inculcate, in a brief and simple form, a close agreement in point of Faith; with the pure principles of the primitive Church, during the ages of bitter persecution; and before Priestcraft and Statecraft, had combined with the natural bent of the human heart, to corrupt the stream—and it cannot be otherwise than an interesting fact to be able to trace at this distant time, not only the elements upon which our

* Wars book xix, c. 4, s. 4.

** Acts xii, 1, 2.

Reformed Church is based, but also the very same Symbols which distinguished her children above 1700 years ago--Marks made still more remarkable by the circumstances in which each of them have been placed. We, with the Sea, a Wall to us on the right hand, and on the left, raised into the High Places of the Earth; *heretofore* the Bulwark of Protestantism, and Scriptural Religion, throughout the world---fulfilling as it were, the sublime prediction of Isaiah, "And it shall come to pass in the last days that the Mountain of The Lord's House shall be established in the tops of the Mountains, and shall be exalted above the hills, and all nations shall flow into it, &c." Isaiah ii, 2, 3, 4; and demonstrating at the same time, the completion of the promises made by the mouth of Moses to the Children of Israel, Deut. xxviii. 12, 13, "The Lord shall open unto thee His good treasure, the Heaven, to give unto thee rain in thy land in due season, and to bless all the work of thy hand, and thou shalt lend to many nations, and thou shalt not borrow, &c."—but let it be remembered AT THIS CRISIS, *there is a condition annexed*—"If that thou hearken unto the commandments of The Lord thy God, and go not aside from any of the words which I command thee."—While they on the contrary, placed in the very midst of the enemies of their faith, and exposed to a long series of bitter and unceasing persecutions—like the Bush of Horeb—ever burning, never consumed—have preserved the Purity of The Faith, and its Symbol, to our own days, in despite of all that man could do to exterminate them.

Having exhibited the Symbol, it may be desired that I should explain why I have done so—one object is, to excite in the breasts of British Christians a deeper Interest in the sufferings of the Waldensic Churches, which perhaps, under God, they alone have the power to mitigate.

The Symbol (Revel. i, ii, &c.) bears indisputable evidence to THE TRUTH—and of its close and intimate connection with the two Covenants—that of Jehovah, The God of Israel—and that of Jehovah Jesus, The God of The Christian.

The same Symbol may be traced, as I have said, to have been the Ancient Emblem of The Church of Cornwall, Wales, and the Northern part of Britain, and the Northern part of Ireland, at a period little removed from the Apostolic age; and very long before the Innovations introduced by the Monk Augustin, at the close of the 6th Century; and thus,

it casts a gleam of light upon the History of that appendage to the British Crown, The Dutchy of Cornwall, whose origin is enveloped in mist.

It also throws light on the real origin of the Reformation, which cast off as an Incubus, the Innovations and Superstitions, with which Austin and his Successors, burdened the British Church—for let it be well remembered that The Reformation was not the work of human Power, or Intellectual Greatness—for The Powers of the world were leagued against it—and with few exceptions, those among them who pretended to take its part, were moved, not by the Love of Truth, but by the impulse of their own wickedness, avarice, and ambition. In the chaos of darkness which prevailed, it was The Spirit of God which moved upon the face of the Waters,—“God left not himself without witness”—and by teaching, and catechising, He preserved, in the remotest recesses of the mountains, that seed which should overspread the Earth. “Feed thy people with thy rod, the flock of thine heritage,” said Micah, referring to these latter days, “which dwell in the Wood, in the midst of Carmel, let them feed in Bashan and Gilead, as in the days of old; according to the days of thy coming out of the land of Egypt,* “will I shew him marvellous things. The Nations shall see and be confounded at their might, &c.”—Micah vii. 14, 16, 20.—And a much more marvellous thing can scarcely be conceived, than the preservation of this little band of witnesses in the wilds of Piedmont; adhering to the Truth in the very heart of their enemies, and in the face of the most bitter and never ceasing persecutions.—“I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the Heavens, and lay the foundations of the Earth, and say unto Zion, thou art my people.” Isaiah xlix, 16—“for their Seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the Seed which The Lord hath blessed.” Isaiah lxi, 9. And how is this brought about? by teaching and catechising; at a time when to possess a copy of The Holy Scriptures, was the Gate of Death. Alexander Muston, in his History of this people, throws much light upon this matter; he says, that “when they were not quite by themselves, they understood each other by a

* 430 Years, Exodus xii. 40. Ezekiel iv. 4, 6—390 + 40 = 430.

“particular language, and if they wished to speak of what was dearest to them in the world, one would have imagined they were simple labourers talking over the affairs of their families, while in reality they were speaking of their Pastors and of their Faith.”—and again Rayner says of their Barbes, “In hidden places and at unknown hours they instructed and taught, but they were careful to admit none among them, at such times, who were not partakers of their belief”—and even the very children were taught from infancy to keep a steady watch, upon the adjoining Mountains;—they were also so fully instructed in the lessons of the Bible, that many a Romish Priest, sent to convert them to the erroneous and unscriptural Tenets of that Hierarchy, has quitted his task in despair, unable to withstand the Word of God from the mouths of Babes and Sucklings. Nor was the necessity for such precautions confined to The Branch in the Valleys and Recesses of Piedmont—there were other parts in which the same Symbol existed, for a time exposed to similar danger and oppression—and to whom the injunction of Amos v. 13, “The prudent shall keep silence in that time, for it is an evil time”—equally applied; and in fact the system equally prevailed in connection with the Reformation in Britain.

The secret teaching and catechising produced its effect, till the Pillar of the Cloud became a Pillar of fire. The Translation of the Holy Scriptures, (so long a forbidden Treasure,) into the Vernacular Tongues, opened the mine to a people long kept in darkness and error, for the selfish purposes of Priestcraft, and Statecraft—and so much was this the case in this Island, that historians have recorded the marvellous spread of The Truth, in that within a few years of the time of Wickliffe, “if you met three men on the high road, two of them would assuredly be Lollards,” the term of reproach then given to the people of God in the high places of the Earth.

But not only did The Churches of Piedmont and Britain agree in their Symbol, and in the simplicity of their Faith but also in their strenuous opposition to the ambitious Domination and Anti-Scriptural Practices and Customs of Rome.

Tertullian,* an African Bishop of the second Century, informs us, that the Northern Britons, who would never submit to the Arms of Imperial Rome, became

* Tertullian died about A. D. 216.

willingly subject to the Yoke of Christ; while even a Pagan Historian attributes the persecution of those commonly called Druids, by Claudius, in Anglesea and Wales, to the tendency of their Doctrines to the spread of The New Superstition; and at a later period, the Romish Historian Bede, a Monk of Jarrow, near South Shields, in the County of Durham, then part of the Kingdom of Northumbria, gives ample testimony that these British Churches were equally and alike determined in their resistance to the innovating Domination of the Roman See; for when Augustin was sent over, by Pope Gregory, about the year 586, we find the result of his attempt to rivet the Spiritual bondage upon the Clergy and their people, to be thus recorded.—When Austin found that neither argument nor Sham-Miracle could induce the British Clergy and Bishops to change their Ancient Customs and Usages; and that all he could obtain from them was, that they would meet again, and determine the matter in a more numerous Synod, he was obliged to submit. They met at a place, supposed to be on the borders of Worcestershire and Herefordshire, called by Bede “Austin’s Oak”—and at this council there were present seven British Bishops—Hereford, Landaff, St. Paterns, Bangor, Cluyed (now St. Asaph,) Worcester, and Morgan, accompanied by Dinoh, Abbot of Bangor Iscoed, with several of his Brethren from that College. Before they came to the Synod, they advised with a Hermit of great repute among them. The good old man told them, that he saw no reason to admit any alteration in the Divine Service, upon the bare request of a man unknown to them; but as the essence of Religion consisted in Unity and Charity, it would not be amiss to comply in some measure with Austin, provided he was a Holy man, and one sent from God; whereupon the Bishops desired to know, how they should judge whether he was such a person, or not—he replied, they should know it by his Humility, the most unquestionable mark of a true Christian. Pursuant to his advice, they came to the place at last, and upon Austin’s not stirring from his seat to salute them, they conceived an invincible prejudice against him, from his Haughtiness and Pride—thus his Pride caused him the loss of all his pains and trouble.

When in the Synod, Austin was earnestly pressing the Britons to submit to the Pope, and was carrying Papal

Prerogative to a great height. Dinoth rose, and made him this answer—

“ You propose to us obedience to the Pope of Rome ; are you ignorant that we already owe a deference to The Church of God—to the Bishop of Rome—and to all Christians, of Love and Charity, which obliges us to endeavour, by all possible means, to assist, and to do them all the good we can ;—other obedience than this, to him you call Pope, we know not : and this, we are always ready to pay ; but as for a Superior, what need have we to go so far as Rome, when we are governed, under God, by The Bishop of Caerleon, who hath authority to take care of our Churches, and Spiritual affairs.” It is further said that Austin rose, swelling with indignation, and cried out—“ Since you refuse Peace from your Brethren, (i. e. Subjection,) you shall have war from your enemies, and since you will not join us in preaching the words of eternal life (i. e. the Traditions of the Scribes and Pharisees,) to your neighbours, you shall receive Death at their hands”—and the massacre of 1200 British Clergy, under the walls of Chester, at the hands of Austin’s Saxon Emissaries, was the consequence of this refusal to submit to the Domination, and to adopt the unscriptural Innovations and Practices of The Roman See. I need not stop here to point out the palpable absurdity of the claims of O’Connell and M’Hale—claims which Ignorance of our own History, on the part of some who should have known better, have almost allowed them to substantiate.

A few years later, about the year 627, Edwin, King of Northumbria, was induced by his Queen, to connect himself with the Romish Church ; and Bede says that all Northumbria followed the example of their Prince, and were converted by Paulinus his Bishop to the Christian—(i. e. to the Papal) Faith, 3000 being baptized by him in one day, in the River Swale, a mile or two from Catterick Bridge, in Yorkshire. It would however appear from the subsequent history that we should read in this passage, “ Italian Church,” in lieu of “ Christian Faith.” In less than six years Edwin was slain in battle, at Dilstone, near Hexham, by Cadwallo, Prince of Wales, who invaded his Dominions to avenge the slaughter of the British Clergy under the walls of Chester ; and immediately afterwards, the Queen and Paulinus fled, to their Saxon and Romish Allies in Kent.

The next two short reigns in Northumbria were times of confusion, but it is very clear that the Italian Church, though it could cause mischief, and encourage faction, could make no head in these Northern parts—and therefore the Romish writer Bede, stigmatizes the people as Apostates, and falling back into Idolatry, forgetting perhaps in his love of Rome, the purer and earlier system of Christianity which Dinoth portrayed.

Paulinus, who took refuge as Bishop of Rochester, left in the North, one “Deacon James,” to be his representative at York—but to no purpose—except perhaps, *as the Nucleus for future aggression*, at a distant time,—but with that, (though the web would be easily disentangled,) I have at present nothing to do, further than to say—it would cast light upon some miraculous conversions which we have recently seen made by the paper cap and white apron.

In the year 634, Oswald ascended the throne of Northumbria.—He was the most learned and pious Prince of the age, having been instructed in the Christian Religion, whilst a refugee in Scotland; He soon restored peace and tranquillity to his people, not by having recourse to Deacon James, or the Italian Church, but by applying to The King of Scotland to send him instructors for his Subjects.

It may be well before we proceed further, to give the clue to these Northern Instructors. In the year 545, that is about forty years before the coming of Austin to Britain, Columba had quitted Ireland in resentment; in all human probability, (as the later History shews, though it is no where stated that I know of,) induced to that step by causes similar to that which led to the Synod at Austin's Oak, viz—the aggressions of Papal Prerogative—for it was not till the year 716 that the authority, and practices of the Romish Church obtained any footing in Iona. At that time Egbert, an English Priest, retiring into Ireland to follow his Studies, passed some time after into Scotland, where he prevailed upon the Monks of that day, to receive the rules of St. Benedict, and to adopt Principles and Doctrines in direct contradiction of the Ancient Rules of Columba—and to him, not to Columba, is the Romish Church in Ireland at this day indebted, for the use they make of their connection with Jona—and for the semblance of Antiquity of which they boast. We have a confirmation of this in the second Council held at Calcuith,

one hundred years after, viz—in 816, at which, summoned by Wilfrid, (the second of the name) Romish Arch-bishop of Canterbury—the Southern English Bishops attended, but of the Northumbrian Bishops, not one. The fifth article of this Council declares against allowing any Scotch Clergy to baptise, or read Divine Service in England—and Bede affords us another instance of the policy of Rome, where he says, that the Pope sent Adrian, a Benedictine Abbot, to attend Theodore into England, to have an eye upon him, lest that Prelate, who was a native of Cilicia, should introduce into The Church of England any thing which militated against the interests of Rome. Theodore was appointed Arch-bishop of Canterbury about the year 675.

The effect of the Rule of Calcuith, alluded to above, was palpably manifested before the reign of Alfred, the Great, A. D. 876, for that excellent Prince, (who by the way had recourse to the writings of the Old Testament, in framing his laws,) is said to have complained bitterly “that from the Humber, (the Southern limit of Northumbria,) to the Thames, there was not a Priest who understood the Liturgy in his Mother Tongue, and that from the Thames to the Sea, there was not one who could translate the easiest piece of Latin.”

We will now return to Oswald, and his application to the King of Scotland. We accordingly find Cormac, Aidan, Finan and Colman,* successively Bishops of Northumbria, from Iona, where, as I have shewn above, the necessity of owning the Bishop of Rome as universal Bishop, or in any other light than the rest of his brethren, was not acknowledged till above two hundred years after Columba's death. The Britons, Picts, Scots, Irish, and Northumbrians, unanimously declared against the Authority and Prerogative of the Roman See. Even Bede himself says as much, when speaking of Oswy, for he says—“He was at length convinced that The Church of Rome was The Catholic and Apostolical Church, though he had been educated in Scotland.”

The victory of the elder Wilfred, over the Northern Church, was gained by a perverted use of that passage

* This Colman was Prior of the Monastery at Ripon, and quitted it, when Wilfred, by the aid of Oswy's ignorance, rivetted Papal subjection on the English Church, upon the question of Easter in 664.

of St. Matthew's Gospel, Ch. xvi. 18, 19, upon which the pretended followers of St. Peter, build up their exclusive claim to The Keys of The Kingdom of Heaven—whereas the passage unquestionably implies, no personal superiority to the Apostle who afterwards denied his master; but attributes that Power to the Faith of which St. Peter, upon that occasion, happened to be the spokesman of the Disciples—a privilege he often rashly assumed; and which was punished, and corrected perhaps in some degree, by the Humiliation of his Denial.

It is however, though no where stated, evident that there was something more than the influence of this passage, to produce the conviction of Oswy—state reasons not unfrequently produce miraculous convictions—for it can scarcely be supposed, that a Clergy, deeply read in Holy Scripture, which was undeniably the case with the Clergy from Iona; and who claimed their descent from St. John, and maintained that their customs emanated from him,—it is, I say, not easy, to suppose them so ignorant of the Gospel of their Founder, as not to have confronted the Innovation of Wilfred and the Papacy, by that distinct commentary, which our blessed Master himself, after his resurrection, affords upon the passage—John xx. 21, 22, 23. Addressing all the Disciples, He bestowed upon them a gift in common—“He breathed on them, and said unto them, receive *ye* the Holy Ghost, whosoever Sins *ye* remit, they are remitted unto *them*, and whosoever Sins *ye* retain, they are retained.” Nor are we left without another undeniable instance that the Prerogative of Infallibility, claimed for St. Peter by the Pretenders to his Privilege and his Throne, has no foundation in Scripture, for the fact is easily proved by comparing Acts xv. with the 2nd Ch. of St. Paul's Epistle to the Galatians—and it was not till very many years afterwards, that Scotland was carried away in the Torrent—and as a specimen of the language in which The Roman Partisans were habituated to describe their Northern Brethren, it may be both curious and amusing, to transcribe a short passage from the first vol. of Dugdale's Monasticon, where treating of the Abbey (founded A. D. 658 by Hilda, the Sister of Oswy,) at Strenischale, now Whitby, in Yorkshire, he states that “there was a painted window there which exhibited the Scots who dwelt on the borders of England, as CANNIBALS, even to

“the time of William the Conqueror, and glorifying William “for having extirpated the savage custom by the Sword.”!!

But to return to our subject, Sharon Turner in his valuable history of the Anglo Saxons, seems strongly to confirm the same view of the opinions prevailing in the North; and shews, that even among those who had, in a limited degree, acquiesced in the practices of the Italian Clergy, there were, (and those among the best of their class,) many who resisted the increasing aggressions of Rome, and Perversions of the Faith, at the period to which we refer. Speaking of Alfred, King of Northumbria, who reigned from 684 to 728, he describes him as devoted to Piety and Literature, and as “most learned in the Scriptures.” This Prince had been educated by, and spent the whole of his early life among the Clergy, for not being legitimate, he was at first set aside by the Nobles, on his father’s death, and retired for Peace and Safety, to devote himself to study in Ireland and the Scottish Isles—but though he was greatly attached to the peculiar Studies of the Clergy, he exercised his own judgment, and was never their indiscriminating instrument. On his accession to the Crown, he rewarded his early Instructor Wilfred by making him a Bishop; but when that haughty and ambitious Prelate pressed upon him, in favour of Rome, points of which he disapproved, as contrary to Divine Truth, and inconsistent with the simplicity of Scripture; he was immovable in what he believed to be right; and Wilfred, who was violent in the Romish Interest, quitted his Dominions, and had recourse to The Pope. Under the protection of his Holiness, John the 7th, whom he induced to interfere in his favour, he tried to force his way back—and John wrote to Alfred a somewhat dictatorial letter on the subject. This letter, and his own expostulations, Wilfred sent from the Mercian Court by two of the Mercian Clergy to the King. Alfred at first received them with austerity, but the Principles of Dinot’s Hermit soon prevailed, and he softened towards these messengers—still however, firmly adhering to his purpose of permitting no Innovations—“My “venerable Brothers, said he, ask of me whatever things are “necessary to your own comfort, and I will grant them, as “proof of my respect for you; but from this day forward, “make no solicitation in behalf of Wilfred, your Lord, “What my Royal Predecessors, and the Arch Bishop

“(Theodore,) sent formerly from Rome, with almost all the “ Prelates of Britain, thought fit to order, I will never change, “ while I live, whatever writings you may bring from the “ Apostolic Seat, *as you chuse to call it*”—and to this determination he adhered with a temperate firmness, which neither the urgency of the Pope, nor the endeavours of Wilfred could shake. He reigned nineteen years over the Province, which his knowledge enlightened, and his virtues cherished, and died as he had lived, beloved.

Nor were these the only Christian Churches of the primitive times, in these Western parts of the world, which resisted the domineering Pretensions, and increasingly Anti-Scriptural Practices of the Roman See.

The African Church, at the Council of Milevis, decreed that if any presumed to appeal beyond Seas, from domestic jurisdiction, (meaning to Rome,) he should be excluded from all communion in the African Church; and the then Primate wrote a sharp letter to Pope Celestine, “ desiring him “ henceforth to forbear sending any of his Clerks to execute “ his orders in Africa, lest they should seem to introduce “ into Christ’s Church the Smoky Pride of the World.”—It was, I believe, upon this occasion that the Roman High Priest, bolstered up his Pretensions, by sending some Articles, purporting to have been passed in the Great Council at Nice—and a reference to the copies of sundry other principal Churches, proved his Document to be forged and interpolated. Cyprian too, the venerable Bishop of Carthage, at a still earlier period, as may be seen from his extant letters, had joined with Ireneus, Bishop of Lyons in Gaul, (the Disciple of Polycarp, who was the Disciple of St. John,) in resisting and openly condemning the haughty encroachments of Victor—and not only the haughty encroachments of the Prelate, but also the superstitious and unscriptural Practices, which Lucius, an *ambitious Presbyter* of Rome, endeavoured to introduce into The Church, when Cornelius The Bishop, was driven from Rome by the Persecution under the Emperor Decius, A. D. 250. A warning to future times that Ambition and Encroachments are not confined to the Episcopal Order. Lucius and his Partisans pretended to an authority “ to forgive “ Sins,” and “ restore the lapsed,” not in the name of Jesus Christ, but in the Name of sundry Confessors and Martyrs (Lay and Clerk,) who had endowed them with the Plenitude

of Power in that behalf ; and he had written an authoritative letter from Rome, commanding Cyprian, and The African Bishops, to receive again into Communion, some persons whom they had put out of The Church, for denial of Christ, and joining in Sacrifice to the Heathen Idols.

And very shortly after, even Spain, (with the exception of Ireland *perhaps*,) the most submissive slave to Romish Aggrandizement, resisted the encroachments of four successive Popes—Lucius, Stephen, Sixtus 2nd, and Celestine. The Synod of Spanish Bishops had thought fit, in the year 254, to depose Marcial, Bishop of Merida, and Basilides, Bishop of Astorga. Basilides had recourse to Pope Stephen, and obtained from him a positive injunction to the Spanish Prelates, to restore them to their Churches ; instead of attending to it, the Spanish Bishops immediately consulted Cyprian, and Felix, and Savinus, the African Bishops, who replied to them, that he had no power to restore to their Station, such as had departed from the Faith, and that in this matter Stephen was ill informed. Sixtus, on his accession, wrote another mandate, in which he affirmed that the Synod had not the Power of deposing the Bishops, without first obtaining the sanction of the Holy See—to which they again replied : that he was under a great mistake if he supposed his authority had any grounds in Spain ; and they met the efforts of his Successors in the same firm tone—and at last called a Council of the whole Spanish Church to settle the point, which passed a positive decree, that no appeal should be permitted beyond Sea”—meaning to Rome.

For the first eight hundred years, The Gallic Church allowed no appeal from the determinations of their own domestic Synods ; and firmly resisted every attempt at encroachment by the Roman Chair, as is evident from the words of the second Council of Orleans, held in the year 553.

The Church of Milan, to which these Waldensic Churches belonged, (the seven Northern Provinces of Italy,) constituted The Italic Diocese, as quite distinct from the Roman Provinces of the South. The Bishop of Milan was never ordained by The Bishop of Rome, but by The Bishop of Aquileia, and his own Bishops ; and for many ages, resisted every attempt to subject them to the authority, or interference of the Roman See—and even Du Pin amongst the Romanist

Writers, makes no scruple ingenuously to confess this, by exempting Germany, Spain, France, Britain, Africa, Illyricum, and the Seven Italic Provinces, from any subjection to the jurisdiction of the Roman Patriarch, in the first, and primitive ages of The Church—and the only pretence which can be made, for Papal interference with The Churches of Piedmont at this day, and which causes them to suffer such uncessing Persecution, is, their having been united for Political reasons, and by treaties of modern times, to the Government of the Kings of Sardinia, which Island was one of the ten Provinces subject in Civil matters to the jurisdiction of the Vicarius Urbis of Ancient Rome, viz—Sardinia, Corsica, and the parts of Italy, South of the Apennine Mountains, to which jurisdiction, and to nothing beyond, has The Patriarch of Rome, any just, or rational claims. But that the Civil jurisdiction of the Sardinian Monarch affords any pretence for Spiritual interference with these Ancient Churches, is disproved by the existence, as Dr. Gilly shews, of a succession of Treaties, guaranteeing the unmolested enjoyment of their ancient Privileges and Religion, as a condition of the Political Transfer to the House of Savoy—and to many of these Treaties, England has been a contracting Party. This circumstance, (without in any way interfering with the Political transactions of The Princes of this World,) and the miraculous preservation of “The simplicity of The Faith,” among this interesting people, which the following pages exhibit, entitles them to the deepest sympathy of British Christians—God grant that it may be shewn.

The closing fact to which I refer, is a letter from The Bishop of Metz to O’Neal, the Irish Chieftain, dated from Rome, April 28th, 1528, in the name of The Pope and Cardinals. (Mant’s History of the Irish Church, page 140.)

“My Son O’Neal,

“Thou and thy fathers are all along faithful to
 “the Mother Church of Rome. His Holiness Paul, (3rd,)
 “now Pope, and the Council of the Holy Fathers there,
 “have lately found a Prophecy of one St. Laserianus, an
 “Irish Bishop of Cashel, wherein he saith, that The Mother
 “Church of Rome falleth, when in Ireland the Catholic
 “Faith is overcome. Therefore for the Glory of the Mother
 “Church, the honour of St. Peter, and your own secureness,
 “suppress Heresy, and his Holiness’ enemies; FOR WHEN THE

“ROMAN FAITH THERE PERISHETH, THE SEE OF ROME
 “FALLETH ALSO. Therefore the Council of Cardinals have
 “thought fit to encourage your Country of Ireland, as a
 “Sacred Island, being certified, whilst the Mother Church
 “hath a Son of worth as yourself, and those that shall succour
 “you and join therein, that she will never fall, but HAVE
 “MORE OR LESS HOLD IN BRITAIN IN SPIE OF FATE.”

“Thus having obeyed the order of the most Sacred
 “Council, we recommend your princely power to the care of
 “the Holy Trinity—of the Blessed Virgin,*—of St. Peter
 “and St. Paul, and all the Heavenly host of Heaven. Amen.”

EPISCOPUS METENSIS.

Now this dependence on the blood stained skeins of
 O’Neal, and his confederates, in my mind settles the point ;
 for The Prophetic writers direct us to a very different support
 of The True Catholic Church. “This is the Word of the
 “Lord to Zerubbabel, saying, not by might, nor by power,
 “but by my Spirit, saith The Lord of Hosts.”—Zecharias
 iv. 6. &c. And Ezekiel xxxvi. 2, marks out the Enemy,
 “Because he hath said against you, Aha ! even the Ancient
 “High Places are ours in possession”—Now this is perfectly
 true as regards Romanism and the Antiquities of Ireland. They
 are in possession, but the Prophet tells us also, Ch. xxxv. 10,
the contest to be expected, the result, and how that result is
brought about. “Because thou hast said, these “two
 “Countries, and these two Nations, shall be mine, and we
 “will possess it—WHEREAS THE LORD WAS THERE.”

“To the Law and to the Testimony,”—“The Spirit of
 “His Mouth, if they speak not according to this word,” (the
 Holy Scripture)—there is no Light in them—So thought,
 and so taught, the Ancient Churches of Britain and Pied-
 mont—and so think, and so teach, the Waldensic and British
 Pastors, and their People still.

I have now brought this abstract to a close, and am not
 disposed to enter into the dark fogs of the “medieval ages.”
 Many more proofs might be given, that the Ancient British
 and Waldensic Churches agreed in principles, as well as
 Symbol, drawing from the same pure fountain, but the article

* For the Mater Deum, or Mother of God—see Jerem. vii.
 17, 18, 19. xliv. 17, 28. Livy book xxix. Sec. 10, 11.

is already too long. I remember however, many years ago, meeting with a few lines in Ancient Welsh, briefly expressing the sentiments of the following Catechism and Confession. At this distant period I forget the words, but the substance was expressed nearly thus—

Woe to the Wight that 'ere was born,
 Who does not duly weed his corn,
 And guide his flock with gentle crook,
 To verdant fields, and silvery brook ;
 And guard with zeal his fleecy cares,
 From Romish Wolves and Snares.

One word more and I have done—This letter to O'Neal proves to me by undeniable inference, that The System of Rome is not that Church to which The Promise was made, Matt. xvi. 10. that “The Gates of Hell shall not prevail against it”—but the System, of which St. Paul wrote, 2 Thes. ii. 3, 8, as existing in his time, though its Revelation was “letted” for a season; but which he declared “The Lord would consume with the “Spirit of His Mouth, and destroy with the brightness of “His “Coming”—in few words—that it is the contrivance of human Politics, and supported by Statesmen for purposes of State—(Revel. ii. 9, 12, 13, 20, 24—xvii. 12, 13, 14, 15, &c.) and that they bend to her will, from a FAITHLESS fear of her Power and Influence, upon “peoples, and multitudes, and nations, and tongues.”

And now to conclude—Should the seed you have been God's Instruments in sowing, through the neglected Wildernesses of Western Canada, be productive, in future times, of similar Fruit to that of the Waldensic Barbes, your kindness, and the labours of your valuable Missionaries will not have been in vain, nor will the Prayers of the venerable Bishop Stewart, daily, nay hourly, offered at the Throne of Grace, for his long neglected People, have failed in producing,

“Glory to God in the Highest—on Earth, Peace and Good Will to Men.”

W. J. D. W.

Beacon Grange, May, 1846.

C A T E C H I S M
OF THE
ANCIENT VAUDOIS CHURCHES.

*(Compiled at a very early Period from
Ancient Documents.)*



Minister. If any one should ask you, who you are, what would you answer ?

Child. A Creature of God, reasonable and mortal.

Minister. Why has God created you ?

Child. To the end that I might know Him—and serve Him—and be saved by His Grace.

Minister. Wherein consists your Salvation ?

Child. In three substantial and distinguishable virtues, which necessarily belong to Salvation.

Minister. Which are they ?

Child. Faith, Hope, and Charity.

Minister. How do you prove that ?

Child. The Apostle writes, 1 Cor. xiii, "Now abideth Faith, Hope, and Charity, these three. (*The greatest of these is Charity,*" THE LOVE OF GOD, and THE LOVE OF MAN, FOR GOD'S SAKE.)

Minister. What is Faith ?

Child. According to the Apostle, Heb. xi, It is the Substance of things hoped for—the evidence of things not seen.

Minister. How many sorts of Faith are there ?

Child. Two sorts are described by St. James, viz: a living and a dead Faith.

Minister. What is a living Faith ?

Child. It is that which works by Charity.

Minister. What is a dead Faith ?

Child. St. James describes it as that which brings forth no fruit in good works—it is to believe in God, and yet, *practically*, not to believe in Him.

Minister. What is your Faith ?

Child. The true Catholic and Apostolic Faith.

Minister. What is that ?

Child. It is that which is summed up in the Symbol called the Apostles' Creed, and is divided into twelve Articles.

Minister. Repeat it.

Child. I believe, &c.

Minister. By what way can you know that you believe in God.

Child. By this sure way—that I know, and knowing observe, His Commandments.

Minister. How many Commandments are there ?

Child. Ten, as is manifest from the Books of Exodus and Deuteronomy.

Minister. Which be they ?

Child. Hear, O Israel, I am The Lord thy God, thou shalt have none other Gods before me. Thou shalt not make thee any graven Image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God, am a

jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments, &c.

Minister. What is the sum or end of these Commandments ?

Child. It consists of these two great Commandments, viz:—Thou shalt love The Lord thy God, and thy neighbour as thyself.

Minister. What is that foundation of these Commandments, by which every one may enter into Life, and without which foundation none can do any thing worthily, or fulfil the Commandments ?

Child. The Lord Jesus Christ: of whom the Apostle speaks in the 1st of Cor. “ Other foundation can no man lay, than that is laid, which is Jesus Christ.”

Minister. By what means may a man come to this foundation ?

Child. By Faith, as saith St. Peter, (1 Peter ii. 6.) “ Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.”

Minister. Was this predicted aforetime ?

Child. Yes, by The Prophet Isaiah, ch. xxviii, 16, 17, and The Lord himself saith, “ He that believeth hath eternal life.” And Hab. ii. 4, “ Behold his Soul, which is lifted up is not upright in him: but the just shall live by his Faith.”

Minister. Whereby canst thou thyself know that thou believest ?

Child. By this, that being taught of Holy Scripture, I know that Jesus Christ was True God, and True Man, that He hath suffered for my redemption,

and risen again for my justification—and that I love Him, and have a hearty desire to keep all His Commandments.

Minister. By what means may any one attain to those necessary Virtues—Faith, Hope, and Charity ?

Child. By the Gifts of The Holy Spirit, promised to all who seek His assistance by earnest Prayer.

Minister. Dost thou believe in The Holy Spirit ?

Child. Yes, I do believe. For we are taught by our Saviour Himself, in St. John's Gospel, that the Holy Spirit proceeds from The Father and the Son, and is one Person of The Holy Trinity ; and according to the Divinity is equal to The Father and to The Son.

Minister. Thou believest God The Father, God The Son, and God The Holy Spirit, thou hast therefore three Gods, not one God, as the first Commandment taught thee in Deut. v. 6. 7.

Child. No ! I have not three.

Minister. Yea, but thou has named three.

Child. That is by reason of the difference of Persons and Office, not by reason of the essence of The Divinity—for although there are three Persons, there is but one God.

Minister. In what manner dost thou worship and adore that God in whom thou believest ?

Child. I adore Him with the adoration of an inward and outward worship—outwardly by the bending of the knees, and lifting up the hands—by bowing the body—by Hymns and Spiritual Songs—by Prayer—and inwardly, by an holy affection—by a will conformable in all things, which are well-pleasing unto Him—and avoiding all things which He forbids. And I serve Him by Faith, Hope, and Charity, according to His Commandments.

Minister. Dost thou worship any other thing as God ?

Child. No.

Minister. Why ?

Child. Because of His Commandment, whereby it is most strictly ordered, saying, "Thou shalt worship The Lord thy God, and Him only shalt thou serve." And again, "My Glory will I not give to another"—and again, "As I live saith The Lord, every knee shall bow to me." And Jesus Christ saith, There shall come the true Worshippers which shall worship The Father in Spirit, and in Truth—and The Angel would not be worshipped by St. John—nor St. Peter by Cornelius—nor St. Paul by the Jailor and others.

Minister. After what manner Prayest thou ?

Child. In the form which was given to his Disciples by the Son of God Himself, saying Our Father, &c.

Minister. What is the other substantial Virtue appertaining to Salvation ?

Child. It is Charity.

Minister. What is Charity ?

Child. It is the gift of the Holy Spirit, by which the soul is reformed in the will, being enlightened by Faith, whereby I believe all which ought to be believed—and hope all that ought to be hoped.

Minister. Dost thou believe in The Holy Church.

Child. No ! for it is a Creature, but I believe that there is a Holy Church.

Minister. What is that then which thou believest concerning the Holy Church ?

Child. I say that The Church is considered two manner of ways, the one substantially—and the other ministerially. As it is considered substantially, by the

Holy Catholic Church, is meant, ALL THE ELECT OF GOD FROM THE BEGINNING OF THE WORLD, TO THE END, by the Grace of God, through the merit of Christ, gathered together by The Holy Spirit, and fore-ordained to eternal life; the number and the names of whom are only known to Him alone who has chosen them—and in this Church remains none who are reprobate: but The Church as it is considered, according to the truth of the Ministry, is the Company of the Ministers of Christ, together with the people committed to their charge, using the Ministry by Faith, Hope, and Charity. (i. e. The whole Congregation of Christian people dispersed throughout the world, in which the Truth is taught and Christ confessed.)

Minister. Whereby dost thou know The Church of Christ?

Child. By the Ministers lawfully called, and by the people participating in truth of the Ministry.

Minister. But by what marks knowest thou The Ministers?

Child. By the true sense of Faith—by sound Doctrine—by a life of good Example—by the preaching of the pure Gospel—and a due administration of The Sacraments.

Minister. By what mark knowest thou false Ministers?

Child. "By their fruits," Matt. xii. 23—by their blindness—by their evil-works—by their perverse doctrine—and by their undue administration of The Sacraments.

Minister. Whereby knowest thou their blindness?

Child. When not knowing the Truth, which necessarily appertains to Salvation, they observe, and teach the observation of mere human inventions, as

if they were Ordinances of God—of whom is verified that which was spoken by Isaiah, and alleged also by our Lord Jesus Christ. Matt. xv. “This people honour me with their lips, but their heart is far from me—but in vain do they worship me, teaching for Doctrines the Commandments of men.” “To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.”—Isaiah viii, 11, 20.

Minister. By what marks knowest thou evil Works ?

Child. By those manifest Sins of which The Apostle speaks, Gal. v. saying, “That they who do such things, shall not inherit the Kingdom of God.”

Minister. By what marks knowest thou perverse Doctrine.

Child. When it teacheth contrary to Faith, Hope, and Charity—such is Idolatry of several sorts, viz—towards a reasonable, sensible, visible or invisible Creature. For it is The Father alone, with His Son, and The Holy Spirit, who ought to be worshipped—and not any Creature whatsoever. But when on the contrary they attribute to man, or to any works of his hands—or to his words—or to his authority in such a manner, as to lead men to believe ignorantly, that they have satisfied God with a false Religion, for human profit or aggrandisement, then the Doctrine is perverse.

Minister. By what marks is the undue administration of The Sacraments known ?

Child. When the Priests not knowing the intention of Christ in Sacraments, say that the Grace, and the Truth, is included in the external ceremonies, and persuade men to the participation of the Sacrament, without the Truth, and without Faith. For The Lord chargeth those that are His, to take heed of

such false Prophets, saying, "Beware of the Pharisees," that is to say, "of the leaven of their Doctrine"—and again, "Believe them not, neither go after them." And David hates the Church or Congregation of such persons, saying, "I hate The Church of evil men" and The Lord commands "to come out from the midst of such people," Numbers xvi, saying, "Depart "from the tents of those wicked men, and touch "nothing of theirs, lest you be consumed in their "Sins." And the Apostle St. Paul, 2 Cor. vi. 14, says "Be ye not unequally yoked with unbelievers, "for what fellowship hath righteousness with un- "righteousness, and what communion hath light "with darkness—and what concord hath Christ with "Belial, or what part hath he that believeth with an "Infidel? and what agreement hath the Temple of "God with Idols? Wherefore come out from among "them, and be ye separate, saith The Lord, and "touch not the unclean thing, and I will receive you." And again, 2 Thess. iii. 6. "Now we command you "brethren, that you withdraw yourselves from every "brother that walketh disorderly." And again, St. John in the Revelations, xviii, writes, "Come out "of her my people, that ye be not partakers of her "Sins, and that ye receive not of her plagues."

Minister. By what marks are those known who are not of The Truth within The Church?

Child. By public Sins, and an erroneous Faith—for we ought to fly from such persons, lest we be defiled by them.

Minister. By what ways oughtest thou to communicate with the Holy Church?

Child. I ought to communicate with The Church in regard of its substance, by Faith and Charity, as also by observing the commandments, and by a final perseverance in well doing.

Minister. How many things are there which are Ministerial?

Child. Two—The Word and The Sacraments.

Minister. How many Sacraments are there?

Child. Two only, viz :—Baptism and The Lord's Supper.

Minister. What is the next Virtue necessary to Salvation?

Child. Hope.

Minister. What is Hope?

Child. It is a waiting for Grace, and Glory to come.

Minister. How does any one wait (or hope,) for Grace?

Child. By the Mediator Jesus Christ, of whom St. John saith, "Grace comes by Jesus Christ"—Again, "We have seen His Glory, who is full of Grace and Truth, and we all have received of His fullness."

Minister. What is that Grace?

Child. It is Redemption, Remission of Sins, Justification, Adoption, and Sanctification.

Minister. Upon what account is this Grace hoped for in Christ?

Child. By a living Faith, and true Repentance. "Repent and believe the Gospel"—and again, Acts ii. 38, Peter said, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of Sins, and ye shall receive the Gift of The Holy Ghost.

Minister. Whence proceedeth this hope?

Child. From the Gift of God, and the promises which the Apostle mentions, saying "He is

powerful to perform whatsoever He promiseth”—for he hath promised that whosoever shall know Him, and Repent, He will have mercy upon, pardon, and justify them:

Minister. What are the things which put us beside this Hope?

Child. A dead Faith.—The Seductions of Anti-Christ leading us to believe other things beside Christ, that is to say—in Saints,* in the Power of that Anti-Christ—in his Authority—Words—Benedictions—Sacraments—in reliques of the Dead—in Purgatory—which is forged and contrived—in teaching that Faith is obtained by those ways which oppose The Truth, and are against the Commandments of God. So also is Idolatry in divers respects; as also is Wickedness, and Symony, or putting up God’s Promises to sale—Forsaking the fountain of living Waters given by Grace, and running to broken Cisterns, worshipping, serving, and honouring the Creature, by Prayers—Fastings—by Sacrifices—by Donations—by Offerings—by Pilgrimages—by Invocations, &c. So also is relying upon themselves for the acquiring Grace, which none can give, save God only in Christ,—but in vain do they labour, and lose their money and their lives—for the truth is, they do not only lose their present life, but also that which is to come: wherefore it is said in Holy Scripture “that the Hope of fools shall perish.”

Minister. What dost thou then say of the blessed Virgin Mary? for she is full of Grace, as the Angel testifies—“I salute thee full of Grace.” Luke i, 28, 30.

Child. The blessed Virgin was, and is full of Grace, as much as is necessary for her own particular Salvation, but not to communicate to others; for her Son alone is full of Grace, and can communicate the same as He pleaseth—and we have all received of His fulness, and Grace for Grace. ***

* 1 Tim. ii. 5. Heb. viii, 6—ix, 15—xii, 24, 25. ** Acts v. 27, 29. Isa. viii. 9, 10, 19, 20. *** See The Postscript and Plate.

Minister. Believest thou not the communion of Saints ?

Child. I believe there are two sorts of things wherein the Saints communicate—the first Substantial, the second Ministerial ; as to the Substantials, they communicate by The Holy Spirit, in God through the merit of Jesus Christ. As to the Ministerials or Ecclesiastics, they communicate by the Ministry duly performed, viz :—by The Word—by The Sacraments, and by Prayer. I believe both the one and the other of these communions of Saints. The first only in God, and in Jesus Christ, and in The Holy Ghost, by The Holy Spirit.—The other in The Church of Christ against which Satan shall not prevail.

Minister. Wherein consists Eternal Life ?

Child. In a living and operating Faith—and in a perseverance in the same—for our blessed Saviour says, John xvii, “This is Life eternal to know Thee, The only true God, and Jesus Christ whom Thou hast sent”—and “he that endures to the end, the same shall be saved.”

*The Confession of Faith in the Ancient Church of the
Waldenses, from Ancient Documents.*

Article 1. We believe and firmly hold all that which is contained in the Twelve Articles of the Symbol, which is called The Apostles' Creed, accounting for Heresy whatsoever is disagreeing and not consonant to the said Twelve Articles.

Article 2. We do believe that there is One God, Father, Son, and Holy Spirit.

Article 3. We acknowledge for the Holy canonical Scriptures, the books contained in The Holy Bible, viz :—(as in the common version,) then follow the

Apocryphal Books which are not received of the Hebrews, but we read them, as saith St. Jerome in his Prologue to the Proverbs, for the instruction of the people, not to confirm the authority of any Doctrine of The Church—(naming them.) Then follow the Books of The New Testament.

Article 4. The books above said, teach this, that there is one God, Almighty, All-wise, All-good, who has made all things by His Goodness: for He formed Adam in His own Image and Likeness, but that by the envy of the Devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam, and by Adam.

Article 5. That Christ was promised to our Fathers, who received the Law, that so knowing by the Law, their sin, unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their Sins, and accomplish the Law by himself.

Article 6. That Christ was born at the time appointed of The Father—that is to say, in the time when all Iniquity abounded, and not for the cause of good works, for all were Sinners: but that He might shew us Grace and Mercy, as being faithful.

Article 7. That Christ is our Life, Truth, Peace, and Righteousness; also our Pastor, Advocate, Sacrifice, and Priest, who died for the Salvation of all those that believe, and is risen for our Justification.

Article 8. In like manner we firmly hold, that there is NO OTHER Mediator and Advocate with God The Father, save only Jesus Christ—and as for Virgin Mary, that she was holy, humble, and full of Grace, and in like manner do we believe concerning all other Saints, viz:—that being in Heaven, they wait for the resurrection of their bodies, at the Day of Judgment.

Article 9. Also we believe that after this life, there are only two places, the one for the saved, and the other for the damned, the which two places we call Paradise and Hell, absolutely denying that Purgatory invented by Anti-christ, and forged contrary to The Truth.

Article 10. Also we have always accounted as an unspeakable abomination before God, all those inventions of men, viz :—the Feasts and Vigils of Saints, the water which they call holy—as likewise to abstain from flesh upon certain days, and the like, but especially their Masses. 1 Tim. iv, 1. 6.

Article 11. We esteem for an abomination, and as Anti-christian, all those human inventions which are a trouble or prejudice to the liberty of the Spirit.

Article 12. We do believe that The Sacraments are signs of the holy thing, or visible forms of the invisible Grace, accounting it good, that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold that the abovesaid faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

Article 13. We acknowledge no other Sacrament but Baptism and The Lord's Supper.

Article 14. We ought to honour the secular Powers by submission, ready obedience, and paying of Tributes.

POSTSCRIPT.

EVIDENCES OF THE MODERN MATER DEUM.

From "The Britannia," of April 16th, 1846.

PRIESTLY DOINGS.

The County of Kerry is said to be threatened with famine, and the charity of the Empire has been invoked on behalf of its inhabitants. At this moment of impending calamity, the following is circulated for the purpose of fleecing a superstitious and wretched flock.

The Kerry Post, which publishes this specimen of Modern Romanism, vouches for its authenticity :—

We fly to Thy Protection, O Holy Mother of God!

The new intended Altar of our Blessed Lady in Rooksey.

In order to excite Devotion towards the Mother of God, which is so much neglected, to increase the number of her Children and Clients, and to secure her all powerful intercession in those times of Sin and Distrust, it is our most ardent and anxious wish to erect an Altar to her honour, and specially dedicated to her Holy and everlasting name, where her divine Son Jesus Christ, the holy of holies, will be offered up as a propitiation for the sins of the whole world—where the Mother will recommend us to her Son—will reconcile us to an angry father—where the childless orphan will find parents—where the stranger and wearied traveller will find a home and resting place—where the sick will find health—and (in a word) where the sinner and abandoned will find mercy, peace, and reconciliation. The want of means necessary to complete this our heavenly object obliges us to appeal to the hearts of every pious and charitable Christian for sympathy and assistance; you are now called upon in the name of that God who has created you, from whom you receive every thing you possess and enjoy, and from whom you expect an everlasting reward of happiness and riches in a better world, where the moth and rust cannot consume it—You are called upon in the name of his ever glorious and blessed Mother, to whom he has never refused any request, to give some trifle

for our sacred object. St. Teresa says, "any compliment "paid to the Mother will not be forgotten by the Son." God now only asks for a trifle of what he has only lent you, and his infallible word declares that any thing given in his name shall be recompensed a hundred-fold in this life and the next.

Any person contributing only 1d. shall be entitled to the infinite blessing of one Mass ; 2d. two Masses ; 6d. six Masses ; 1s. twelve Masses, and so on ; so that every penny will secure the benefit of a Mass.

Any person collecting from 2s. 6d. to £1. and upwards, besides his share and benefit of so many Masses, shall also receive a spiritual book, valuable in proportion to the sum he has collected.

JAMES Mc NALLY, P. P.

PETER GORMLEY, R. C. C.

Rooksey—Tarmonbury.

A Mass will be said in Rooksey on every Sunday, in which those who contribute the smallest mite shall be specially prayed for.

Remittances sent to the Rev. Peter Gormley, R. C. C. Strokestown.

N. B. Every Collector getting a circular of this kind, is to send it back again to me, with his own name, and names of the subscribers.

Jerem. vii. 17 &c. "Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven, and to pour drink offerings unto other Gods, that they may provoke me to anger.

Jerem. xlv. 12. "I will take the remnant of Judah that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt—so that none of the remnant of Judah which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, *to which they have a desire to return to dwell there*: for none shall return, but such as shall escape. Then all the men which knew that their wives had burned incense, &c.

answered Jeremiah, saying, as for the word that thou hast spoken unto us in the name of The Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem : for then had we plenty of victuals, and were well and saw no evil, but since we left off to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by famine—and when we burned incense to the Queen of Heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her without our men ? Then &c. 20 to 25. Thus saith The Lord of Hosts, The God of Israel, saying, ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, we will surely perform our vows that we have vowed, to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her—Ye will surely perform your vows, and accomplish your vows—Therefore hear the word of The Lord, all Judah that dwell in the land of Egypt ; Behold I have sworn by my great Name, saith The Lord, that my name shall no more be named in the mouth of any man of Judah, in all the Land of Egypt, saying The Lord liveth—Behold I will watch over them for evil, and not for good ; and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt, into the land of Judah, and all the remnant of Judah that are gone into the land of Egypt to sojourn there SHALL KNOW, WHOSE WORDS SHALL STAND, MINE OR THEIRS.”

As some of the readers of this little tract may not know, and yet be curious to know, the circumstances which introduced the worship of the Mater Deum—and the shape in which she was introduced, into Pagan Rome—First recommending them to peruse, 2 Thes. ch. ii. 6, 7, 8—and Revel. ch. ii, 9, 12, 13, 20, 24. I transcribe an extract from Livy book xxix, Sec. 10, 11, to which I referred in a previous note. About the Year 204, B. C. in the 2nd Consulship of

M. Valerius Lævinus—pestilence and difficulties surrounding the Republic, suddenly a new superstition invaded the city—so many Prodigies had occurred, that the Senate ordered the Sybilline Books to be examined ; and there was found there, an oracle—that “whenever a foreign enemy invaded Italy, he might be driven out, if The Mater Idea was brought from Pessinus to Rome.”

Having no alliances at that time with the Asiatic Cities, Ambassadors and Gifts were sent to the Shrine of Apollo at Delphos, to enquire how this might be effected ; and the Response given by the wily Priests was, that on applying to Attalus, King of Pergamos, they might attain their wish. To Pergamus, where “Satan’s seat is” says Revelations, they went ; and Attalus conducted them to Pessinus, a small City on the borders of Phrygia, and there gave them A SACRED STONE, which the Inhabitants called Mater Deum, desiring them to take it to Rome, and the care of it was to be consigned to the best man in the Commonwealth. This was resolved by universal consent to be Publius Cornelius Scipio, and upon THIS STONE, “that which letted,” and that “which was letted” has been built. Where it now is, The Oracle of Delphos, and ITS SUCCESSORS best know—

“When, says Isaiah xxvii. 9, he maketh all the Stones of the Altar, as Chalk Stones, that are broken in sunder, “the Groves and Images shall not stand up”—or in the language of the Indian Sepoy, spoken of by Bishop Heber—“When the Head of Firoze Staff is level with the ground, all the World shall become “of one Cast”—

Ni fallat Fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

Josephus,* in his Antiquities, throws some light on the above—he states, that “Antiochus the great bore testimony to the Piety and fidelity of the Jewish Nation in this remarkable manner, He commanded the General of his Forces (Zeuxis,) to send two thousand Jewish families out of Mesopotamia and Babylon, into those regions from which the Mater Deum was fetched—in consequence of seditions and insurrections which had arisen in Phrygia and Lydia.

* Anti. Book xii, ch. 3.

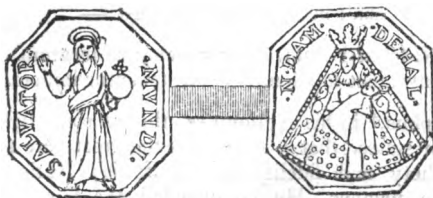
Now considering that Antiochus held one of the four portions into which, according to Daniel viii. 22, the empire of Græcia was to be broken up, on the death of Alexander—and that the next Empire, the 4th, referred to Daniel ii. 40, 43, *was The Roman*, it is scarcely possible to avoid the conclusion, that The Priests and Politicians of Delphos, were preparing that Structure of which St. Paul tells the Thessalonians. “The Mystery of Iniquity doth already work, &c.” and to which St. John refers, when writing to the Angel of Pergamos, he uses this remarkable expression—

“I know thy Works, and where thou dwellest, even where Satan’s Seat is”—as he had before written to the Angel of The Church in Smyrna—

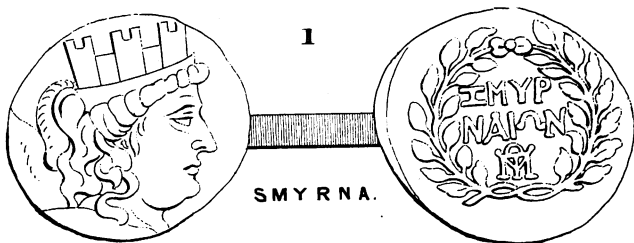
“I know thy Works, and Tribulation, and Poverty, (but thou art rich,) and I know the Blasphemy of them which say they are Jews and are not, but are the Synagogue of Satan.”

The Removal under Antiochus was not quite thirty years before the Embassy to Delphos; and in Virgil’s third Æneid we have the Heathen Prophet giving to Æneas, the same advice which now emanates from Rooksey—

“With religious Pray’r
 “First Juno’s Deity adore—to Her
 “Pay willing Sacrifices, and with Vows
 “Suppliant o’erpower THE MIGHTY QUEEN OF HEAVEN.’



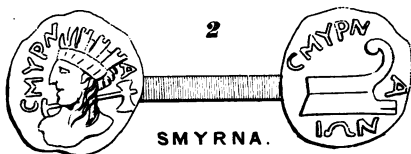
OUR LADY OF HALLE, IN GERMANY,



1

SMYRNA.

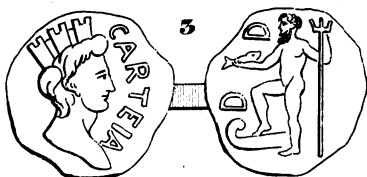
*Revel:ii 8. 9. Unto the Angel of the Church of Smyrna write
 and I Know the blasphemy of them which say
 they are Jews and are not but are the Synagogue of Satan.*



2

SMYRNA.

*Jerem:ii. 19. 20. The portion of Jacob is not like them for
 he is the former of all things; and Israel is the lot of his
 inheritance, The Lord of Hosts is his name, Thou art my battle
 are and Weapons of War, with thee will I break in pieces
 the Nations, and with thee will I destroy Kingdoms. &c.*



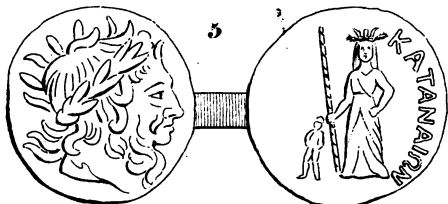
3

CARTEIA IN SPAIN.



4

CARTEIA IN SPAIN.



5

CATANEA IN SICILY—THE MATER DEUM.

DESCRIPTION OF THE PLATE.

No. 1.

A silver coin of Ancient Smyrna, exhibiting the "Mater Deum," or "Queen of Heaven," in her usual appendage of a Tri-turreted Crown—a symbol which seems to have been borrowed from Jerem. xxxiii, 26, as Ruler over the seed of "Abraham, Isaac, and Jacob"; and the attribute of perpetual Virginity, of which we hear so much in the case of Pagan Diana, and the modern Madona, may find its Prototype in the Lamentations, i, 15, "The Lord hath trodden the Virgin, the daughter of Judah, as in a wine press." The connection between the Queen of Heaven, and those who "say they are Jews and are not," (i. e.) who use Judaism to accomplish their own ends, may be seen by referring to Jerem. vii, 17, 19, and xlv, 19, &c., from which we learn that this worship was the turning point of a contest between Jehovah and his ancient people.

"Ye and your wives have both spoken with your mouths and fulfilled with your hand, saying we will surely perform our vows that we have vowed, to the Queen of Heaven, and to pour out our drink-offerings to her—therefore, &c. Ye shall know whose word shall stand, your's or mine."

And here, it is at the present time worthy of special observation, that the conflict arose out of the pretended apprehensions of famine—ver. 17—when we did these things "to the Queen of Heaven, we had plenty of victuals, but since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by famine."

Such is the Lesson now taught by the Priests of "Our Lady of Rooksey, in Kerry"!

Revel. ii, 9, 12, 13, compared with 2 Thess. ii, 7, seems to point out the class from whom the Symbol of Smyrna was derived, and the political and sacerdotal purposes to be built upon it; for we learn from Livy, that the worship of the Mater Deum was transferred from Pessinus, ON THE FRONTIERS OF PHRYGIA, TO ROME, in the 2nd Century before Christ, through the instrumentality of the Priests of Delphos, and Attalus King of Pergamus, (where St. John

tells us Satan's seat was,) under the emblem of A STONE—an emblem unquestionably borrowed (and perverted,) from Daniel c. ii, 44, 45, "The Stone cut out of a mountain "without hands." Gen. xlix, 24—Isa. xxviii, 16.

No. 2

Exhibits the same Phrygian Personage, known in ancient times, as well as modern, by so many names—

"As Berecynthia in her chariot rides
 "Aloft, through Phrygian Cities, crown'd with Towers;
 "Mother of Gods. Trapps. Æneid vi.

having however an additional Symbol, equally borrowed from the figurative language of Holy Writ, viz: the Battle Axe, referred to in the text attached, and bearing upon the designs of Jehovah. Thus the Prophet Zechariah says of Judah— "Out of him came forth the corner—out of him the nail— "out of him the battle bow—out of him every oppressor "together, &c." ch. x, 4, 5;—and as Livy has enabled us to trace the stone from Pessinus to Rome, (a borrowed and perverted Scriptural emblem,) so does he also enable us by this passage, to explain another of the ceremonials in that sink of Idolatry, proving that St. Paul knew what he was about, when he wrote to the Romans—"When they knew "(i. e. had the means of knowing,) God, they glorified Him "not as God, but became vain in their imaginations, and "their foolish heart was darkened—professing to be wise, "they became fools."—The Prophet says, "Out of him came the nail."—Many into whose hand this Tract may fall, will remember, as boys and girls, to have read, that in ancient Rome when dangers pressed, one of their most sacred ceremonies, for which a special Dictator was always appointed, was to drive a nail into the wall on the right side of the temple of Jupiter Capitolinus; they may have read it, and thought no more about it. In the 3rd Century before Christ, about 200 years after Ezra's time, this custom arose; and be it remembered that we have the authority of Ezekiel, much about that Æra, B. C. 574, for saying, that the chief Ministers of the Idol Altars were, as St. Paul calls them in his days, "Vagabond Levites"—See Ezek. xlv, 9, 14. It so happened then, that in addition to the inroads of the Gauls, and defection of Allies, the city was visited by a pestilence, and when all

human council failed, the minds of the people were worked upon by the introduction of new superstitions. The Consuls reported to the Senate, that among the ancient Traditions, there was one which said, that it had been found "in antiquis scriptis," that formerly a plague had been stayed by The Dictator driving a Nail. "Lex vetusta est, priscis literis verbisque scripta, ut qui Prætor maximus sit, Idibus Septembribus,* clavum pangat. Fixa fuit dextro lateri ædis Jovis optimi maximi, ex qua parte Minervæ templum est." Liv. b. vii. c. 3. §

Now you have here only an ignorant and practical application of a Scriptural figure; affording, I think, the most palpable proof of the basis upon which the Mysteries of The Priestcraft and Statecraft were built—Isa. xxii, 20, 25. "The Key of the house of David will I lay upon his shoulder, so he shall open, and none shall shut, and he shall shut, and none shall open. And I will fasten him as a nail in a sure place. In that day, saith The Lord of Hosts, shall the nail that is fastened in a sure place be removed and be cut down, and the burden that was upon it shall be cut off." And if we refer to Ezra ix, 8, we there find a figurative application of the emblem, to circumstances of distress and difficulty, such as led to the rude practical Superstition of Rome. He is mourning over the sins and the judgements of his people—"And now for a little space Grace hath been shewed from The Lord our God, to leave us a remnant to escape, and to GIVE US A NAIL IN HIS HOLY PLACE." And from Ecclesiastes xii, 9, 11, we learn that the figure was in use, as applicable to the Dictates of true Wisdom—"Because the Preacher was wise, he still taught the people knowledge. The words of the wise are as goads, and as Nails fastened by the Masters of Assemblies, which are given from one Shepherd"—evidently accounting for the peculiar appointment of the special Dictator. Ecclesiastes, or The Preacher flourished about B. C. 977, some twenty or thirty years later than the establishment of the trading Voyages of Solomon to Tarshish—1 Kings x. 22, 29.

* The 7th Month Solemnity of the Levitical Code was at this period.—Levit. xxiii. 28, &c.

§ There is an old law found written in ancient characters, that the Prætor Maximus should drive a Nail on the Ides of September, in the right hand wall of the Capitoline Jupiter, near where stands the Temple of Minerva.

It is worthy of remark also, that Livy affords us a hint as to the "priscis literis," out of which the Roman Ceremonial originated. He calls them "Oscis literis"—Of these "Oscis literis"—many instances now lie before me, on coins of ancient Celtiberia—they are seen upon vases and monuments of the ancient Etruria; and I remember the same character on a slab, in a small Church I once held, which had been brought by Bishop Robinson from Norway, when he was Ambassador at the Court of Sweden; it is a passage taken from Ecclesiasticus, ch. x. 9. "Why is earth and ashes proud?" The characters are found also on pillars in the Isle of Man; and I saw the same characters many years ago, on a very beautiful and ancient font at Bride Kirk, in Cumberland. When these facts are viewed in connection with the uniform declarations of Scripture, "I will sift him through all nations as corn is sifted in a sieve, yet not a seed shall fall on the earth, Amos ix. 9, difficult as it may be to separate the wheat from the chaff, "the hay and stubble and rubbish" which human devices have heaped upon it, yet I think one conclusion, and one only, can solve the puzzle—"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 thy Seed's mouth, nor out of the mouth of thy Seed's Seed, henceforth and for ever." Isa. lix. 21, and that EVEN THE ABBERRATIONS OF AGES, SHALL BE OVER-ruLED TO PROVE THE FULFILMENT OF THE PREDICTION.

We find a singular circumstance recorded, 2 Chr. xx. 36, 37, which has always struck me as bearing most forcibly upon this supposition. The Oscis literis to which I have referred upon the coins, differ totally from the Phœnician, and Punic character on the coins of Gades, to which place, the Traditions which I shall hereafter allude to, refer the ship of Jonah, which event occurred about B. C. 860,—131 years or more after the successful Trade Voyages of Solomon. Now Solomon's undertakings were in his best days, and from the manner in which Hiram of Tyre is spoken of "as ever a lover of David"—we have no reason to suppose him implicated in the later Perversions of Tyre; but rather may believe, that these joint undertakings of the Kings would carry, with their merchandise, the Seeds of the Truth, which their Temple at Jerusalem was designed to perpetuate. These voyages took place about B. C. 990, and it seems only a natural

supposition, that during the infancy of this Seed, and previous to its being well established, the Wisdom of Jehovah would not permit it to be choked by the infusion of corrupt Doctrine. What then is the fact? We read in the 2nd Chron. that some good things were found in Jehosaphat, and that he did much in the fear of The Lord—A Prophet however was sent to reprove him for his alliance with Ahab; and afterwards we are told, 2 Chr. xx. 35, 37, “that he joined himself with Ahaziah, King of Israel, (who did very wickedly,) “in making ships to go to Tarshish, i. e. to renew the Trade “undertakings of Solomon—this was about B. C. 890, some “eighty years after Solomon’s death, and thirty before the case of Jonah. Now here we find a direct interference of Jehovah, to prevent the danger to which I have referred—“Eliezer “the Son of Dodavah, of Mareshah, prophesied against “Jehosaphat, saying, Because thou hast joined thyself with “Ahaziah—The Lord hath broken thy works, and the ships “were broken, that they were not able to go to Tarshish.” The reason and character of Ahaziah is found in 1 Kings xxii. 52, 53. “Ahaziah walked in the way of Jeroboam the Son of “Nebat, who made Israel to sin, and served Baal and worship- “ped him, and provoked to anger The Lord God of Israel.” fully accounting in my mind, for the difference of character which the coins of that part of Spain present; and teaching us to withhold our surprise at the declaration in Patmos—concerning those “who say they are Jews and are not, but are “the Synagogue of Satan.”

No. 3

Is a coin of Carteia, in that part of Spain to which we have referred above, also exhibiting the Queen of Heaven. The reverse of this coin will require a length of remark, so I will first close all I have to say upon this female Divinity. From the first introduction of the Gospel into Spain, till the year 621, even the Traditionary History of the Spanish Church, affords no instance either of Temple or Worship to “Nuestra Senora.” This Superstition commences in that year, under Recaredo the Gothic Monarch, who reared a sumptuous Temple at Toledo, to Saint Leocadia. It was after this time that the influence of Rome reached its ascendant; and we find, contemporaneously with the introduction of these revived Pagan Superstitions, bitter persecutions to the Jews.

The first step to the Worship of Maria, was in 657, where at a Council of Toledo, in which twenty Bishops attended, they instituted The Feast of the Expectation de nuestra Senora; Eugenius, a Bishop of Toledo, presiding; and at this Council the rival Arch Bishop of Braga, was deposed. Eugenius died the same year, and we may judge of his successor, St. Ildefonso, by the issue. Special favours were bestowed on him. In the year 667 (Credat Judæus!) "LA REYNA "DEL CIELO—her Celestial Majesty, descended from Heaven upon the 24th of January, to converse with "St. Ildefonso in the Cathedral of Toledo, and honoured "him so far, as to give him a Holy Vestment in which to "celebrate her Festivals. This Vestment, the writer states "to be preserved in Oviedo." On the 6th of December the same year, a miracle occurred in the presence of King Resucindo, the Nobles, eighteen Bishops, and a great multitude of people, who had assembled to celebrate the Festival of St. Leocadia, which astonished (*as well it might!*) the whole land. Saint Ildefonso was making an oration at the Sepulchre of the Saintess, when lo! The Holy Virgin descended, and stood by him on the Stone above the Sepulchre, and holding a brief colloquy with him, and assuring him of her affection, disappeared. St. Ildefonso, with a knife given him by the King, cut off a piece of her Veil, which the Holy Virgin kindly permitted, and that Veil, and that Knife, are preserved still in the Cathedral of Toledo. Not many days afterwards, St. Ildefonso died, (*as he well deserved,*) in the full odour of Sanctity. Here I take leave for the present of THE RESUSCITATED DIANA OF DENIA.

"Virgin Diana's triple form." Æneid iv. 511.

We turn now to the reverse of the Coin, which represents Neptune—a most important Symbol, whether viewed in the light of the Prophetic writings, or enveloped in the mists, and darkness of Political craft.

A learned Antiquary has remarked, that no Deity of the Higher Order appears so seldom on the coinage, and in the Antiques, of Greece and Rome, as Neptune. With respect to Greece, my only remark is this—We find him on the Coins of Alexander, i. e. of the Country to which St. Paul was called by The Spirit, Acts xvi. 6, 13; and we are told by Josephus, and may infer from others, that he favoured the Jewish race, being shewn the Prophecy of Daniel regarding

himself; indeed I have yet to learn any solution of the mystery of the Amphycionian Council, so simple, and so probable, as deducing the term from *Amphi and Ichthys*. ** Thus, Habakkuk i. 14, 15, says "Thou makest men as the fishes of the Sea—they take up all of them with the angle, they catch them in their net, and gather them in their drag—therefore they sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous." The Prophet Amos, iv. 2, uses the same figure—and Isaiah xlvi. 1, addresses the house of Jacob in language adapted to this figure of speech; where he says, "Hear this O house of Jacob, which are called by the name of Israel, and are *come forth out of the Waters of Judah*." The Psalmist also, Psalm lxviii. 22, "The Lord said I will bring my people again from Bashan, I will bring my people again from the depths of the Sea"—nor does the figure appear at all far-fetched, or unnatural, when we consider it, as applied to the scattered portion of a people, whose remarkable history commences in the depths of The Red Sea; and if there be one characteristic more uniformly pervading the writings of the Old Testament than another, it is, The Maritime Sovereignty of Jehovah, The God of Israel—and the same attributes are plainly exhibited of Jesus Christ, in the New Testament.

With respect to Rome, I fear the remarks must be long—perhaps wearisome to some—not so I trust to all.

First then it is to be observed, that Augustus uniformly acknowledged that he owed his elevation to the influence of the Sacerdotes, or Hierarchy of Carteia. The family of the Balbi, held the High Priesthood of Gades, one of whom married the Sister of Julius Cæsar; and Acce, the Mother of Augustus, was their Daughter. The fact of a powerful influence in this quarter, upon the Political Mysteries of Rome at this time, is proved by many circumstances. Balbus was the first foreigner admitted into the Senate.* He seems to have been well aware of the *Influence of Money*, to the accomplishment of political ends, and at his death bequeathed a large sum to the people of Rome. Carteia was also the closing scene of the career of the rival Pompeys—the younger Pompey being slain there, after the battle of Munda; and by the policy of Marcus Agrippa, and this Priesthood, all the influence which this

* See Cicero's Oration Pro Balbo.

** The Tribes around, is applicable to the dispersed of Israel.

Symbol represents, (hitherto divided in favour of Pompey,) centered in the Cæsars, commencing B. C. 38 ; a year also remarkable for the marriage of Augustus with Livia, whom he took from her husband, T. Claudius Nero ; she was then pregnant with the elder Drusus, who was born, three months after, in the Palace of the Cæsars ; and to this Drusus, many circumstances combine to shew that Virgil's Eclogue, *ad Pollionem*, ought to be applied.—Distant regions would easily be persuaded, by the craft of Priests and Politicians, that *this* was the long expected Son “to be born of a Virgin,” who should inherit the Empire of the World. Drusus married a most admirable woman, Antonia, daughter of Antony, and Octavia the sister of Augustus ; and their Son Germanicus married that excellent woman, whose life was written by Miss Knight some years ago, the elder Agrippina, daughter of Marcus Agrippa and the wretched Julia, daughter of Augustus and Scribonia. Even independent of my views, there existed evidently, an unexplained attachment to this line, in various parts of the Empire, and especially among the Gauls, Germans, Spaniards, and allied Cities in the South of Italy. The two Agrippas mentioned in the Acts of the Apostles, were both brought up among them, and the elder, entirely, in the house of Drusus. To this descent, the Coin No. 4 refers.

The first introduction of the Trisula, or Trident in the Coinage of Rome, was by Pompey the Great, who also was the first who put his own Effigies on the money. He introduced it at the period when his pious and respectful conduct towards The Temple, after taking Jerusalem, (so powerfully contrasting with the plundering proceedings of Crassus,) gained for him the love and admiration of all to whom the Sacredness of the Temple was an object of regard. Josephus mentions the close alliance between the party of Hyrcanus the High Priest, and Pompey at the time ; and both he, and Plutarch, mention a circumstance which casts light upon this Symbol. The Pharisaic party of Hyrcanus, with the Herodians, charged the other branch of the House of David, which held the civil authority, viz :—Aristobulus and his Sons, Alexander and Antigonus, in the Legatine Court of Pompey, with being accessories to, and instigators of, the Piratic Inroads, so destructive in that age—and the uniform and irreconcilable aversion to Idolatry in every shape, which these Pirates displayed, forms a most remarkable feature in

their character, identifying them, as it were, with the 7000 hidden ones of the days of Elijah. Aristobulus and his Sons were sent by Pompey, Prisoners to Rome ; but as if for the purpose of counterworking some undefined influence of Pompey's, were set free by Julius Cæsar, and sent, with the command of two legions, back again to Judæa. As representing the Line of David, and equally entitled to rear the National Standard, if such the Trisula was, this act of Cæsar's is readily accounted for ; as is also the fact that Aristobulus and the elder Son Alexander, were taken off by poison, by the Partisans of Pompey and Piso ; the younger, Antigonus, contrived to make his escape, and for some years was able, by the aid of the Parthians, Cilicians, and others, to maintain his interest against Herod. After the death of Pompey, Mark Antony succeeded to power in the east ; and Strabo tells us, that in order to establish his Puppet, the half heathen Herod, on the earthly throne of David, Antony "beheaded Antigonus at Antioch, being no otherwise able "to bend the mind of the Jews to acknowledge Herod, so "great a love they bore to the line of their former Kings."

When we recollect THE EXPECTATION then beginning to prevail in the world—that on the coming of Shiloh, the Sceptre should depart from Judah, and one of the Jewish race obtain the empire of the world, it is not difficult to conceive the policy, which would desecrate the Crown of David in its original scene, with a view to reap the benefit of that expectation elsewhere—nay more, it is scarce possible to come to any other conclusion when we read that climax of Political Priestcraft, the Sixth B. of Virg. *Æneid*.

Anchises in the Elysian fields predicting to *Æneas* the future glories of the eternal City, and his race, says—

———" This is Cæsar,
 " And all Julius' race decreed to come
 " Beneath the spacious axis of the sky.
 " This, This is He ; The man whom thou hast heard
 So often promised, offspring of the Gods,
 Augustus Cæsar—destined to restore
 The golden age of Latium, govern'd once
 By Saturn.—He his empire shall extend
 &c. &c. &c. *Æneid* vi, L. 790.

The party of Herod, after Antony's death, attached themselves, by the influence of Marcus Agrippa, to the Policy of Augustus, while at the same time, Josephus informs us, that "the Priests, and best of the people, adhering to the old

“line, quitted the Country, as mariners quit a ship in a “storm, or rats depart from a falling edifice.” Supposing then the charge made against Aristobulus and his Sons to be true, that they were leaders and instigators of the Piratic exploits, we can at once account for the rival Trisulas. From Pompey and Hyrcanus it descends to Cæsar and Herod. From Aristobulus it continues the rallying standard of the scattered friends of his line in the Piratic Forces. With the former are mixed up all the Chicaneries of Idolatry and Political Priestcraft—while even the very sufferings of the second, combine with the whole tenor of the history of their race, to bind them to the true interpretation of the Emblem. “The Lord sitteth upon the flood—The Lord “sitteth King for ever.” Ps. xxix. 3, 9—“Thy way is in the “sea, and Thy Paths in the mighty waters, and Thy footsteps “are not known.” Ps. lxxvii. 16, 20—“Thy bow was made “quite naked, according to the oaths of the tribes, Selah— “Thou didst cleave the earth with rivers—the mountains “saw Thee, and they trembled—the overflowing of the “waters passed by—the deep uttered his voice and lifted up “his hands on high—Thou didst walk through the Sea with “Thine horses, through the heap of great waters.” Hab. iii, 9-15 and the Prophets passim.—In accordance with this view, I have before me at this moment, a beautiful medal, evidently of Greek workmanship. The Obverse bears an aged head, of mildest countenance, (an apt repretation of Daniel’s “Ancient of Days,” with the Legend IOVDAIA. The reverse bears a man—(nudus)—with a bow in his hand, descending from a Prora, on which, in small Greek capitals, may be read BASILEIA AVTIGONOU. The Kingdom of Antigonus—Beneath, a Dolphin, and on the deck behind the man, a Trident.

The coins of Tarentum, a maritime city connected with these times and events, bear a man riding on a Dolphin, and carrying a Trisula—and here on the coin of Carteia, you have the man leaving the sea, with the fish in one hand, the Trisula in the other; the natural reading of which, I take to be—a Policy uprooted in one quarter, arrives at, and establishes itself in another—and I am the more confirmed in the truth of this Interpretation, by possessing some coins of Old Spain bearing a bundle of seven Arrows. The Judæan medal exhibited the Bow, alone—and I read in Zechar. ix. 12, 13, “Turn you to the strong hold ye Prisoners of hope, *

* See Isa. xlix. 7, 8, 9,

“even to day do I declare that I will render double
 “unto thee—*When I have bent Judah for me, and
 “filled the bow with Ephraim, and raised up thy Sons
 “O Zion, against thy Sons O Greece, &c.*”—if then the
 Arrows of Spain, and the Bow on the Judæan medal, may
 be allowed to interpret each other, and I am clear they
 ought, then there remains no longer a difficulty in explaining
 why St. Paul felt such strong anxiety to visit that people,
 as he expresses in Rom. i and xv. Thus while, on the
 obverse of this coin of Carteia, we see the effigy of the
Grecian Idolatry, the Queen of Heaven; the reverse
 presents to us an emblem, to which, (however it may have
 been encumbered with straw and rubbish,) we may, as I have
 shewn, under the guidance of Scripture, ascribe a purer and
 juster meaning, in the destiny of Israel.

It is very well known that the Expectation to which I
 have referred, prevailed very extensively in the world, previous
 to the birth of our blessed Saviour—and I think it is
 impossible to attribute the language of Virgil to anything
 else—and by this, and this alone, can the mysterious Politics
 of the Augustan age, and the Court of the Cæsar’s, be solved.
 By the appointment of Herod an Idumean, the descendant
 of an official of the idolatrous temple at Ascolon—“The
 “Law giver passed from Judah.”—“We will have no King
 “but Cæsar,” enlightened by these Symbols, affords a clue
 to the chicaneries of “*THAT WHICH LETTED,*” as also of “*THAT
 “WICKED,*” which should be revealed, when he which letted
 “was taken out of the way.” I have already called attention
 to the two channels by which the Emblems of the Trisula has
 been transmitted. In two channels it appears at this day,
 and as upon No. 3, we find it in connection with The Queen
 of Heaven, and Roman Policies, so in Hindostan we find it
 the principal Symbol of Siva—and in connection with the
 multitude of Idolatries prevailing there. At the same time
 the Penny of England exhibits it, as the other channel, in
 connection with the principal Maritime Empire of the World
 —the inference from which seems to be, that in its pure sense,
 IT IS INDISSOLUBLY CONNECTED WITH THE TRANSMISSION
 OF THE TRUE SCRIPTURAL FAITH; whence it would
 follow, that the fate of ancient Tyre, holds out a closer
 warning to the British Empire, lest by sacrificing that faith,
 and, as Ezekiel expresses it, “being taken in the pit of the
 “Nations, and brought into the chains of Egypt,” her

Maritime Supremacy departs from her, and there remains, but—
Ezek xxvii, 15, 16, 21.

“This sad memorial of her lot,
“She was—and she is not.”

This explanation becomes sadly too long, but some illustration of the Symbol itself appears absolutely required, and happily, the remarks on the remaining coins may be very short. In regard then to the Trident, or Trisula, as it is called in the east, from the Hebrew *Zeleg* (*a fork.*)

It so happens, that by Divine Institution, Exod. xxv. 40, (*and al. loc.*) the Instruments of the Tabernacle Service, and House of Testimony, (Meschen d'Eddooth,) were ordered to be made “after a certain pattern shewn to Moses in the Mount”; and when renewed again for the Temple Service by Solomon, in the reformation by David and Nathan, David tells his Son that “all the forms and patterns” were given to him also, by immediate Divine Inspiration. 1 Chron. xxviii. 9, 19. But the pattern is no where described; and it is very remarkable that we are left to discover the nature of the Fork of three Teeth, by a sacerdotal abuse. The case of the Sons of Eli exhibits to us the form of this very material Instrument of Sacrifice, as between the Priests and the People—one which, from the nature of its use, could not but be well known among the worshippers—and might well become a sort of Sacerdotal mark;—and coming down to us, as it has done, combined with maritime Power from the earliest ages—though in its form as little adapted to the watery element as any instrument could be—it is hardly possible for a plain man, not to trace the connection with the Red Sea, the memorial of which was to be kept up. Jer. xxiii, 5-8, till the coming “of the righteous BRANCH, which the Lord would raise unto David”; when a new memorial was to succeed, as described in verse 8; and to which “Gathering,” the palpable evidence of national emblems, emancipated from the rubbish and abuses of ages, may naturally seem calculated to contribute—while at the same time, that issue, pointing so directly to the over-ruling finger of Jehovah, shews us the reason of the original command—“See that thou make all “things after the Pattern shewn thee in the Mount.” That this view is consonant with the design of Holy Scripture represented by Isaiah to be “The Vision of all,” and and yet to become “as a book that is sealed,” Is. xxix. 9 &c.; seems confirmed by a passage in the Prophet Zachariah xv. 13-16, which im-

mediately follows the prediction of the sale of the Messiah for thirty pieces of silver—and results in the destruction of the then Dispensation or Hierarchy.

“Take again, says the Prophet, the instrument of a foolish shepherd”—as if he had said, adopt once more the Symbol of the Tabernacle, which has been perverted to the purposes of human Policy, and let it still mark out the distinction between the followers of Zadock, and those of the Levites gone astray. Ezek. xliv. 9, 15.

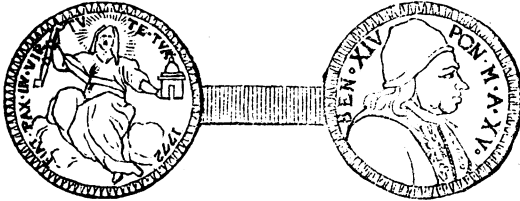
The case of Eli's Sons, and the application made of the term “foolish shepherd,” Ezek. xxxiv, leaves no room for mistake;—and the singular fact to which I have adverted, of our finding the Symbol in the idolatrous worship of Siva, and associated there also with a “Queen of Heaven,” confirms, I think, the conclusions to which I have arrived, viz—that we have in these things the clue to ‘the depths of Satan’—and that we learn thence the meaning of St. Paul when he told the Thessalonians, “The mystery of Iniquity doth already work.” We learn hence also, I think, what the Evangelist meant, when writing to the Angel of The Church in Smyrna, he said, “I know the blasphemy of them that say they are Jews, “and are not, but are the Synagogue of Satan”—and I think when these things are compared, as little question can arise, that the “Seat of Satan at Pergamos” was connected with the stone of Pessinus, and the mysteries of Augustus—and finally that in the Queen of Heaven of the 7th, and subsequent centuries, we see but the revival of “**GREAT VESTA'S IMAGE**”—and may patiently, and undoubtingly wait for the result which St. Paul describes in verse 8;—For we thus see “**THE WICKED**” revealed at the period foretold, “when he that letted was taken out of the way.” At that period, the Worship of “*Nuestra Senora*” was introduced into the Church, and it only remains to see what will assuredly be seen, “The Lord” shall consume him with the Spirit of His Mouth, “and destroy him by the brightness of his coming”—for I apprehend the following pages will shew, from his own Traditions, that not a Vestige of the Worship of The Queen of Heaven, existed in the Christian Church, from the first preaching of Christianity, till the Western Empire was broken to pieces by the Goths;—and that there never has been wanting a Seed to bear constant testimony against its barefaced Pagan Superstition.

No. 4

Is only inserted to exemplify the connection of Drusus and Germanicus, alluded to above.

No. 5

Is a Coin of Catania in Sicily, and is added to shew the Ancient Queen of Heaven, as exhibited in another form, repeatedly found in ancient coinage, and which may be compared with her modern representative. Our Lady of Halle,—and with the reverse on the coin of Benedict 14th,—as she rides on the Clouds of Heaven, with those keys, which Holy Writ assures us, are the especial attribute of her Son.



Compare Revel. i, 18, with Ps. xlvi, 14—Ps. lxxviii, 20, Deut. xxxii. 39, 40, and Revel. xx. 1.

All these medals are in my own possession, except the 2d and 5th, which are taken from Dr Hunter's Cabinet and Plates.

Finally, it may be desired that I should give some authority for what I have stated in respect to the Trisula of Siva. The Plates attached to professor Wilson's *Ariana Antiqua*, afford a number of instances to the purpose—and I have a print of the Temples of Siva at Deogur, now Dowlatabad, which are Cones terminating in the Trisula, These Temples being at no great distance from the supposed site of the Ophir of Solomon, 2 Chron. ix. 10.

And Bishop Heber in his journal, describing Benares in the language of the Brahims, says, "Here I am in the "City of Benares, the Lotus of the World—founded not on "common earth, but on the point of Siva's Trident—a City "so holy that whoever dies here, even though an eater of beef, "is sure of Salvation,—if only he be charitable to the poor "Brahmins."

FRAGMENTA VETUSTA.

Some time ago I observed a leading article of *The Morning Herald*, alluding to a very plain passage of Scripture, (the writer might have said many plain passages,) which pointed out a Symbolical woman; as every British Penny we handle, presents us with a personification of Britannia; this woman being distinctly said to be "that great City which reigneth over the kings of the earth," Rev. xvii, 18. The writer proceeded, "No Commentator has, we believe, ever doubted that this description applies to Rome; he then quotes the 5th verse of the same Chapter, which gives a description of the works of this symbolical woman, described in a preceding verse, "as the great whore that sitteth upon many Waters, with whom the Kings of the Earth, and the inhabitants of the Earth &c.," under the Style and Titles— "Mystery—Babylon the Great—The Mother of Harlots, and Abominations of the Earth."

We learn from 2 Thess. ii. 7, that this Mystery worked even in the Apostles days, but would be more plainly manifested, when that which letted, viz—the Imperial Power, was taken out of the way; and I have at this moment lying before me one of her Traditions, which states that in the year 50 "Peter arrived in Spain, (this I think Scripture proves not to be true); and that at the same period, arrived "la Imagen de Nuestra Senora de Atocho," which was established at "Madrid,"—This no one can believe who reads 1 Peter iv. 3; 2 Peter i. 16, 17—ii. 1, 3.

Again, we learn from St. John, Revel. ii. 9, that the workers of this Mystery of Abominations, said "they were Jews, and were not, but were the Synagogue of Satan"—and in verses 12 and 13, he connects them with Pergamos, "where Satan's Seat is"—and with Balsam, who, for the sake of gain, taught the Children of Israel to eat things sacrificed to Idols, &c. In verse 20, he connects them with Jezebel, calling herself a Prophetess, yet seducing the people into like abominations, and "teaching them to eat things sacrificed to Idols"—and verse 24, he sums up the Mystery of Abominations, by denominating the Arcana—as "The Depths of Satan."

I too believe no Commentator will deny that the woman to whom these descriptions apply, is the same Spiritual Power, as is called in the Old Testament, "The Daughter of Babylon";—and there can be as little doubt that her Worship is that of "The Queen of Heaven," of which Jeremiah speaks, vii. 17, 19, and xlv. 15, 28—and the Roman Historian Livy, b. xxix. s. 10, 11—and Virgil *passim*, whose 12th *Æneid*, closes with this prayer of The Queen of Heaven, to her Lord, and Brother, Jupiter—

Let not the Latins change their name,
Nor Garb, nor Language ; nor be Trojans called :
Let it be Latium ; Be they Alban Kings
Thro' Ages ; let it be *The Roman Race*,
Fear'd for Italian Courage :

* * * * *

Smiling on her the Sire of Men, and Gods :
" Sister of Jove—great Saturn's other heir,
" To your demands I readily accord.
" The Ausonians shall retain their Country's Speech,
" Their Name, and Customs—only mixed with them
" The Trojans shall incorporate : To these
" Religion's Ceremonies I will give,
" And make them Latins, in one language joined *
" This blended Lineage, from Ausonian blood
" Derived, in Piety you shall behold,
" Excelling Men and Gods : nor any race
" Shall equal honour to your Altars pay.

Trapps, *Æneid* xii. 1063, &c.

Of this "Queen of Heaven," I have already given one specimen, in the "Postscript" referring to Ireland, and I will now give another, referring to Spain—from a Madrid correspondent of *The Times*--it is headed "ROMANISM IN SPAIN." "Crime and Superstition are the distinguishing marks of the present Epoch in this Country ; simultaneously with the acts of atrocity, which have been recorded for the last twelve months and more ; others have occurred which, though harmless in themselves, yet excite pity and contempt. It seems that the overthrow of Espartero in 1843, was not caused by the Insurrection of the Army—by no means, it was 'OUR LADY OF ANGUISH,' whose Image and Worship are preserved in the City of Grenada, that razed the power of The Duke of Victory in the dust. The

* See Zephan. iii. 8, 9, like many other instances—a borrowing from The Prophets—applied by Pagan Policy, and re-borrowed by Papal Rome.

“Sisterhood of our *Lady of Anguish* has made it clear on behalf of its Patronesses, and it has been admitted by The Queens, Mother and Daughter. The Advocate on the part of our *Lady of Anguish*, is The Arch-Bishop of Cordova. The Queen has just rewarded this distinguished Service with a Crown of Gold, which has been placed on the head of the Image, with the usual ceremonies. The style of the card of invitation sent round by The Sisterhood of Cordova to the public, to witness the ceremony is curious. One does not well know which to wonder at most—its ignorance, or its Blasphemy—at least if he bears in mind the high position occupied by The Mother of The Saviour in the (Roman) Catholic Church. The Card runs as follows :—

“HER MAJESTY THE QUEEN HAS *deigned* TO PRESENT THE MOST HOLY VIRGIN WITH A CROWN OF GOLD, &c.”

Corduba was a very ancient City on the River Betis, its foundation is ascribed by “THE TRADITIONS” to the Æra of Nebuchadnezzar, after his destruction of Jerusalem; when, they say, he brought many of the Hebrew Nation into Spain, who spread over these parts; and at the same time founded Toledo, whose Episcopal Throne is the Primacy of The Roman Church in Spain. Under the name of Colonia Patricia, it was the first place to which Augustus Cæsar sent a Colony—the Veterans of the 5th and 10th Legions, headed by Patrician families, connected with the JULIAN RACE, and all the absurd Superstitions of Virgils’ Æneid.

With respect to these regions, The Traditions say, that about B. C. 1412, (that is, the Æra of Joshua,) a large body of Greeks arrived from Marseilles, and founded a Temple to the Goddess Diana, at Denia on the Coast, which seduced the Spaniards into many Idolatrous practices, and this became a very celebrated Oracle. Considering then that one of the most celebrated attributes of Our Lady, of—*Atocho*—of *Anguish*—of the—*Pillar*—and of any other of the the thousand and one places honoured by the presence of her Images,—was Virginity, it is not easy to separate the thread of her pedigree from the Superstitions of Denia—since Diana also rejoiced in the Glories of “*Sempre Virgen*”—for thus Apollodorus has written of her—“*Diana venationis studio delectata Virgo permansit.*” L. i de Deor. Orig.

Now St. Paul says, 2 Thess. ii. 7, That the Mystery of Iniquity was working in his time, but was for a period "letted" by the political check of the Imperial Power, that of the Cæsars, clearly, and indisputably, built upon the Superstitions recorded in Virgil and elsewhere.

Jeremiah, chap. vii. 17, 19, and xlv. 15, 28, decidedly marks out The Queen of Heaven, as an important personage in the controversy between Jehovah and Israel.

St. John in Revel. ii. 9, as clearly connects "The Mystery of Iniquity" with some pretending to be Jews, but not so in Spirit, as for instance Elymas the Sorcerer, of Paphos--Simon Magus,—Sceva and seven of his Sons--and the persecutors of James and Peter, Acts xii; and the same 9th verse shews this faction domiciled at Smyrna—the 12th and 13th verses linking it with Pergamos, the source of the Mater Deum of Scipio's time in ancient Rome;—the 20th verse, connecting it with the Political Idolatries of Jereboam, 1 Kings xii. 26, 33; and the 24th, sums up the whole in an Organization, which the Evangelist stigmatizes as "The Depths of Satan."

The accompanying Plate of ancient Coins is intended briefly to exhibit the working of "The Depths of Satan"—designed for man's aggrandizement, but over-ruled by the Wisdom and Foresight of Jehovah, to the fulfilment of His own benevolent purposes to His rebellious people. To enter much into this matter, would extend this tract to too great a length—and whether I shall ever do so is uncertain; but from these few remarks, and the evidence which the coins present, I think the inference is clear, that Scripture alone opens "the brazen Gates"—and that ultimately Israel will be re-engrafted into its own Vine, as St. Paul wrote to the Romans, Rom. xi. 7, 26, by the palpable proof of the scattering, and re-gathering which the Symbols afford. It is not easy to separate the Chaff from the Wheat—but the writer of Maccabees was not far wrong, when he said, "The Heathen turned over the books of The Law, to find therein "subjects for their Images"; and when it is seen that the Images of Papal Rome are, in fact, but an adoption of the Images of The Pagan City—then, that will happen which The Bishop of Metz wrote to his dear Son O'Neal—"The Mother Church of Rome falleth, when in Ireland The

“*Catholic Faith is overcome.*” Let us then trace her Majesty upwards.

In the year of Salvation, 1587. The Spanish Tradition says, “The Image of Nuestra santissima Senora, established itself at Madrid; and at the same time the body of the blessed Virgin, Leocadia, which had wrought miracles there, was transferred from Flanders to Madrid—the cause of which removal, may probably be found in the Scriptural adage, “Cast not your pearls before Swine”—The Flemings were reaping the fruit of the Reformation; Light had fallen on those who had long sat in darkness and the Shadow of Death, and they were rejecting the abuses and superstitions which led to the Council of Trent.

In 1565. The Image of our Lady de Soledad, exhibited herself publicly at Madrid. The revival of these Superstitions may be ascribed to the Establishment of The Company of Jesus in 1540, by Pope Paul 3rd.

In 1563. St. James of Alcala, performed a miraculous cure upon Don Carlos, curing him while he slept, of a severe wound received by the fall of a ladder.

In 1526. We find the Emperor with splendid ceremonies, offering up thanks to—Our Lady of Atocho for his Victory of Pavia; *according to the Arci. Prest de St. Just, the contemporary at St. Peter, of Madrid. ! !*

In 1443. Occurred the remarkable miracle of The Holy Sacrament of Fromista. The Host firmly adhered to the Patena, when an excommunicated person was about to receive. These and the like miracles did not admit too many hands in the secret—and consequently, a few years after, an Ordinance was passed at TOLEDO, the Head Quarters of Superstition, that no new Christian, as they were pleased to term Converts to Christianity from Judaism, should be permitted to hold any public office.

In 1379—We find mention of another Image. On the death of Don Henry, he ordered his body to be buried in the Cathedral of Toledo, in the spot where stood the Virgin when she descended from Heaven—Acts xix. 35, and to which I have alluded in explaining the coin—the scene of St. Ildefonso’s glory.

In 1330—The Image of Nuestra santissima Senora de Guadalupe manifested itself.

In 1240—Occurred the famous miracle of The Corporales of Daroca. Near the Castle of Chios a certain Priest in the Service of the Mass, had consecrated the Host to administer to some of the Officers ; the Moors attacked the place at the time, and he was suddenly called away to assist in the defence ; mean while EL SANTISSIMO put on the Robes—the enemy were repulsed, and when the Priest returned to complete his Ministry, he found the Host and the Corporales steeped in blood.

In 1237—A great battle took place at the Castle del Pluche, in which very few Christians destroyed 40,000 Moors ; the cause of this was discovered to be, that the Holy Image of Our Lady, whom “all the world worshipped, was found there.” Acts xix. 35.

In 1139—There was a great battle at Ourica between the Moorish Emperor, and the Portuguese, who had revolted and proclaimed Don Alonzo their King ; just before the battle, The Saviour appeared, and gave his sanction to the King and Kingdom—this however was insufficient, till Pope Eugenius 3rd confirmed the grant, *in consideration of a perpetual Tribute to the Holy See* ; and by the way it may be here remarked, that this Moorish Emperor was remarkable for the justice and excellence of his Government—protecting the weak, and restraining the powerful ; how far The Pope's Protege (compelled to shear the sheep for Holy Church,) performed the like, admits a question.

In the year 1135—The City of Saragossa was attacked by the Moors, and must have been taken, had not “La Santissima Virgen” brought troops of Angels to its relief. The Moors made their attack when the Citizens were negligent and unprepared, and except for this assistance the place must inevitably have fallen.

In 1122—The Image of Our Lady de la Fuenfrede was found at Segovia, whose worship extended throughout the world, and whose sanctuary was universally frequented.

In 1118—The principal Mosque at Saragossa was consecrated as a Cathedral in honour of Nuestra Senora de Pilar.

We can trace the Images no higher up the stream, till we come to their Pagan Prototypes.

It was during the period thus recorded, that locusts overspread the land ; and by the establishment of the various

Orders of Monks,* and Military Fraternities, subsequently to the middle of 12th Century, laboured to correct what his Holiness The Pope and his Subalterns, were pleased to call “*faltos de doctrina*” of the Spaniards.

By nullifying a royal marriage, which was foolishly submitted to his authority, and by him referred to the Judgment of St. James! Pascal the 2nd contrived to excite commotions and factions between the Kingdoms, of which, under the blessing, and by the assistance of their several Images, his Myrmidons made effective use, in the enthrallment of the Spanish Church and People.

In the year 1095—Rome had so far prospered through the divisions in the Kingdom, that Pope Urban 2nd, instituted the minor office de Nuestra Senora; and ordered that every Sabbath a Mass should be celebrated to her Glory; but so little did these orders agree with the principles of the Spanish Church, that in a Council at Claremont, the following year, The Church of St. James, the Metropolitan of Braga, was *specially exempted* from the observances.

Previous to this time, I find no mention of the Images of our Lady, except the case of our Lady of Atocho, contemporary of St. Peter at Madrid, a story which no one can believe. We find occasional miracles, veneration of martyrs, respect paid to the relics, and memory of the Fathers of The Church and the Apostles, but IMAGES OF THE VIRGIN, I find none.

In the year 919, Don Ordone, the 2nd of the name, but 1st of the Kings of Spain entitled King of Leon, having gained considerable Victories over the King of Cordova, and an army of Moors, Spaniards, and Africans, entered the city of Leon in triumph, contented with his victories. He removed the Cathedral, which had stood in the City, to the Precincts of the Royal Palace, and dedicated it to the honour of Nuestra Senora; and in it, was crowned by the Bishop of the City; the observation made by the historian upon this occurrence is remarkable—“This was a *new* ceremony among the Kings of Spain, and one afterwards *too little in use*”; the fact being, I believe, that there was a particular Stone in the mountains of Biscay, upon which The Ceremonial of Coronation must take place, and the Kings were obliged to swear to observe the laws and privileges of the people. See 1 Sam. xi. 14, 15; 2 Kings xi. 14; xxiii. 3.

* Let it be remembered that the Monks, or “*Cultores Dei*,” of the first age of The Church, v. g. Dinoh &c., were of a very different class from this ROMAN ARMY,

In 876—We have fourteen Bishops collected at St. James de Compostella, by command of Pope Juan VIII. to consecrate The Church of St. James. The greater Altar was dedicated not to "Our Lady," but to The Saviour; and of the others, one to the Apostles Peter and Paul, and one to St. John. They did not attempt the Consecration of the Altar of St. James, supposing it to have been done by the seven Bishops, his disciples, when they placed his body there, in the year 798; at which time it was removed from Iria Flavia, the Port at which it was landed from Jerusalem. I need not enter into the miracles recorded as connected with that event, but from this time upward, WE NEVER FIND SANTISSIMA VIRGEN, OCCUPYING THE PLACE OF HER SON.

An anecdote is mentioned relating to Compostella at a later period, in 981. The Moors took the City, they razed one wall of the Temple of St. James, but his Sepulchre they would not touch. A pestilence prevailing at the time, by which a multitude of Moors perished, on being asked what was the cause of the mortality, they answered, that a Disciple of the Son of *Maria* had caused it; and I think the fact unquestionable, that the *Deification of the Virgin*, was the main obstacle, among that people, to the gradual reception of The Gospel; for it is impossible to read the 1st and 15th chapters of St. Paul's Epistle to the Romans, without observing, that even his intended visit to the Imperial City, was *but secondary in his mind*, to the journey into Spain.

Why was this? because he knew that a vast mass of his brethren according to the flesh, had for ages been established there; and probably he also knew, to what a great extent, "the Mystery of Iniquity" to which he alludes, 2 Thess. ii. 7; and to which St. John in Revel. ii. 9, 12, 20, 21 refers, was working in that Country—for *there, and there only*, is to be found the clue, which guides us through the dark mazes of the Politics of the Augustan Age, and SINCE.

Having traced the Images of the Virgin to their earliest rise in the Christian Church, it is time to bring this paper to a close; the undeniable inference to which it leads is confirmed by the Plates which I attach to it. We have there, in the ancient Coins, The Mother of The Gods, The Queen of Heaven, The Virgin Diana, &c.; In the modern, The Mother of God, The Virgin Maria, Our Lady of Anguish, &c. &c.

There is, however, one point more to which I wish the reader's attention directed, viz: to two very early circumstances recorded in the self same stream of Tradition, which has occupied us so long. I shall not enter into the matter now at large, but barely say—Consider the bearings of these emblems, and then see how the Tradition applies to the occurrences in ENGLAND and IRELAND at the present time, not to speak of Spain and Portugal, and the rest of the perturbed world.

The Traditions run up to Tubal, Grandson of Noah, who established himself in Spain, (as they say,) B. C, 2163, “and trained up his subjects in the fear of God; adding, that “the Cantabrians continued to observe this natural law, to “the time of the Apostles.” An assertion contradicted by the whole tenor of Holy Scripture.

“Brigo, the 4th of this line of Kings, succeeded to the “Crown B. C, 1905, and sent Colonies of Spaniards to “*people the Island of Ireland*—a nation most Catholic, and “which, under all the persecutions of England, has shewn “itself the most excellent defenders of the Faith.” Such then is the ground work of St. Laserianus' Prophecy! and of O'Connell's Celtic claims—true as regards the *Race*, but false as respects the *practices and opinions* for which he contends, as connected with it.

Again, B. C, 333. “The inhabitants of the Mountains “of the Asturias occupied themselves in *peopling* “*England*”; adding in the succeeding clause, that “these “people used the skins of their herds in lieu of ropes, for “their Ships.” Thus Ossian, in his Poem entitled “The “War of Inis-thona,” says of Oscar grandson of Fingal, “They lifted up the sounding sail; the winds whistled through “THE THONGS of their masts.” Of this Oscar, I shall make mention presently, as the Conqueror of Carausius, who rebelling against Diocletian, was proclaimed Emperor by the Army, in Britain, A. D. 287. The battle was fought, near Agricola's Wall, between Falkirk and Stirling.

The same thread of Tradition, traces these people from Andalusia, where the Temple and Oracle of Diana was founded, by a fictitious King, to whom these Genealogists give the name *Hispan*, who reigned 31 years, and died B. C. 1666, that is about 30 years before the death of Joseph—and from this King, they say, the Country took its name *Hispania*.

Mark then how a plain tale shall put this fiction down, and verify the declaration of St. Paul,—“The Mystery of Iniquity doth already work,” 2 Thes. ii. 7— and this refutation springs from their own Symbols, which coinage has handed down.

The Personification of Hispania, upon the ancient Coinage, is a Female, with an animal like a rabbit at her feet—it is not a rabbit, but an animal, numerous in the hills round Jericho, called by Parkhurst, *Saphan**—Danan Israel, or

*NOTE.—Of the wide spread of this Symbol, an instance may be found in “The Ten Tribes of Israel identified”—p. 75, 77, as represented in Mexican Paintings; The Tradition states the Emblem to have been introduced in remote ages by a white man. The passage is too long for insertion, especially as I disagree in the conclusion to which the writer expects to come—and believe that the evidence adduced, has *no reference whatever* to THE LOST TRIBES—but may apply to earlier Colonization, or TO THE RABBINICAL SCHOOLS, put down by the Emperor Hadrian, on the defeat of Barchochebas—a class better adapted to the purposes of “The Mystery of Iniquity,” which subsequently pounced upon them, persecuting them to death, and destroying all their Records, than to the Posterity of penitent Ephraim, as described by the Prophet Jeremiah xxxi. 18, 22.

There is much in the passage confirmatory of my view of the emblem; and I may add, that in some of the remarks of the author I agree—and I think that some inferences from the first letter of Cortez, are confirmed by the Coin of Agrigentum in Sicily, from the collection of Lord Northwich on Plate 2,—which represents two eagles, (the Empire of Rome and Carthage no doubt,) with a Saphan, or Rabbit in their Talons, as if contending for it, while the poor animal is cast upon its back—a fit emblem of Helplessness and Innocence. Similar Coins may be found in the Cabinet of the late Dr. Hunter.

The xvii chapter of Ezekiel, carefully perused, as applying to civil and ecclesiastical Polity, seems to throw light upon these Emblems; and the Coney, being an unclean Animal under the Mosaic Code, Levit. xi. 5, 6, does not seem a *far-fetched Symbol* of a People, *hated and persecuted*, and subjected to the feelings expressed, Jerem. xxxiii. 24—26.

While upon this subject, it may be as well to remark, that Cæsar, speaking of The Customs of the ancient Britons, mentions (inter alia) this agreement between their Customs, and the Mosaic Rule—“LEPFOREM et Gallinam et Anserem gustare, fas non putant”
Bell Gall. L 5, Sec. 12.

Baron Humboldt, in his American Monuments, says that “according to Traditions, which have been preserved to our days, this Animal is the Symbol of suffering innocence. “Sans ce report cette representation allegorique rapelle L’AGNEAU des Hebrews, “on l’idea mystique d’une Sacrifice expiatoire destinee, a calmer “la colere de laDivinite.”

Israel's Lamb, alluded to by the Psalmist, and in the Proverbs. "The conies are a feeble folk, yet make their houses in the rocks." By the Carthagenians the Rabbit was called "Spanija," and thence, they gave to the country the name of Hispania, or more probably from the name the country they derived their word. Classic writers also, ignorant of the true reason, ascribe the name to the abundance of Rabbits found in its plains. But when we consider the History of Israel, and apply to it the torch of Scripture,—a light seems to be shed on the dark place;—and while Priestcraft and Statecraft have been framing traditions, and continuing from age to age, for their own ends, Symbols, the true meaning of which they did not comprehend, Jehovah has been all the while over-ruling their Chicanery, to the fulfilment of His Divine Purposes; and this little harmless animal is made an evidence, after the lapse of more than 2000 years, of the wanderings of the chosen people; and thereby facilitates the process, to which St. Paul adverts, Rom. xi.—"Blindness in part hath happened to Israel, &c." and to which our Blessed Saviour also refers, in his reply to the Disciples, Acts i. 7—"It is not for you to know the times and the seasons, which the Father hath put in His own Power."

"Their seed, said Isaiah, ch lxi. 9, shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the Seed which The Lord hath blessed." Without then

That The Mystery of Iniquity has been, and is, at work in those regions, seems to me unquestionable. Among the Records from Tubal, to which I have adverted previously, I find one which states, that B. C. 392, some Carthagenian Voyageurs discovered the Island of Hispaniola, (*now St. Domingo*); and The Senate immediately punished the Discoverers, and forbade all navigation in those Seas—having no doubt their reason for such Mystery;—and THAT, perhaps not entirely unconnected with such views, as "The Ten Tribes identified," may lead to.—Holy Scripture however would teach us to seek the Posterity of repentant Ephraim, BY OTHER MARKS.

See Isa. lxi. 8, 9.; lviii. 3, 7, 13, 14; 1 Thes. v. 1—19:

Be that as it may, "*The Stoppage*" is mysterious, and probably best accounts for the wretched fate of the people of Hispaniola, and Mexico, under the sway of the Hispa—Romish Inquisition—a fate so horrible, that even The Bishops remonstrated against Cruelties, only equalled by the persecutions of The Jews in Spain, by the same class.

entering further at present into this most interesting portion of history, I shall close with the evidence of Mr. Borrow, that Hispan, the fictitious King, *was not* the founder of the name Hispania, and the *Saphan*, *was not* the symbol of idle tradition—but comes down to us, as the National mark of a people, in whose destiny the whole world is concerned.

Mr. Borrow is travelling with his store of Bibles, from Madrid to Oceana, distant about three leagues from Aranjuez—"we left the high road, and proceeded by a "shorter way, through wild hills, and over very broken and "precipitous ground: being well mounted, we found ourselves just after sunset, opposite Oceana, which stands on a "steep hill. A deep valley lay between us and the town: "we descended, and came to a small bridge, which traverses "a rivulet at the bottom of the valley, at a very small "distance from a kind of suburb—we crossed the bridge, and "were passing by a deserted house on our left hand, when a "man appeared from under a porch. What I am going to "state will seem incomprehensible, but a singular history and "a singular people are connected with it: the man placed "himself before my horse so as to bar the way, and said "*Schophon*," which in the Hebrew tongue signifies a Rabbit. "I knew this word to be A COUNTERSIGN OF THE JEWS, and "asked the man if he had any thing to communicate? He "said, You must not enter the town, for a net is prepared "for you. The Corregidor of Toledo, on whom may all "evil light, in order to give pleasure to the Priests of Maria, "in whose face I spit, has ordered all the Alcaldes of these "parts, and the Escribanos, and the Corchetes to lay hands "on you wherever they may find you, and to send you, and "your books, and all that pertains to you, to Toledo. Your "servant was seized this morning at the town above, as he "was selling the writings in the streets, and they are now "waiting your arrival in the Posada: but I knew you from "the accounts of my brethren, and I have been waiting here "four hours to give you warning in order that your horse "may turn his tail to your enemies, and neigh in derision of "them. Fear nothing for your servant, for he is known to "the Alcalde, and will be set at liberty, but do you flee, and "may God attend you—having said this, he hurried toward "the town."—Bible in Spain, vol. iii. ch. viii. p. 127.

You have here a very simple solution of the *Saphan*

upon the coinage of ancient Hispania, and of the origin of the name of the people. By means of "THE STANDARD OF THE SANCTUARY,"* it marks 'The Seed'; and when you refer to Jerem. vii. 16, 19--xliv. 19, &c. and observe there, that the quarrel between Jehovah and his People, was upon this very point, the worship of "The Queen of Heaven"; and again read Jerem. xxxi. 18, 22, in which the repentance of Ephraim is so pathetically described, and his return immediately connected with the birth of the Saviour, of a Virgin of Israel,—I confess I see but one conclusion to which you can come—"He that scattered Israel will gather him, and keep him, as a Shepherd doth his Flock"; and that one great obstacle to that grand, and desirable consummation, will be removed, when the modern Idolatry of The Lady of Anguish, is cast out of the Christian Church—that great Mystery of Ungodliness upon which both in Pagan, and Christian times, Statecraft and Priestcraft have reared the Edifice of their power.

And woe to Britain when she lends herself again to the revival of the Scheme—"Because the hand of Amalek is "against The Throne of The Lord, therefore the hand that "sitteth upon The Throne of The Lord, must have war with "Amalek from Generation to Generation." Exod. xvii. 14, 16.

I close this "Fragmenta," with a Coin of Faustina, Jun., the wife of Marcus Aurelius Antoninus, and mother of Commodus, (*I shall refer to it in a future page,*) which affords us a representation of two Symbols, evidently borrowed from Holy Scripture, viz:—

The Throne with two Lions "at the Stays," taken from the Throne of Solomon, 1 Kings x. 19, and the Timbrel which her Majesty holds, taken from Exod. xv. 20, "And Miriam the Prophetess took a Timbrel in her hand, and all the women went out after her with Timbrels and with Dances."

I will now, finish with a paassage by way of application, from the Religious Observances of Mexico, and another from a letter of Cortez. In page 55, I adverted to "Our Lady of Gaudalupe." "At the foot of the hill, says the Abbe Clavegero, is now the most famous Church in the New

* Exod. xxx, 13; Levit. xix, 35, 36; Ezek. xlv. 9—12.

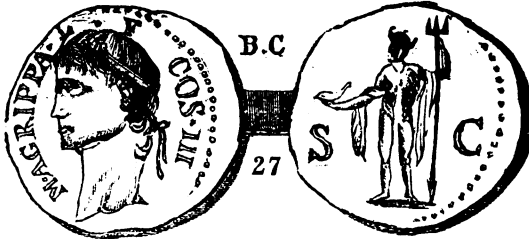
World, dedicated to the true God, where People from the most remote corners assemble to *Worship* the most celebrated and truly *miraculous Image* of The most *Holy Lady* of Guadalupe, thus converting a place of Abominations into a mercy seat, where Religion has *diffused its favours, &c.*"

"Cortez wrote to Charles 5th, that from the top of one Temple, he had counted more than four hundred Towers of others"—and in another letter, after ordering his Soldiers to throw down, and destroy, the Images of the Mexicans, he writes, "that as they could never more adore those detestable Images of the *Demon* their Enemy, he would place in their stead an *Image* of the true *Mother* of God, that they might *Worship* and *Implore* her protection in all their necessities," and he caused an Altar to be made after the Model of the Christians, and PLACED THE IMAGE OF THE MOST HOLY MARY THERE."

Ten Tribes of Israel identified, p. 108.



FRAGMENTA SECUNDA.



I have in the commencement of this Tract, adverted to the widely different Principles of The Ancient British Church of Dinot and his Fellows, as contrasted with the innovations of the Monk Augustin, the Emissary from Papal Rome at the close of the 6th Century.

I have traced the Symbol of the Trisula, or Trident, as well in its use, as in its *abuse*, the last in conjunction with "The Queen of heaven"—with the political mysteries of Augustus, and Marcus Agrippa in the west; and with the Idolatries of Siva in the East, till we find it upon the British Penny; an Empire, if not exempt from error, and falsehood, at least distinguished among the Nations of the Earth, as the main Bulwark of Scriptural Truth; and from the Maritime Power, ENTRUSTED to her, apparently, the leading Instrument in the Hand of Jehovah, for effecting His predicted purpose—

The Gospel shall cover the Earth, as the Waters cover the Sea.—Isaiah xi, 9.

This Prediction is immediately followed by another, indissolubly connected with the result to which these reflections lead. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek"—and it is referred to in various places, and more especially, Jeremiah xxiii. 5, 6, "Behold the days come saith The Lord, that I will raise unto David a righteous

"BRANCH, and a King shall reign and prosper, and shall execute Justice and Judgment in the Earth; in His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby he shall be called, The Lord our Righteousness."—The first four verses of the second of Isaiah, point out to us, where, on the face of the Earth, we may expect to find these things—"The Mountain of The Lord's house shall be established in the top of the Mountains, and shall be exalted above the hills, and all Nations shall flow into it"; It is also referred to Psalm lxxviii, 15, 16,—a passage I recommend to the reader's attention.—And if we read the 12th verse of the 6th chapter of the Prophet Zechariah, (to which I shall more fully advert by and by,) we shall not find, I think much difficulty, in accounting for the symbol of THE BRANCH in the hand of Britannia, also on the Penny. This Emblem, as well as the Trident, has been strangely perverted by Priestcraft and Statecraft, but into that I shall not enter now.*

The abuse of an Emblem, in no wise nullifies the use of it, as evidence of ancient things, while we possess, in the Holy Scriptures, the clearest proofs that the finger of Jehovah is, from first to last, over-ruling all, to the confusion of his enemies—to the manifestation of His own Glory—to the accomplishment of his Purposes of love—and to the fulfilment of the Oath which He swore unto Abraham and to David; ** and assuredly it is a circumstance well worthy of remark, (be it connected with the abuse, or be it connected with the Scriptural corrective,) that with the Ceremonials of the same Empire to which these Symbols belong in our day, we find that identical Emblem, A STONE, upon

-
- * ——"there grows retired
 " A bough with leaves, and pliant sprigs of gold
 " Held sacred to th' INFERNAL QUEEN; this branch
 " The Grove all covers—
 " —but tis allow'd to none,
 " The subterraneous regions to explore,
 " Till from that tree he crops the golden shoot.

Virg. Æn. vi. l. 180.

The Sybil's address to Æneas, enlightening the whole fable of PURGATORY.

** Genes. xii. 2, 3—Psal. lxxxix. 14—34, 35.

which, as we have seen, "the Mystery of Iniquity" was built by the Delphian Priests, and their Political Allies in Pagan Rome—"When Moses' hands were heavy, (*in the battle with Amalek,*) Aaron and Hur took a stone, and put "it under him, and he sat thereon—and The Lord said "unto Moses, write this for a memorial in a book, and "rehearse it in the ears of Joshua, for I will put out the "remembrance of Amalek from under Heaven"; or, as the marginal translation gives it—"Because the hand of Amalek "is against The Throne of The Lord, therefore THE HAND "THAT SITTETH UPON THE THRONE OF THE LORD "shall have war with Amalek from generation to generation." ‡ Whatever abuses the lapse of Ages, and the Perversity of Man, might heap around the Symbol, could a better, or more permanent memorial be conceived than such a Symbol presents?

The very fact also, of such an emblem having been perverted by Pagan, and probably Papal Rome, to sinister ends; and its being found in the end of ages, so closely connected with a State, which, in name at least, professes to be peculiarly Scriptural, (when viewed in the light which Dan. ii. 45, throws upon it,) affords a matter of serious contemplation—and holds out to us, as it were, a clue by which to account for the unnumbered, and unspeakable proofs of Divine favour, which British history presents; for if this view of *The Stone* be correct, we see it to have been cut out of the Mountain of Pagan and Papal Rome—(*the 4th Empire of Daniel,*) as it were, "without hands"; and after the lapse of more than 2000 years since it quitted Pessinus, we find it, with its Sybilline Legend, in the possession of an Empire whose Charter is The Bible;—and we may therefore perhaps, be led to wonder less, at the tenacity which The Bishop of Metz displays, to keep a hold in Britain in spite of Fate.

‡ Parkhurst, upon the passage, leads us to the idea, that this Stone did become a sort of Standard among the Israelites, and was called by them "The Hand of The Lord."—See Ps. lx. 3; xx. 5. and I am inclined to believe that the Royal Sceptre of the Empire of the Spains, bears a spread right hand at the top, referring to, and originating in, the cabalistic use of the hand as a Symbol by the Jewish Rabbins, by which to express {the Unity and Trinity of Jehovah.

There are other Symbols connected with the same people, and the same line of evidence, traceable alike to the British Isles, and to the Country of the Waldenses ; and of which it can be proved, that the Traditionary Policy of Rome has perverted them to its own ends, and the Worship of the Queen of Heaven ; against which perversions both Britons and the Waldenses have protested ab initio ; but into these I will not now enter ; nor shall I enter into the inferences, deducible from the additional fact which I am about to state ; but premising, in the language of the Psalmist, that “ whose is wise, will ponder these things, and he shall understand “ the Loving Kindness of The Lord,”—I shall briefly offer the following considerations, as worthy of more reflection than has, of late years, fallen to their share ; believing, as I do most firmly, that the Traditional knowledge of such matters, is pointed out by Scripture, to be THE ONE MAIN HOLD which a false system has established, upon the Political concerns, and Governments of the Earth—Ezek. xxxv. 10—xxxvi. 2 ; 2 Thess. ii, 3, 8 ; Revel. ii. 9, 12, 13, 20, 24 ; and believing also, that THE MANIFESTATION OF THE MYSTERIOUS ABUSE, which the free circulation, and study of The Holy Scriptures effect, is THAT, which St. Paul intends, by the words, “ whom The Lord shall consume by The Spirit of “ His Mouth, and destroy by the Brightness of His Coming.”

Mr. Edward Llewyd, in his “ *Mona Antiqua restaurata,*” records an ancient Welsh Tradition, said to be, as I believe it is, long anterior to the coming of Julius Cæsar to the British Isles ; and I may as well say here at once, that I read the records of profane authors, by the light which the Prophet Jeremiah* casts upon them ; and certainly it is a fact worthy of more consideration than it usually obtains, that Britain, was only as it were shewn to the World, (relapsing then into its pristine mist till the time of Claudius,) just at the period when by its corruptions, the Polity of Jerusalem was nodding to its fall ; and I remember many years ago to have read somewhere, a fact corroborative of Mr. Llewyd’s Tradition, viz. :—“ that in those

* “ Considerest thou not what this people have spoken, saying, the families which the Lord hath chosen, He hath even cast them off ? Thus they have despised my people, that they should be no more a Nation before them, &c.” Jerm. xxxiii, 24—26.

distant ages, there existed in the British Isles, "a House of Prayer for all Nations";† and some forty years ago, I saw, on the banks of a small stream running into the Carra, not far from Stirling, (the Country into which the Roman Imperial arms could never successfully penetrate, as is noted by Tertullian in the second Century,) the ruins of a Temple, formed of rudely squared Stones, the construction of which perfectly agreed with the description given in the Book of Wisdom, chap. ix. 8. "Thou hast commanded me to build a temple, on Thy Holy Mount, an Altar in the City where Thou dwellest, a resemblance of the Holy Tabernacle, (i. e. the Firmament,) which thou has prepared from the beginning."* This Temple was discovered by General Roy, when making his Surveys for the military roads; and he gives a Plate, shewing the state in which it was found, when Gordon published his Itinerarium;—nor can it be otherwise than interesting to know, that Mr. Elphinstone and others, have found "THE RESEMBLANCE" in the Topes of Afghanistan, which, though not as Temples, but as Mounds, perpetuate the remembrance of the Form; as it would seem, in agreement with Jeremiah xxxi. 22. for it must be recollected that into those Eastern regions both Ephraim and Judah were carried Captive; and it is clear from Ezra, that all, even of Judah, did not return from the Babylonish Captivity—and Josephus, as well as the Symbols, lead us to the belief that the Parthian War, originated in the assistance and encouragement which that people gave to the Jews in their resistance to Rome, during the latter time of the Maccabees. "Set up way marks, make thee high heaps, set thine heart toward the highway, the way which thou wentest, turn again O Virgin of Israel to these thy cities."

I cannot enter into this extensive, and, if treated as it ought to be with reference to "The Vision of all," most interesting subject,—but it is impossible to omit the men-

† Isai. ii, 2, and lvi. 7, 8; Psalm xlvi, 1, 2, and lxxviii, 15.

* The celebrated Pantheon at Rome, in the same form, was built by the Marcus Agrippa, whose Medal is at the head of this Fragmenta, B. C. 26, and received its name, either from the Images of Mars, Venus, and other Deities being placed in it, or as Dion suggests, because its Convex Form exhibited a resemblance of Heaven.

tion of one of these Topes, which Professor Wilson speaks of, in his *Antiquities of Affghanistan*, page 32, "Before the "Tope of Manikyala, (that discovered by Mr. Elphinstone,) "was opened, monuments of a somewhat similar character "were discovered in other parts of India. One of these "was found at Amaravati, a town on the South bank of the "Krishna River, in the Guntoor Circar. Upon the edge "of the town rose a remarkable Mound named Depal- "dinna, or, the Hill of Lights; it was 120 feet in dia- "meter, and 16 feet high, the centre was occupied by a "tank, and the base had been enclosed by a double row of "stones, § richly sculptured, but many had been removed or "destroyed; there were gateways on four sides, and over one "of them was an Inscription in old Nagari letters, whilst on "a slab of stone near the spot, occurred an Inscription in "ancient, but very different letters. Near at hand were the "remains of an ancient City, named Dharani Kota, considered "to have been once the capital of Telingana, and at a short "distance were a number of circular tumuli yet unexplored."

We read in Josephus,* that Judas Maccabeus celebrated the festival of the restoration of the temple for eight days, —and so rejoiced were the people at the revival of their customs, when after a long time of intermission they had unexpectedly regained the freedom of Worship, that they made it a law for their posterity, that they should keep a festival on account of the restoration of their Temple Worship, for eight days, *and from that time we celebrate this festival and call it LIGHTS,*"—The Professor determines that "the remains are Buddhist"—unhappily this adds little light to the matter—as the question still meets us, who, and what, were they? The word used in the Hebrew for Judgment is—Din—The Place—high place, where the feast of Lights would be celebrated would be also The Hill of Judgment.—Deut. xvii, 8, 13. Pass then from India to Europe, and even in its remote corners you find these mounds. Go to the Orkneys and the Shetland Isles: I saw one at no great distance from the ruins of Columba's Abbey, in Icolmkil very many years ago—and when I was a boy, a day seldom passed, on which I did not climb one of these remnants of "the olden time," situate at a short dis-

§ 1 Kings xi. 8—16.

* *Antiquities B. xii. c. vii. s. 8.*

tance directly east of the Cathedral of Ripon. Professor Hibbert, in the 3rd vol. of the *Edinburgh Archæologia*, gives a full and able account of those in connection with Norway; but like Professor Wilson, stops short I think, of that which alone can solve the Mystery.—“How long will ye go about, O backsliding Daughter?”—The name of these Norwegian Mounds is “Ting,”*—and all the judicial, and sacred Rites and Customs of that ancient people are connected with these Vestigia—and one circumstance ought to be borne in mind regarding them, that the Sites or Vicinity, have been uniformly selected in latter times for the erection of Churches;—itself a proof of their connection with The Sanctuary. In Ireland and in Norway, and Anglesey, Cornwall and Wales, they have been found with twelve large Stones erected round the base.—Antiquarians give other solutions, but they are merely *suppositious*; whereas by reference to the Bible, and the known dispersion of Israel to the four winds of Heaven, a Solution is given, which appears as simple, as undeniable.

At the giving of the Law on Mount Sinai, *Exod. xxiv. 4*, we read that Moses, “wrote all the words of the Lord, and rose up early in the morning, and builded an Altar under the hill, and twelve Pillars, according to the number of the twelve Tribes of Israel.”—Again on passing Jordan, Joshua, by orders from Jehovah, set up twelve stones, “And he spake unto the children of Israel, saying when your children shall ask their fathers in time to come, saying, what mean ye by these Stones? then ye shall let your children know, saying, Israel passed over this Jordan, on dry land: For the Lord your God dried up the waters of Jordan before you, as the Lord your God did to the waters of the Red Sea, which was dried up before us until we were gone over; that all the people of the earth might know the hand of the Lord that it is mighty; that ye might fear the Lord your God for ever.” *Josh. iv. 20-24*. Thus opening a scene of Divine Interpositions by the exercise of that Power which the Trident, as a Symbol, represents to us; and providing for the remembrance of them through

* See Dr. Hibbert’s Account of The Tings of Norway, in which will be found innumerable circumstances evidently derived from, and only to be explained by, The Levitical Law.—*Ezek. xlv. 9, 14*.

all Generations, by the very Vestigia of the olden times, which exist among us to this day ; for thus saith the Prophet Isaiah, " Go through—go through the gates ; prepare ye the way of the people, cast up, cast up the highway ; gather out the stones, lift up a Standard for the people," ch. lxiii. 10. And Zachariah says, " The Lord shall save them in that day, as the flock of his people, for they shall be as the Stones of a Crown lifted up as an Ensign upon his land." ch. ix. 9.

Again we have an instance that the pattern of the Altar was actually used by the separated tribes, in order to preserve to their posterity, the remembrance of their connection with the Privileges and Promises made to the fathers. When the two tribes and half tribe were dismissed by Joshua, to return to their settlements on the other side Jordan—the first thing they did, was to rear up "*the resemblance,*" not to offer sacrifice thereon—"but in the fear of this thing, lest in time to come, the children of the other tribes might speak unto their children saying, What have ye to do with The Lord God of Israel—but we have done it that it may be a WITNESS between us and you, and our Generations after us, that we might do the Service of The Lord, and that your children may not say to our children, ye have no part in The Lord ; and the separated tribes called this Altar, Ed, for it shall be a witness between us, that The Lord is God"—Josh. xxii. 11 to 34.

Now the Law in connection with the Tings of Norway &c, was the Edda.—The Tabernacle of Testimony was called in Hebrew, Meschen d Eddooth—can there be a question then, that in these things we see the fulfilment of the prediction of Jeremiah xxx. 10, 11, " though I make a full end of all the Nations, whither I have scattered thee, yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished" ? And of Amos " Behold the eyes of The Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth, saying that I will not utterly destroy the house of Jacob, for lo ! I will command, and I will sift the house of Israel through all Nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." C. ix, 8, 9.

Before I return to the round Temple of General Roy, it may be as well to mention the Tumuli of Duni-Pace, as they are called, also situated in the same district, upon

the river Carron, on the right hand side of the road from Falkirk to Glasgow. The one that is on the East, says Sir James Foulis, of Colinton, in a paper presented to the Edinburgh Antiquarian Society, appears to be above 600 feet in circumference at the bottom, of more than 100 at the top, and 80 or 90 feet from top to bottom, being a truncated Cone. Sir James has evidently not taken the same view of these mysterious relics which I do, but he clearly decides that they are not Roman, but of an antecedent period—and I am inclined to think that Ezekiel will throw more light upon the true origin, than the generally received opinions of learned men. See Ezek. vi. 3—13. These Mounds are found in many other parts of Scotland, and there is one very remarkable one in the County of Aberdeen, described by Mr Skene, in the same publication, which I saw many years ago—It is called The Bamakyn of Ecght, but there is no Tradition in the Country relating to it.

In connection, however, with the many other evidences, which in course of years I have met with, the explanation does not seem difficult. In Jeremiah xxiii. 5, 6, speaking of "The Branch," the Prophet designates Him (in the margin of our Bibles,) Jehovah said kenu, The Lord our Righteousness. The Gaelic is Jehovah an fircant Achd-ne. In Ezekiel xx. 28, 29, we find The Lord Jehovah remonstrating with his people for offering their sacrifices on every high hill, and among the thick trees, which, if we may trust to what we read of the Druids, or to the Derivation of their Name, was a Custom with them, or at least with that part of them, from whom the Fingalians in the north of the Country, differed, and with whom the Bolgæ agreed. The Prophet goes on—"Then I said unto them, What is the high place whereunto ye go? and the name thereof is called Bamah unto this day." As Bama was also the term for the true Altar of Earth, Exod. xx. 24, what can be a more natural interpretation of *Bamah-kyn*, than to combine Bama with "Kenu" of Hebrew, and "Achd-ne" of the Gael? I do not know the exact pronunciation of the Gaelic word, but I remember so much of the sound of Gaelic terms, as to believe that the present corruption is not an unlikely one; and I am the more persuaded that we must seek our information from sacred sources, being convinced, that there is no other clue to the noble and generous sentiments of the

Fingalian Chiefs—so widely different from the Belgic Druids, except as traced to “the last words of David—The Spirit of The Lord spake by me, and his word was in my tongue. The God of Israel said, The Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God, and he shall be as the Light of the Morning, when the Sun riseth, even a morning without clouds; as the tender grass springing out of the Earth by clear shining after rain.”—2 Sam xxiii. 2, 3.

Many congenial passages in Ossian's Poems, may be found, I take but one. Fingals Address to his grandson Oscar—“Son of my Son, O Oscar, pride of youth! I saw the shining of thy sword, I gloried in my race. Pursue the fame of our fathers; be thou what they have been, when Trenmor lived the first of men, and Trathal the father of Heroes—they fought the battle in their youth.—They are the Song of Bards—O Oscar! bend the strong in arms, but spare the feeble hand; Be thou a stream of many tides against the foes of thy people, but like the gale that moves the grass, to those who ask thine aid. So Trenmor lived, such Trathal was, and such has Fingal been. My arm was the support of the injured, the weak rested beneath the lightening of my steel.” *Fingal b. ii.*

Here we find a marked contrast to the sentiments of the Southern Tribes. “The Chiefs of the south (of Ireland,) were gathered in the darkness of their pride, in the horrid Cave of Moona, they mixed their secret words. Thither often, they said, the spirits of their fathers came, shewing their pale forms from the chinky rocks, reminding them of the honour of Bolga. Why should Conar reign, the son of resounding Morven.”*—These last are the sentiments, which led to the foul murder of the youthful Cormac, and which are at the bottom of the strife and bloodshed in Ireland even at the present day. “The grey-headed bards were like moving forms on their face; they kindled the strife around, with their red rolling eyes,—Nor alone were

* Temora, B. ii. Conar was the first Scottish King of Ireland, Son of Trenmor, and Brother of Trathal, towards the close of the 1st Century of the Christian Æra, apparently about the period of the Destruction of Jerusalem; and thus, I think, we obtain a clue to the existence of the Temple of General Roy.

“ the dwellers of rocks ; a son of Loda was there, a voice
 “ in his own dark land to call the ghosts from high—On
 “ his hill he had dwelt in Lochlin, in the midst of a
 “ leafless grove. He often raised his voice to the winds
 “ when meteors marked their nightly wings, when the dark
 “ moon was rolled behind her hill,—They came with the
 “ sound of eagles’ wings—They turned the battle in fields, be-
 “ fore the kings of men—But Trenmor they turned not from
 “ battle—It was dark and Loda’s son poured forth his signs
 “ on night.”

Cathlan of Clutha.

This last passage is believed to refer to the fall of that class of Druids opposed to the Scottish race, who had solicited aid from their brethren, the Magicians and Exorcists of Scandinavia. It is not possible at this distance of time, to point out clearly the peculiar lines of distinction, but that as wide a distinction existed then, as now exists, between the North and South of Ireland, between the Scottish and the Bolgic religious belief and practice, seems to be beyond controversy,—nor does it militate at all from the view I am disposed to take of each, that they were still branches of the same race,—“ Manasseh ravaging Ephraim, and Ephraim, Manasseh, and both together uniting against Judah,” Isa. ix, 20, 21 ; according as they were taught by the sons of Zadoc, or by the Priests of Jereboam’s line ; whose device, to prevent the people returning to the house of David, was to set up golden Calves in Dan and Bethel. “ And he made an house of high places, and made Priests of the lowest of the people, which were not of the sons of Levi,—and appointed his feast, *like* unto the feast that is in Judah ; altering the Month from the 7th to the 8th, the Month which he had devised of his own heart.” 1 Kings xii, 26—33.

With the example of Simon Magus ; Elymas the exorcist at Paphos Acts xiii 6, 12 ; Sceva and his seven sons Acts xix 13, 16 ; and with the declaration of St. John in Rev. ii, 9, 13, 20, 24, there seems no great difficulty in accounting for the separate classes in the age of Trenmor,* or for their aversion from each other. Fingal in early youth conquered Caracalla, “ Caracul has fled from our arms along “ the fields of his pride,—roll streamy Carun, roll in joy,

* Probably early in the second Century of the Christian Æra.

“ the sons of the battle are fled. The steed is not seen in
 “ in our fields,—the wings of their pride are spread in other
 “ lands. The sun will now rise in peace, and the shadows
 descend in joy. *Comala*. This battle took place about
 A. D. 210. We have therefore but to estimate the Life of
 Trathal, to know the era of Trenmor ; and to feel assured
 that he was contemporary with those first Christian
 Missionaries, who converted the Northern Britons, of whom
 Tertullian speaks.

There is another point of agreement between ancient
 Israel, and these ancient Fingalian Tribes, which, as the evi-
 dence arises out of the self same region, the neighbourhood
 north of Carron, I must not omit. It is in connection with the
 pillars of Stone to which I have referred in a previous page ;
 and traced through Samuel and Joshua, to Moses at the giv-
 ing of the Law,—and traceable also to Jacob, the father of
 the Tribes ; “ This Stone which I have set up for a Pillar
 shall be God’s house, and of all that thou shalt give me, I
 will surely give the tenth unto thee.” *Genes. xxviii, 22*. In
 the former instances however, we find, the Emblem used in the
 light of a Memorial, and it is in that light, we find the prac-
 tice kept up among the Fingalian Tribes.

The event then, to which I am about to refer took place
 in the Country north of Agricola’s wall, where we find the
 round Temple of General Roy ; and, conjointly with the
 noble and generous sentiments which Trenmor, Trathal and
 Fingal uniformly displayed, and which the last so beautifully
 and feelingly, enforces upon his Son, his Grandson, and
 younger Chiefs, I think, it affords a strong proof that the
 Roman writers, Pagan and Papal, who described these Tribes
 as Savages and Barbarians, have given representations which
 are utterly false,—and that the falsehood was designed—In the
 Pagan writers, originating in the pride of human Intellect, to
 which the ‘ Cross of Christ was foolishness’ ;—and in the Papal,
 springing from the desire to aggrandize their own *Craft**—

* NOTE. It is impossible (as least for me, who make no pretence
 to learning,) to separate “ *the Chaff from the Wheat*”, at this time
 of day ; when so much pains has been taken to destroy the ancient
 records, and to mix up what Policy spared for its own ends, with
 Lies, Fictions, and sham Miracles ; but to a reader only in search of
 truth, and guided in that search by Holy Scripture,—and believing
 that God’s word would not return to him void, but would accomplish

while these silent Emblems seem to shew, that these people were in truth Scions of the 7000 in Israel who never bowed the knee to Baal; and of that class, whom Josephus describes, when he says "the best of the Priests, and the best of the people quitted their Country, seeking refuge elsewhere, rather than submit to the ungodly practices and

all whereunto it was sent—a few facts, by way of note, may throw light into the mist that has been raised, (*and is now evidently in use,*) and may help to dispel the gloom, which, Priestcraft and Statecraft combining, have cast upon those early ages, so peculiarly interesting to a British Christian; for it is clearly manifest at the present time, that the Perverter of the Truth, has raised his battery against The United Church of England and Ireland, upon our Ignorance of points which he knows by Tradition, and by which the whole World was enthralled. In the term 'Church' I include *all* who shelter under her wings, though differing in immaterial points. The object of Rome at the present day then is, to persuade us that The Britons of the North, of whom Tertullian spoke, were those who held Doctrines of Devils, Image Worship, &c. &c. upon this they found their false claim to be "THE ANCIENT CHURCH."

The fact which Tertullian states, that those Northern Britons to whom he alludes, could never be brought to submit to the Arms of Rome, proves that, they were *not* of the Provincial Britons in the vicinity of the Clyde and Carron, but of that class, which, whether from the North of Ireland, or from Morven, the Poems of Ossian shew, to have kept up perpetual war with the Roman Subjects, south of Carron, as Carausius was defeated by Oscar in that region, A. D. 287; and their own false Tradition in the Acts and Life of St. Patrick confirm the fact that the same animosity continued in his day.

St. Patrick was born, it is said, on the Clyde, at Kilpatrick, not far from Glasgow, about A. D. 460, and in his Confession, he calls the place "Vicus Bonaven Taburniæ";—Probus in his life of the Saint, calls it "Bannaviæ Tyburniæ regionis, haud procul a mare occidentali." No such place is known, but through Glentivart in Stirlingshire, there runs a small stream called the Balva, which joins the Carron, and this Stream and its Valley are mentioned by Ossian in his Poem, "The War of Caros"—in which it is also said, that Carausius had crossed the Carron to attack Oscar, but was driven back, and compelled to shelter behind "his gathered heap."

In 368, it is known that Theodosius drove the Northern Tribes back who were harassing the Provincial Britons—The Picts and Saxons attacking them on the East coast, the Scots and Attacotti on the West—and very probably, the Army of Theodosius may have encamped for a time, so far North of Agricola's Wall as the Balva and Glentivart; and his Commissariat, (if I may use that word,) may have been, *pro tempore*, established there. Be that as it may, the father of St. Patrick held an office of some importance, supposed Civil, under Theodosius, and was a Christian. His name, Potitus shews his descent to have been the line of the *ΠΟΤΙΤΙ*, who were, under the Pagan rule, Priests of Hercules—a line likely enough to be ripe for the union of old and new Superstitions. His mother is

“innovations introduced, and supported by Consular and Imperial Rome, in their native land.” This view of the matter, seems also to agree most wonderfully with the circumstances attending the elevation of Herod, to the Throne of David; and with the charge made against that Royal line, that they were implicated in, and the maintainers of, the Piratic proceedings of those days.

said to have been called Convanessa, and was Niece or Sister of St. Martin, of Miracle mongering Memory, Bishop of Tours, and friend of Jerome—a supporter of the abuses, which had then established themselves in a part of the Roman Church. Passing over as unworthy of any credit, the Miracles and Lies of the Irish acts of Connaught; at the age of sixteen, it seems natural enough, to find the youth sent to his uncle St. Martin, then in great vogue among the Image Worshippers, to be prepared for Orders; of Martin’s insane delusions, and mode of proceeding, Dr. Gilly gives sufficient specimens, in his *Life of Vigilantius*; and from the *Life of Vigilantius* it may be seen, that there were in those days, in the Cottian Alps, Pyrenees, great part of Gaul, and parts of Spain, no small number of Christians, including many Bishops, who abjured the practices of Martin, Jerome and that clique. This event of Patrick’s life would be about A. D. 388,—and it seems, at least by Romish accounts, that he was sent on his Mission to Ireland, by Pope Celestine, A. D. 432. It was at this period, the *Life of Vigilantius* shews most incontrovertibly the abuses creeping into the Church, and the opposition they met from such as took Scripture, rather than Rescripts of Pope or Emperor, for their guide.

But further, in 548, Columba left Ireland in resentment, and settled at Icolmkill, in connection with the Pictish and Scottish Tribes, resolved never again to return to Ireland—and the history I have given briefly in the introduction shews, that he was not friendly to the increasing Innovations of Rome; and that the Papal Domination got no footing there till long after his death. The most natural and easy explanation then of this, seems to be found, in connection with what follows, and that in truth he quitted Ireland on account of the prevalence at the period of the Superstitions, &c. introduced by St. Patrick. Dr. Croly, speaking of the rise of the Inquisition, Page 297, (*and I am always glad when I can remember an authority for what I write, too often not the case, as I never read for this purpose,*) says “The Spiritual Dominion of the Pope had almost from the moment of its birth, been disowned even in Italy—and he instances Milan, Rhætia, &c.—(the very parts through which I have traced the “GÆSA”)—and he goes on to say—“but the first separation from Rome was in 553. This became still more distinct in 590, when Nine of The Bishops in that quarter rejected the Communion of The Pope, as a *Heretic*, and refused obedience to the commands of the Emperor Mauritius, to be present at a Council at Rome, denying that they could communicate with Gregory 1st”—then putting forth his claim to universal Bishop.

Then again, in 582—The Monk Augustin was sent by Gregory, to rivet Roman Domination upon the British Church, and even Bede the Romish Historian proves, by the issue of the Synod of

The passage from Ossian to which I allude, is in a Poem entitled 'Colna-donna,' and it shews manifestly the degree of almost religious solemnity which attended the custom; and here by the way, let me remark, that some have supported their erroneous views, as to the religious principles pervading these Tribes, by an idea, that Ossian throughout all his Poem never mentions the subject of Religion—to this I reply, there could not be a stronger proof of the soundness of his opinions, than omitting to profane the things of God, by mixing them up in his Poems, which are solely designed to extend the glory of men,—and it was one very leading mark which distinguished the Jewish practice, from those of the Heathen Nations.

Colna-dona seems to have been the daughter of one of the Provincial British Kings, in the neighbourhood of Agricola's wall to the south, near whose Palace, Fingal had obtained a great Victory over the Imperial troops, probably the Victory over Caracalla. She became attached to Toscar, one of Fingal's Chiefs, who being sent with Ossian, to rear the Stone, was hospitably invited to the seat of her father. The passage describes the solemnity and Ceremonial, and it

Austin's Oak, that Wales and the Western parts of Britain were of the same mind, as their brethren in the Milanese and Gaul—at Icolmhill, and in the North; thus then we seem to have evidence sufficient, and as much as we can look for, knowing the pains taken for Centuries to destroy all vestiges of a Scriptural Church—that in the Cottian Alps, and recesses of Gaul, Hungary, and Bohemia—in the Pyrenees and Mountains of Spain—in the recesses of Wales, Cornwall, and Scotland, there existed, under all the persecutions which could be raised against them, an Episcopal Church, which adhered to Scripture—and without entering further into the matter, we can thus account for the rise of the Reformation in the vicinity of the Alps—and its favourable reception in Britain—and we can no longer wonder, that the Candlestick and seven Stars, was the acknowledged Symbol of them all; and I think the Symbols upon the Coinage, (perhaps put there for a different purpose,) enable us to trace "The Remnant," which should yet "take root downwards, and bring forth fruit upward"—2 Kings xix. 30, 31—Isa. xxvii. 6, 9—or as Isaiah expresses it in another place—to know the Seed among the Gentiles whom The Lord hath blessed.

The account which Claude Bishop of Turin gives, of the Doctrines he taught in the 9th Century, seem to prove that he was only teaching the Scriptural Doctrines of the above-mentioned seceding Bishops—and if examined, they will be found in agreement with the Reformed Church of England and Ireland, with the Doctrines of Ferrari and the Waldenses—and indeed with those of every Vestige of a Scriptural Church throughout the World.

cannot but remind the Scripture reader, of a similar act on the part of Samuel, to preserve among his people the remembrance of the Divine interference of Jehovah, in their deliverance from the Philistines.* “Then Samuel, in the presence of the people whom he had called together, as we read in a previous verse, took a Stone, and set it up between Mizpah and Shen, and called the name of it Ebenezer, saying hitherto has the Lord helped us.”

“Beneath the voice of the King, we moved to Crona
 “of streams ;** Toscar of grassy Lutha, and Oasian young
 “in fields. THREE BARDS§ attended with songs. THREE
 “bossy Shields were borne before us, for we were to rear the
 “Stone in memory of the past. By Crona’s mossy course
 “Fingal had scattered his foes, he had rolled away the
 “stranger like a troubled Sea. We came to the place of
 “renown ; from the mountains descended night : I tore an
 “Oak from the hill, and raised a flame on high. I bade
 “my fathers look down from the clouds of their halls, for at
 “the fame of their race they brightened in the Wind. I took
 “a Stone from the stream amidst the song of Bards ; The
 “blood of Fingal’s foes hung curdled in its ooze,—beneath,
 “I placed at intervals THREE BOSSES from the shields of foes,
 “as rose, or fell, the sound of Ullin’s nightly song. Toscar
 “laid a dagger in earth—a mail of sounding steel, we
 “raised the mould about the stone, and bade it speak to
 “other years. Oozy daughter of streams, that now art reared

* 1 Sam. vii, 9—12.

** Crona was a small Stream flowing into the Carron.

§ In explanation of these Bards, take a passage from Josephus, Ant. B. xx. ch. ix ; and it singularly happens that, the occurrence relates to the Procurator Albinus, who succeeded Festus, Acts xvii. 22—one of whose family was proclaimed Emperor *by the Legions of Britain*, A. D. 193—and one of whose Coins I have, bearing the Symbol of The Trident. Josephus says, “Now as many of The Levites, which is a Tribe of ours, as were Singers of Hymns, persuaded the King (Agrippa, Acts xvii) to assemble a Sanhedrim, and to give them leave to wear linen garments, as well as the Priests, for they said that this would be a work worthy of the times of his Government, that he might have a memorial of such a Novelty being his doing ; nor did they fail of obtaining their desire, &c.” In these Innovations which Josephus says were contrary to the Laws of their Country, you have at once a difference, to account for the difference between the Bards of The Fingalians and Wales, and the Bards of the Bolge.

“ on high, speak to to the feeble, O Stone ! after Selma’s
 “ race have failed—Prone from the stormy night, the tra-
 “ veller shall lay his head by thy side ; thy whistling moss
 “ shall sound in his dreams, the years that were past, shall
 “ return. Battles rise before him ; blue shielded kings
 “ descend to war,—the darkened moon looks from heaven
 “ on the battle field ; he shalt burst in the morning from
 “ dreams, and see the tombs of warriors around. He shall
 “ ask about the stone,* and the aged shall reply, this grey
 “ stone was raised by Ossian, a chief of other years.

And again, after having hospitably entertained the Mes-
 sengers of Fingal during three days ; previous to their de-
 parture, the King adopts a like measure with a view to
 produce Peace in a distant age ;—the self same object which
 the divided Tribes sought on the banks of Jordan. He
 rears a Stone, then taking a boss from each of their shields,
 he laid them in the earth beneath the stone, to speak to the
 Heroes’ Race. “ When battle, said the King, shall rouse, and
 our sons are to meet in wrath, my race perhaps shall look
 on this stone when they prepare the spear—Have not our
 fathers met here in peace, they shall say, and lay aside
 the shield?—Now what, let me ask ? is this, but the same
 principle, which led the Tribe of Reuben, and the Tribe of
 Gad, and the half tribe of Manasseh, to erect “ the pattern
 of the Altar,” on the banks of Jordan ?

Again in the Poem of Temora, which details the War
 which Fingal undertook to overthrow the Usurpation of the
 Bolgæ, and restore the Crown of Ireland to his kindred race,
 of which it had been deprived by the murder of the young
 Cormac, we find the result of the war delivered down to after
 ages, by the same Ceremonial. It was “ the last of Fingal’s
 Fields” ; The Passage exhibits so beautifully the Heaven
 taught spirit of Fingal, that I shall transcribe it as it stands,
 —No triumph over his fallen rival, but a feeling of marked
 kindness—I would almost say of Christian kindness, pervades
 the scene.

Standing over the conquered Cathmor—“ Not unheard
 “ is thy name at Atha, in the green dwelling of Strangers—
 “ It has come, like the breeze of his desert to the ear of

* When your Children shall ask their fathers in time to come,
 what mean ye by these Stones ? &c. Joshua iv, 20—24.

“ Fingal. Come to my Hill of feasts: The Mighty fail at
 “ times—No fire am I to low laid foes, I rejoice not over the
 “ brave—to close the wound is mine; I have known the
 “ herbs of the hills, I seized their fair heads on high, as they
 “ waved by their secret streams. Thou art dark and silent,
 “ King of Atha of Strangers—Why speaks the King of the
 “ tomb? Ossian! the warrior has failed—Joy meet thy
 “ soul, like a stream, Cathmor, thou friend of Strangers!

“ My Son, I hear the call of Years, they take my spear as
 “ they pass along—Why does not Fingal, they say, rest in his
 “ hall? Dost thou always delight in blood? In the tears of
 “ the sad? No! ye darkly rolling years, Fingal delights not
 “ in blood—Tears are wintry streams that waste away my
 “ soul; but when I lie down to rest, then comes the mighty
 “ voice of War: It awakes me in my hall, and calls forth all
 “ my Steel. It shall call it forth no more: Ossian take thou
 “ thy Father’s spear; lift it in battle, *when the proud arise.*
 “ My Fathers Ossian, trace my steps, my deeds are pleasant
 “ in their eyes, wherever I come forth to battle, on my field
 “ are their Columns of mist. *But mine arm rescued the*
 “ *feeble—the haughty found my rage was fire. Never over*
 “ *the fallen did mine eye rejoice—for this, my fathers shall*
 “ meet me at the gates of their airy halls,* tall with robes of
 “ light, with mildly-kindled eyes; but *to the proud* in arms,
 “ they are darkened moons in heaven which send the fire of
 “ night, red wandering over their face.

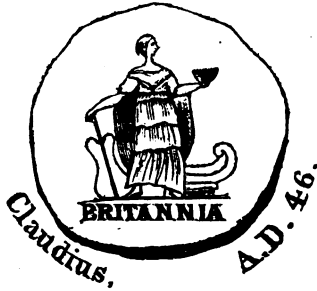
“ Father of Heroes, Trenmor, dweller of eddying winds,
 “ I give thy spear to Ossian, let thine eye rejoice. Thee
 “ have I seen, at times, bright from between thy clouds; so
 “ appear to my Son, when he is to lift the spear, then shall
 “ he remember thy mighty deeds, though thou art now but a
 “ blast. He gave the spear to my hand, and raised at once
 “ a stone on high, to speak to future times, with its grey head
 “ of moss; beneath he placed a sword in earth, and one bright
 “ boss from his Shield. Dark in thought, a while he bends,
 “ (is not this the Devotion of the heart?) his words at last
 “ come forth—When thou, O Stone! shall moulder down, and
 “ lose thee in the mist of Years, then shall the traveller come,

* See Ezekiel xxxii. 21, &c. Isaiah xiv. 8, 10—this is evidently a Figure taken from Scripture—or at least it shews a people not ignorant of The Songs of Zion.

“and whistling pass away.—Thou knowest not, feeble man !
 “that fame once shone on Moilena. Here Fingal resigned
 “the spear, after the last of his fields. Pass away thou empty
 “shade ! in thy voice there is no renown, thou dwellest by some
 “peaceful stream, yet a few years, and thou art gone. No one
 “remembers thee, thou dweller of thick mist—But Fingal shall
 “be clothed with fame, a beam of light to other times, *for he*
 “*went forth in shining Steel to save the weak in arms.*”

Surely we have here a specimen of a soil, in which the pure, and gentle spirit of The Gospel would take root and flourish—and I can see no other conclusion at which we can arrive, but that when “the Mother was plucked up in fury, “Truth was planted in the Wilderness.” *Exek. xix. 10, 13.* “—That the Sea was once more a Wall to her on the right hand “and on the left.” *Exod. xiv. 22*—that as there was a Daniel, and his fellows, at the head of the Magi of Persia—so among that class, which we call Druids, all were not “Astrologers, “Star-gazers, and monthly Prognosticators,” *Isa. xlvii. 13,* but there were those also, who trained up their people in the Songs of Zion. *Isa. xi. 10, 13.* “He shall not fail, nor be “discouraged, and the Isles shall wait for His Law.”
Isa. xlii. 4—Ps. lxxii.

FRAGMENTA TERTIA.



That Britain, as a Maritime Power gathered from the four winds of Heaven, was, and was to be, an arrow in The Lord's hand, I think the annexed Medal of the time of Claudius will shew; I do not pretend to explain it, but I do remember a Prediction to Eli, "Thou shalt see an enemy in my habitation, in all the wealth which God shall give to Israel," I *Sam. ii. 32*,—the self same Chapter which leads us to the solution of the Mystery of The Trident; and another of Moses, *Deut. xxviii. 12, 13*, which forcibly applies to the Position of England under its Protestant Constitution—
 "Thou shalt lend unto many Nations, and thou shalt not borrow—and The Lord shall make thee the Head, and not the Tail, and thou shalt be above only, and thou shalt not be beneath, if that thou hearken unto the Commandments of The Lord thy God," which Passages, to my mind, throw light upon all the Mystery of the Coinage*—The Standard of His Sanctuary, who commanded—"Ye shall love the Stranger as thyself, for ye were Strangers in the Land of Egypt, Ye shall do no unrighteousness in judgment, in Mete-yard, in Weight or Measure—just Balances, just Weights,—a just Ephah, shall ye have. I am The Lord your God, which brought you out of The Land of Egypt."

The Coin itself I never saw, but it is given in Pinkerton's Medals, vol. 1, plate 3, and is taken from Havercamp's

* Levit. xix. 35, 36—Ezek. xlv. 9, 12.

description of the Cabinet of Christiana Queen of Sweden; and from his plate the annexed Cut is made. It is a Medal of the Emperor Claudius, and personifies Britain as a Maritime Power, bearing a BOWL in her hand—the date of it A. D. 46,—the period of his exterminating attack upon the Druids of Britain, and Anglesey, when those that escaped took refuge in the ISLE OF MAN, † and the Northern parts of Britain. Mr. Pinkerton fancifully describes the Bowl as containing pearls, but can produce no authority whatever for the supposition. Those who know the Psalms, will be led at once to a more reasonable supposition.

“There is a Cup* in the hand of The Lord,” Ps. lxxv. 8, 12. Turn then to Jeremiah xxv. 15, &c. No artist, of the present cultivated age could have devised a simpler, or closer representation—“Thus saith The Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the Nations to whom I send thee to drink it, and they shall drink, and be moved, and be mad, because of the Sword that I will send among them. Then I took the cup at The Lord’s hand, and made all the Nations to drink, unto whom The Lord had sent me—to wit Jerusalem &c.—and it shall be, if they refuse to take the cup at thine hand, and to drink, then shalt thou say unto them—Thus saith The Lord of Hosts: Ye shall certainly drink, for lo! I begin to bring Evil on the City that is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword upon all the inhabitants of the Earth, saith The Lord of Hosts”—and the very next verse, which describes the infliction, does it by a figurative reference, which we also find upon the Coinage—namely the bunch of grapes, evidently taken from Scripture, and literally applying to the Maritime events of that Age; and, as I think, leading to the conclusion, that whether the Piratic Forces were Danes or Norwegians—Celt or Saxon—

† See Plate IIII. “upon which the Arms of the Island are traced.”

* See also Isa. li. 16, 17, &c. “Awake, awake, O Jerusalem, which hast drunk at the hand of The Lord the Cup of His fury, thou hast drunk the dregs of The Cup of trembling, &c.” The whole Passage should be read from verse 15, which points to the Power of The Trident, while the 16th directly states that “The Word” is put into the mouth of those who drank the Cup, with an assurance that they are still protected—as Instruments for the restoration of Zion.

it was Ephraim ravaging Manasseh, and Manasseh Ephraim, and they together warring against Judah—in a word, “*all grapes of the same cluster.*” †

Having made so long a Digression regarding The Tribes in possession of this Country at that early period—for on such subjects, digressions are unavoidable, I return to the subject of General Roy's Temple.

It was situated on a small stream which runs into the Carron, a little to the north of Agricola's Wall—the Britannia Barbara, or Pictorum regio, of Cellarius, &c.—and a fresh ray of light breaks in upon us here. Alexander found, and besieged a City called Peucela, the capital of a district named Peucelaotis, on the eastern bank of the Indus, and lying between that River and Cashmeer; the self same Country which the British Arms have recently compelled the Sikh Government of Lahore to give up; the British having gained their last Victory, at no great distance from the spot, where Alexander, being stopped by a mysterious mutiny among his troops, set up twelve unwrought Stone Pillars,* (*Aræ Alexandri,*) to mark the extent of his Career—but this is not all the marvel in regard to these Picts, (for whom wise men have accounted, as fancifully, as Mr. Pilkington has done for Britannia's Bowl.) They too were Grapes of the Cluster, to be gathered from afar, and engaged in the same Vintage. Even so early as the days of Alexander, Arrian describes the Thracian People on the Euxine, as connected with those Maritime Adventurers, whom he calls “Traders,” practically Pirates, and from his description of their Arms, we find them bearing the same National Mark as The Judea Capta of Titus upon Plate ii, 7, viz: the DUO GÆSA.

At the Mouths of THE DANUBE, THE PEUCINI, and BRITOLAGÆ, were settled in juxta position at that period; hence we have the same Symbol upon the DACIA CAPTA of Trajan, § shewing the spread towards the North; and we find them working their way towards Britain, and settled, according to Ptolemy, in three Islands off the Coast of Pomerania, the largest of which was called PEUCE: from whence they took their name says Cluverius, but it is clear

† Psalm lxxx. 8, 15. * Exodus xxiv, 4. Joshua iv, 20—24.

§ See Plate iii, No. 7.

from these facts, that they rather gave their own name to the Island ; and this situation connects them with the Angles. In the time of Augustus we find PEUCETIA and the BRETTII† occupying the Shores of the Bay of Tarentum. You have them again in juxta position, in the modern Poitiers and Brittany—from which last district, The Roman Hierarchy has just sent Jesuits to convert the Welsh, because the language is the same. It would seem, therefore, that when Roman Writers describe our forefathers to us, as “picti Britanni”—painted Savages—they wrote in Ignorance, OR FRAUD—and that the “Picti,” who with the Northern Britons, carried on perpetual war against the Roman Provincials occupying the Southern part of England, and who have been handed down to us as Piratic Marauders, were just a part of the *gathered People*, to whom The Cup of Affliction was entrusted, and who were destined also to carry The Cup of Consolation—the glad Tidings of The Gospel, in future ages. Isai. xli, 2, 8, 9, &c.

“Therefore, behold the Days come, saith The Lord, that “it shall no more be said—The Lord liveth that brought up “the Children of Israel out of Egypt ; but The Lord liveth, “that brought up the Children of Israel FROM THE LAND OF “THE NORTH, and from all the lands whither I had driven “them, and I will bring them again into their land that I gave “unto their fathers. Behold I will send for many fishers* “saith The Lord, and they shall fish them ; and after I will “send for many hunters, and they shall hunt them from “every mountain, and from every hill, and out of the holes “of the rocks, for mine Eyes are upon all their ways, &c.

Jeremiah xvi. 14.

And assuredly it is not a little extraordinary, if the above tracing of these Picts by the Symbols, be correct, as I have no doubt it is ; that in the year 1846, we should find the descendants of a People who inhabited Peuce-laotis, B. C. 323, “returning to these their Cities” upon the Indus ; having long possessed as “Traders” the Sovereignty of the ancient Empire of the Prasii, which extended from the Sutlege to the Ganges.‡

† See Plate III, No. 8 and 9.

See * Amos iv. 2—Habakkuk i. 14, 15.

‡ Major Rennell, in his memoir, states on the authority of Mr Wilkins, that the words Hindostan or Hindoo, are not to be found in any Sanscrit Dictionary, and that the People among whom the

And not less extraordinary is it, that in the Kingdom to which these Merchant Princes belong, "gathered out of all Nations," we should apparently find that mysterious Symbol—The Stone† of Pessinus, on which the Pictish Monarchs in North Britain, were anciently Crowned at Scone in Perthshire, and Dunstaffnage in Argyle.

Nor does the marvel end here: When Alexander invaded those regions, as foretold by The Prophet Daniel, ch. viii. 8, and his rapid career was suddenly and mysteriously stopped, (a circumstance of suddenness to which The Prophet also referred, in verses 21, 22,) we find him marking the extent of his Conquest, in a manner which is only to be explained by recourse to the History and Customs of ancient Israel. Those marks were set up near the Junction of the Sutlege and Hyphasis, the region now occupied by British Troops, under the name of Julinder; the result of Victories, forced as it were upon them, in an unprovoked war, almost upon the spot which terminated his Career—the same People having had, no long time before, a striking lesson of the results of covetous aggression, upon the regions in which the Topes are found. It is also to be observed, that among the Chiefs who sent to offer submission to Alexander, after he

Sanscrit language was vernacular, styled their Country BHARATA. The language ceased to be in common use, about the 11th Century—and soon became only known to the learned Bramins and Pundits, who religiously kept it from the knowledge of all but their own order, it being the Sacred depository of their Religious Institutions and Mysteries. It is now called BRITISH INDIA, and on our Penny we bear the Symbol as I have said, of their principal Deity!!! The Welsh for 'Judges' is Banwyr—The Irish and The Gaelic, Breitheamh—and as the Easterns added "Stan," "The Country"—Bharatastan, or either of these—Banrwyrtan, or Breitheam-stan would designate a Polity framed upon "the Judgements"—Deut. iv. 5, &c. and no Perversions heaped upon them in the course of Ages, either in the East or in the West, can destroy the evidence of *Origin*, which so many coincidences point out.

† See Genesis xlix. 22, 26, Jacob's Blessing upon Joseph—"His hands were made strong by the hands of the mighty God of Jacob, from thence is the Shepherd, *The Stone of Israel*"; and Deut. xxxiii. 17, The Blessing of Moses upon the Tribe—which also throws light upon the Emblem of Bullock's Horns, an emblem which we find combined upon the Coinage with the other Symbols, as also in the Mandan Tent—"His Glory is like the firstling of his bullock, and his horns like the horns of Unicorns, *with them he shall push the people together to the ends of the Earth.*"

See also Ps. lxxxi. 3, 5.

had crossed the Indus, one Ambassador is described by Arrian, as "*Chief of The Law*," i. e. unquestionably "Scribe of the Law"—the designation given to Ezra by Artaxerxes—Ezra vii. 11. 12, "Now this is the copy of the letter that the king Artaxerxes gave unto Ezra, the Priest, the Scribe, even a Scribe of the words of the commandments of The Lord, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra The Priest, a Scribe of The Law of The God of Heaven, perfect peace, and at such a time."

In Alexander, we saw the third Kingdom of Daniel, (ch. ii. 39,) followed by a fourth, which Commentators have uniformly attributed to Rome—and that being broken up, The Prophet goes on to say, "And in the days of these kings shall The God of Heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand for ever; and forasmuch as thou sawest that a Stone was cut out of the Mountain without hands, and that it brake in pieces, the iron, the brass, the clay, and the silver, and the gold. The great God hath made known to the King what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure."

Without pretending to the character of a Commentator upon Prophecy, it would be scarcely right, as these Fragments are not addressed to the learned, but simply designed to lead ordinary men to a closer study of the Bible, in its true character as "The Vision of all." *Isa. xxxix.* 9, 12—it would scarce be right to pass over unobserved, a point which has always struck me forcibly, when thinking upon these interesting matters; it is this—After giving the Symbolic description, and before coming to the interpretation, The Prophet marks out the number of years to elapse, before this Mystery of God should be completed; "Then I heard one Saint speaking to another Saint, How long shall be the Vision concerning the daily Sacrifice, and the transgression, to give both the Sanctuary, and the host to be trodden down?—and he said unto me, unto two thousand three hundred days, (each day for a year," *Ezek. iv.* 6.) In old M. S. the numbers are 2400.

In a different manner, from Dr. Wolff, I had come

to the same conclusion that the numbers were erroneous, near forty years ago; and the effect of the following Information from Dr. Wolf's Journal, of 1843, may therefore be conceived. He says, page 403, "On examining very ancient copies of the Scriptures at Ispahan and Bokhara, I found the most ancient of all to contain the number 2400, and only the modern ones, as in our version, 2300. The best M^S. in the Vatican also gives 2400. According then to the date given in our Bible, The Vision was seen by Daniel B. c. 553; Add to that number, as many years of the Christian Æra, as will make up 2400 years, and you have at once the cause of the Grand Struggle which Popery is making to regain ascendancy in Britain; and perhaps also as I believe, the secret reason, on another score, for the recent Prussian movements in regard to Jerusalem, and the new Order of The Swan—"A thousand years is but as a single day in God's sight," but His Works have beginnings and endings, which it is not for man to fix. What he says to us, is "Watch"; and if the readers of this tract will refer to *Dan* viii. 24, 25; *Revel*. xvii. 13, 17, and compare what they read, with the *Tyrian* (*Ezek*. xxviii. 2,) Spirit prevalent among ourselves, it may induce them to prepare for the coming Storm of *Revel*. xviii, and convince them, that there is more in these Symbols than I can explain; that they have been perverted and adopted for one purpose, but that God will over-rule them to HIS OWN—the utter destruction of "the three unclean Spirits like Frogs which come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet, for they are the Spirits of Devils working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the battle of the great day of God Almighty." *Revel*. xvi. 13.*

Having alluded to the Punjaub, One word in regard to the Sikhs, for they are an extraordinary People. In religion,

* "It is declared, with equal distinctness that this vast Convulsion, combining every passion, violence and havoc, of universal war, shall bear, in its origin, progress, and action, a strong resemblance to the French Revolution; shall be in fact, but that Revolution on a scale co-extensive with mankind, beginning like it, in national profligacy,—priestly superstition,—and popular rapine."—Croly on the Apocalypse, page 363. Mr. Faber called it "The Vintage." *Revel*. xiv. 15—20.

they resemble the Jew,—maintaining The Unity of the Deity, and abhorring The Cross ; but their Religion is mixed up with a system of Free-Masonry, exhibiting many marks of connection, and kindred, with the Illuminism of Germany, to which the French Revolution has been ascribed. Previous to the subjugation of the Sikhs by Runjeet Sing, (*the word Sing meaning a Lion, was he the rival of Dr. Mc Hale ?*) The Constitution of the State was a sort of Spiritual Republic, entitled The Khalsa, in which, as in the Khalsa of the West, the effective Power vested in the Gooroo and Priests. The Priests are termed Akali—Immortals ; and singularly enough, like the Bramins generally, are designated *twice born men*—a perverted reference to that second birth of which the Christian reads, *John iii. 1, 10 ; their second birth however, being the passage through the Mystical Process of their Free-Masonry.* They are distinguished by a peculiar dress, and, (it is the last remark I shall make upon them, being an additional proof of *how*, The Trisula is found in the Himalaya,) you may read the distinction, in *Numbers xv. 37, 38*, “ And The Lord spake unto Moses saying, Speak unto the Children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders A RIBBAND OF BLUE.”

But let us return to the round Temple of General Roy. The remains of the Temple were on the left hand, as you travel from Stirling to Falkirk ; and are within sight of the road on the side of a narrow dell through which the brook flowed. Bear then in mind that this region was occupied by those Northern Britons of whom Tertullian states in the second Century, that though they would never submit to the Arms of Imperial Rome, they became willingly subject to the Yoke of Christ.—That it was in this region where, as I have said above, Caracalla was defeated by Fingal, about the year 210, and that it was in this region that Oscar, the Son of Ossian, overcame Carausius, about 287. Carausius was sent into Britain by Diocletian and Maximianus, the bitter persecutors of the Christians ; he rebelled against them, and was proclaimed Emperor in Britain.* He appears to have been a clever

* Many Coins of Carausius have been recently found at Chesters, near Hexham, the seat of N. Clayton, Esq., on the line of the Roman Wall, of Severus and Antoninus, from the Tyne to the Solway-firth.

and a brave man, and skilful in Maritime affairs; he gave battle to the fleet of Maximianus, and frequently defeated it—but was assassinated, after enjoying power seven years, by his Colleague Allectus, who reigned three years; and was then defeated, and slain in battle by Constantius Chlorus, who favoured the Christian cause. Chlorus was the father of Constantius Magnus, having married Tiboen, (or Helen,) a Princess of the royal line of Cornwall—and her brother, I believe, reigned at that time over the Strathclyde Britons, south of Agricola's Wall, who had submitted to Roman Rule, and on that account had become subject to the inroads of their Northern neighbours, who could not be brought to submission. In one of those inroads by Comhal, the father of Fingal, their chief city, Bel Clutha,* was taken, and burnt—an account of which is given in the beautiful Poem of Ossian, entitled "Carthon," and I believe in another entitled "The Strife of Cona." It is evident however from the opening of Carthon, that the inroads were directed against the Roman Power, rather than against the subjected Britons—"Who comes from the land of strangers
 "with his thousands around him? His face is settled from
 "War—He is calm as the evening beam that looks from the
 "cloud of the west, on Cona's silent vale—Who is it, but
 "Comhal's Son, the king of mighty deeds! He beholds
 "his hills with joy, he bids a thousand voices rise.—Ye have
 "fled over your fields, ye Sons of the distant land! The
 "king of the world sits in his hall, and hears of his people's
 "flight.—He lifts his red eye of pride—He takes his father's
 "Sword—Ye have fled over your fields, Sons of the distant
 "land! Such were the words of the Bards when they came
 "to Selma's Halls—a thousand lights from the strangers'
 "land rose in the midst of the people."—and again, "Often
 "did we pass over Carun to the land of the strangers, our
 "swords returned not unstained with blood, nor did the kings
 "of the world rejoice."

In the Poem of Comala, however, we find not only a reference to Fingal's Victory over Caracalla, but a friendly allusion to one of those hermits, the Culdees, or Cultores Dei, who in all likelihood was one of the first early Christian Missionaries, and had probably fled to the North, from the

* Balclutha was probably the Alcluth of Bede.

persecutions of Severus, and his Son, to which quarter the Druids of Anglesey had been driven, under the persecutions of Claudius, and his earlier Successors.

So also in another Poem, entitled "The Battle of Lora," "Son of the distant land, who dwellest in the secret cell! do I hear the sound of thy grove? or is it thy voice of Songs? The torrent was loud in mine ear; but I heard a tuneful voice. Dost thou praise the Chiefs of thy land, or The Spirits of the Wind? but lonely dweller of rocks! look thou on that heathy plain. Thou seest green tombs, with their rank whistling grass: with their stones of mossy heads—Thou seest them, Son of The Rock! but Ossian's eyes have failed." He then goes on to tell the origin of these tombs, in a war brought upon Fingal, by the misconduct of one of his Chiefs, who had carried off the wife of the King of Lora. There is little of the Barbarian in the reception which the culprit met from Fingal—"Aldo of the heart of Pride, said the King in his rising wrath: Shall I defend thee from the rage of Lora's injured King? *Who will now receive my people into their halls? Who will give the feast of Strangers, since Aldo of the little Soul, has dishonoured my name in Lora?* Go to thy hills, thou feeble hand! go hide thee in thy caves—Mournful is the battle we must fight, with Lora's gloomy King.

"Spirit of the noble Trenmor! When will Fingal cease to fight? I was born in the midst of battles,* and my steps must move in blood to the tomb—but my hand did not injure the weak, my steel did not touch the feeble in arms. I behold thy tempests, O Morven! which will overturn my halls! when my children are dead in battle, and none remain to dwell in Selma." Warrior though he be, he sends his own daughter to offer Peace and Reparation—and, not till these were scornfully rejected, would he draw the sword. The King of Lora fell in this battle—and he immediately stopped the war—"Sons of Cona, Fingal cried, stop the hand of death.—Mighty was he that is low—much is he mourned in Lora! The Stranger will come towards his hall, and wonder why it is so silent. The King is

* The Traditions say Fingal was born the very day his father Comhal was slain in battle, in a feud with a tribe at this time become amongst the firmest friends of The King of Morven.

“fallen O Stranger! The joy of his house is ceased”——but it is not only the just and noble sentiments of the King of Morven, which shew in this Poem, the Origin from which they were derived, it closes also with the observance of a custom, borrowed from Israel of old.

The wretched Queen dies—“Few were her days in Cona, she sunk into the tomb. Fingal ordered his Bards—“they sung over the death of Lorma. The daughters of Morven mourned her for one day in the year, when the dark winds of Autumn returned.” Thus we read in Judg. xi. 34, 40, That it was a custom in Israel, that the daughters of Israel went yearly to lament the daughter of Jephtha, four days in a year.

“Son of the distant land! thou dwellest in the fields of fame—O let thy Song arise at times, in praise of those who fell—let their thin Ghosts* rejoice around thee, and the Soul of Lorma come on a feeble beam, when thou liest down to thy rest, and the moon looks into thy cave. Thou shalt see her lovely, but the tear is on her cheek.”

This, and other friendly addresses to the ‘Sons of the Rock,’ appear to shew, that the notion of Fingal’s exterminating the Druids, is a mere gratuitous assumption—the invention of later times, for purposes, which the present claims of O’Connell & Co to represent the ancient British *Celtic Church*, may lead us easily to conceive; backed as those claims are just now, by the Inroad of Jesuits from Brittany into Wales, and the extraordinary proofs which these EXTRAORDINARY TIMES‡ afford, of the influence of Tradition, and “The Mystery of Iniquity” in the High Places of our Land.

* One remark it seems very desirable to make here, viz.—that these Poems afford abundant proof, that neither the Fingalian, nor Scandinavian Tribes, believed, as Antiquaries say, in the Transmigration of Souls, but it is also evident they believed in a Resurrection and future life. Acts xxiii. 6, 9—xxv. 19—xxvi. 6, 7, 8.

‡ Not the least extraordinary of these extraordinary circumstances, is the recent appointment, of a person not holding the National Faith, to the charge of THE STANDARD OF THE SANCTUARY, commonly called The Mint—an anomaly, of which neither Judaic, Pagan or Papal History can afford an instance; and which, seeing the use made of Symbols upon the Coinage, is a practical supersession of the National Church, in favour of “The Mystery of Iniquity.” That The Standard of Money has always been a matter of the Sanctuary, the Holy Scriptures shew. The first mention we find of it, is in the case of Abraham and Ephron the Hittite. Genesis xxiii. 15, 16. We then find the Shekel, and its proportions

There is no reason whatever for supposing the Fingalian race, either persecutors, or exterminators of the British Druids; it is a far more probable supposition, that *the pure Druidism*, founded, as I am inclined to think, on the Mosaic Law, merged into *Christianity*—and this is the more probable, as even a profane Historian of the time, assigns, as the reason of Claudius' persecution of them, "*that the Doctrines which the Druids of Anglesey taught were favourable to the spread of the new Superstition*";—and the specimens I have given of Fingal's instruction to his children, leads to the same supposition. We find indeed many references to a less pure Order, to which the term Druid is also applied; but there is a passage in *Sulmalla of Lumon*, which proves, that however Fingal might despise *their* rites, *even they*, were not objects of a persecuting spirit to him;—"Near were two Circles of Loda with the Stone of Power, where Spirits descended by night in dark red streams of fire, there, mixed with the murmur of waters, rose the voice of aged men, they called the forms of night to aid them in their war. HEEDLESS I STOOD WITH MY PEOPLE." *Sulmalla of Lumon*.—With these Druids of the less pure order, the Arms of the *Bolgæ*, or South Irish, were combined—the Troops of the Scottish Race were opposing them; and as the delusions which soon after disgraced the Christian Church, in the persons of St. Martin, and others, seem to have sprung out of these Scandinavian Superstitions; it may interest those who never read the Poems, to insert here Ossian's opinion

expressly "as The Shekel of The Sanctuary" in Exodus xxx. 13—Levit. xxvii. 3, 25—Numbers iii. 47—xviii. 17. David's division of the Levites, in the 1st Book of Chronicles, assigns the charge of Weight and Measure to one class of The Priests. Ezek. xiv. 11, 12, enforces the same rule—and if we turn to Pagan times, it is impossible to separate The Mystery of the Coinage from the received Religious Notions of the day—which fact, is best accounted for by Ezekiel, who tells us that the Priests of The Idols were vagabond Levites; and throughout The Roman Coinage, it was uniformly a Priestly Charge—and a reference to MONETA, is always found accompanied by the epithat SACRA.

See Croly on the Apocalypse, page 362. "It is unquestionably declared, that the state of the Christian and Barbarian World shall undergo some vast and divinely instituted changes, that Popery once more attaining sudden and extraordinary power in the Councils of European Nations, shall exert it for the purpose of again extinguishing "THE PROTESTANT CHURCH," No longer acting by its own Instrumentality, it shall act by a Conspiracy of Kingdoms." Revel. xvi. 13—14.

of these Supernatural Visitations, for it shews, that he and his people held better notions of a Superior Being, than St. Martin displayed in his Cell at Tours.

The passage is taken from the Poem entitled Carrick-thura, a Song of Triumph,† which The Bards and People sang before Fingal, returning from a Victory over The Roman Arms. "A blast came from the mountain, on its wings was the "Spirit of Loda. He came to his place in his terrors, and "shook his dusky spear—his eyes appear like flames in his "dark face; his voice is like distant thunder. Fingal "advanced his spear in night, and raised his voice on high. "Son of night, retire: call thy winds and fly—Why dost "thou come to my presence with thy shadowy arms? Dost "thou force me from my place? replied the hollow voice. "The people bend before me. I turn the battle in the field "of the brave. I look on the nations, and they vanish, my "nostrils pour the blast of death. I come abroad on the "winds: the Tempests are before my face—but my dwelling, "is calm above the clouds, the fields of my rest are pleasant. "Dwell in thy pleasant fields, said the King, let Comhal's "Son be forgot. Do my steps ascend from my hills into thy "peaceful plains? Do I meet thee with a spear on thy "cloud, Spirit of dismal Loda? Why then dost thou frown "on me? Why shake thine angry spear? Thou frownest in "vain: I never fled from the mighty in war—and *shall the "Sons of the wind* frighten the king of Morven? No, he "knows the weakness of their Arms! "Fly to thy land, "replied The Form, receive the wind and fly! The blasts are "in the hollow of my hand—the course of the Storm is "mine*—The king of Sora is my Son, he bends *at the Stone*

† See 1 Sam. xviii. 6, 7—xxi. 2—and Judges xi. 34, "And Jephthah came to Mizpeh unto his house, and, behold his daughter "came out to meet him with Timbrels and with Dances: and she "was his only child; beside her, he had neither son nor daughter."

* The earth shook and trembled—the foundations of the hills moved, and were shaken, because He was wroth—there went a smoke out of His nostrils, and fire out of His mouth devoured—He bowed the Heavens also and came down, and darkness was under His feet, &c. Psalm xviii. 7, 16—and see also the magnificent description of Habakkuk iii. 5—Before him went the pestilence—and burning coals went forth at His feet—He stood and measured the earth—He beheld and drove asunder the Nations, and the everlasting mountains were scattered.—Thy bow was made quite naked according to the oaths of The Tribe—even Thy Word. The mountains saw Thee and they trembled.

“*of my Power.* Fly to thy land, Son of Comhal, or feel
 “my flaming wrath!” He lifted high his shadowy spear—he
 “bent forward his terrible height—Fingal advancing drew his
 “sword—The gleaming path of the Steel winds through the
 “gloomy Ghost—The form fell shapeless into air like a
 “column of Smoke, which the staff of the boy disturbs as it
 “rises from the half extinguished furnace.”

This is the only extravagant fiction in the whole of Ossian's real Works; though several of the Irish Imitations, evidently of a much later date, afford many such; and I take it to have been introduced by the Poet, to shew to his own People the vanity and emptiness of such Superstitions. It is probable that this description of The Spirit is such as the Scandinavian Druids described him—and it clearly bears evidence of that class of Jewish Exorcists, of whom Isaiah speaks—Ch. i. 29, and xlvii. 12, 13, “They shall be ashamed of The Oaks which “ye have desired, and ye shall be confounded for the gardens “ye have chosen.”

The comparison of this figurative description with Psalm xviii—and Malachi iii. will, I think, shew whence it has been derived. The Prophetic writings were more known than is generally supposed.

We find Ossian, on many occasions, addressing those Hermits, who were unquestionably the first Christian Missionaries, and who no doubt were from that class of Druids, who, in the age of Claudius, had been driven from Anglesey to the Isle of Man, and the Northern parts of Britain; but we shall have occasion to speak of the Isle of Man, when we come to the Symbol of the *Trinacria*, or three right legs, which, though known at the present day as the Arms of The Island, can be traced to Cilicia and Pisidia, in the time of Julius Cæsar, and even at an earlier date—for these Provinces seem to have been in close alliance with the Maccabean Princes, in their wars with the Syrian Monarchs, and afterwards with the Romans. Their ports appear also to have been the Head Quarters of the Piratic Force, against which Pompey was appointed; and from Plutarch's Life of Sertorius, it would also appear, that their ships were engaged in Trade with the British Isles in his days, shortly before which time, be it remembered, that a NEW VERSION of Sybilline Books was introduced at Rome—and a change made by the Dictator Sylla, in the Sacerdotal College, which change however

perverted, distinctly owed its origin to the Prophetic Books of Israel. I will advert to this subject hereafter, when I come to the Symbols of the Isle of Man, only adding in this place, that by means of The Septuagint Translation, the Hebrew Books had been known to the Pagan Nations above 300 Years. King Agrippa had been educated and brought up at Rome, yet Paul addresses him—"King Aprippa, "believest thou the Prophets? yea I know that thou believest."

The Poem Calthon and Colmal opens—"Pleasant "is the voice of thy song, thou lonely dweller of the "rock! it comes on the sound of the stream, along the "narrow vale. My Soul awakens, O Stranger in the midst of "my hall.—Will thou not listen, Son of the rock, to the "Song of Ossian—Listen, Son of the rock! to the tale of "other years," and assuredly there could be no possible reason, why "the tales of other years," should be less interesting from the adoption of Christianity, seeing that Christianity itself is built upon the oldest records in the world; and that even the Jews themselves, were their minds not blinded to the true sense of their own Scriptures, would acknowledge that pure Scriptural Judaism is merged in Christianity.

I shall now dismiss this subject with the following remark—proving as I conceive, that however numerous the conflicts of these tribes, they were all grapes of the same Vine; and that it is by a traditional knowledge of Symbols, and perversion of them to her own aggrandizement, setting Race against Race, and Tribe against Tribe, that Rome holds her ascendancy over the Ignorance of Ireland; and still keeps up the feuds as the instrument of her power, *in terrorem* over the Statesmen of Britain.—Celt against Saxon—whereas I am perfectly convinced, that the ancient Celtic Church of Britain, has been, THAT which alike refused submission to Imperial and to Spiritual Rome—a Branch of that "Mountain, in which Jehovah will destroy the face of "the Covering cast over all people, and the Vail that is "spread over all Nations." *Isaiah xxv. 7, 7.*

In Plates 2 and 3, I have given instances of Coins, bearing the National Symbol of the 'Duo Gæsa,' which we find on the *Judæa Capta* of Titus, and which is assigned by Livy, (and proved by the Tombs,*) to be a distinguishing mark

* See Mrs. Gray's Work on the tombs of Etruria.

of the twelve Tribes which peopled Etruria, the source of the ancient Roman religious rites.

“ Iere pastorali habitu, agrestibus telis, *gæsisque* binis armati.”
Livy, b. ix.

It is assigned by Virgil both to Gauls and to Tuscans. Thus at the very outset, in the first *Æneid*, we find “*pious Æneas*” setting forth on his cruise toward Carthage,

“*Bina, manu lato crispans, hastilia ferro.*”

And again, when celebrating the funeral solemnities to the memory of his father, in the 5th Book,

“*Cornea bina ferunt præfixo hastilia ferro.*”

And again, in the 8th Book, describing the Gauls,

“*Duo quisque alpina coruscant Gæsa manu.*”

On Plate 3, ‘The Duo Gæsa,’ are also exhibited as the mark of the Tribes of Bisaltica on the Strymon, that part of Macedonia, to which St. Paul was called by the Holy Spirit, Acts xvi, 9, &c. And upon Trajan’s Coin, “*Dacia Capta*,” which was the region through which the wanderers would pass, en route, to Pomerania, &c., and from which regions, it is well known, that immediately after the death of Theodosius, A. D. 395, Alaric led his hordes to devastate the Roman Empire.‡

It is likewise shewn in connection with Thessaly, and with Thurium the Capital of THE BRETTII; and I have introduced upon the same Plate, a Mauritania of Hadrian, because in A. D. 439, when Genseric led his Vandal hosts, to over-run the Roman Colonies in Africa, the mountain tribes of Mauretania, rallied to his standard to a man; affording another proof, that the Duo Gæsa—had met with kindred Tribes there. The Plate also which exhibits a Rætian Stipendary of the Roman armies, and which I give from a very rare book of Peter Apian,—is another striking proof of the spread, and *fermentation* of the Grapes.

See Ezek. xix, 10—14.

But as in Virgil and Livy we find this mark repeatedly—so in Ossian’s Poem of Berrathon, which is supposed to have been an Island of Scandinavia, The chief of that people is introduced with the same Symbolical mark. ‘Now the sound of “Uthal’s train came from the high Finthormo—they spread

‡ See Croly on the Apocalypse, Page 256 &c.

“over the heath, to the chase of the boar,—Himself comes slowly on, in the pride of his strength,—*He lifts two pointed Spears.*”

In the viiith Book of Temora, which records the War between Fingal and the Bolgæ, when, upon the murder of young Cormac the Bolgæ usurped the throne, Cathmor, the brother of the murderer, who succeeded to the command on the death of Cairbar, is thus described—“Slowly from behind a rock, rose the bright form of Atha, first appeared *his two pointed Spears*, then the half of his burnished shield, “like the rising of a nightly Meteor, over the vale of ghosts; but when he shone all abroad, the hosts plunged “at once into strife.”

And in the 4th book of Fingal we find the same ‘mark’ applied to that noble Chieftain. “Now like a dark and “gloomy cloud, edged round with the lightening of heaven “flying westward from the morning’s beam, the King “of Selma removed; terrible, is the light of his armour, “*two Spears are in his hand.*”

And in the second book, we find Cuchullin, who commanded in Ireland in the absence of Fingal, directing one of his Officers to call the tribes to War. “Go, son of Colgar, “strike the shield, *it hangs between the Spears*—let my “Warriors rise at the sound, in the midst of the battles of Erin.”

The Emblem of the ‘DUO GÆSA’ will I believe be found among the ornaments of the Saloon at Windsor; and Mr. Catlin found it, as the most sacred Mystery, in the tent of the Mandan Chief, on the banks of the Upper Missouri, from whose work I have given it upon one of the Plates.

I only ask therefore, can this universal spread of a Symbol be the work of accident? I think not, but that it is evidence of the spread of that people to which it is referred on the Coin of Titus, in *Plate 2*. And if further evidence were wanted of the fact, that a mysterious use has been made of these Symbols by The Roman Hierarchy, compare Mr O’Connell’s perpetual reference to the Celt and the Saxon,* with the emblem of Hispania,

* The practices and opinions of the Roman Church in Ireland, rather belong to the Belgian—Belgian, or Saxon branch, than to the Anglo-Saxon or Celtic Briton. The confusion of names, seems to have arisen in later times, from the Elector Frederick and the Saxons, having cast off Romish subservience, and adopted the reformed Faith. A con-

which forms the frontispiece of the "Antiquedades de Espana y de Africa y otras Provincias, by Dr. Barnardo Aldrete, Canon of Cordova, printed in 1614, accompanied as it is, with a *combination of equilateral Triangles*; and with the Vignette from the Medallas' of Florez; for I have added these plates, on purpose to shew, that The Mystery of Iniquity, has, in fact, been using these Symbols in support of its own Traditions.

The combination with the Triangle, shews the Political use to which these Emblems were made subservient. Thus the Irish Coin from Henry the 2nd, to Edward the 1st, exhibits the Monarch's head enclosed in a Triangle—implying no doubt the subjection of the kingdom to Peter's Chair—Henry taking that Lordship as a fief of the Holy See. The letter of Henry to Pope Adrian, and the Bull of His Holiness which gave Ireland to Henry, are curious examples of the deep Hypocrisy of both—indeed it is hard to say, which surpasses in cunning and dissimulation—The Pope, or The King.

Bishop Heber also found a Rose enclosed in a Triangle, among the Emblems of Siva, at Chunar, near Benares. It is found on a Coin of Vespasian, apparently connected with The Roman Priesthood of Nova Carthago in Spain, and I have it on many Spanish Colonial Coins of Augustus and his Successors, placed upon the horns of a bull—called by Medallists "*Mitrata*."

It was the Rabbinical Symbol of The Shield of Abraham, Gen. xv. 1, of The Shield of David, in Psalms passim. Allen's Modern Judaism, shews it in perpetual use as a Charm among the Jews. Oliver's Antiquities of Free-Masonry, gives it, with many pages of Jewish and Pagan Mystery, as the Emblem of the *Wisdom, Omnipotence, and Goodness* of God—

fusion, of which, by means of Symbols and Tradition, Priestcraft and Statecraft have availed themselves, to turn the tables upon the British Church; and appropriate to their own ends—the mystical term CATHOLIC, to which, in truth, *Papal peculiarities have no claim*—That term belonging, of, right, only to a Scriptural Church and people, "The twelve Tribes scattered abroad" of St. James.—"The strangers scattered throughout Pontus, Galatia, &c." of St. Peter,—and "the devout men out of every Nation under Heaven," Acts ii, upon whom The Catholic Church is built—and which has been, from the beginning—is at this day—and will be, even to the end—in direct and uncompromising Antagonism, to *The Mystery of Iniquity* which worked in the Apostolic times.—2 Thess. ii. 7, 8.

Evidences enough, as I conceive, of the perversion of a pure Symbol, by Anti-Christ, whether Papal or Socinian, to the purposes of Priestcraft and Statecraft. It is found among the Mysteries of Eleusis—of Isis, &c.—and Mourice, in his Indian Antiquities, reports its use, in the Mysteries of Brahminism; and yet if I choose to enter upon it I could bring further proof of its mystical Political use—in the Continental and American* systems of Free-masonry, all which seems to shew, that “THE MYSTERY OF INIQUITY” in its *varied*, and *varying*, Phases, has in fact been using these Symbols, in support of its own Traditions—not for God’s Glory, but for worldly ends.

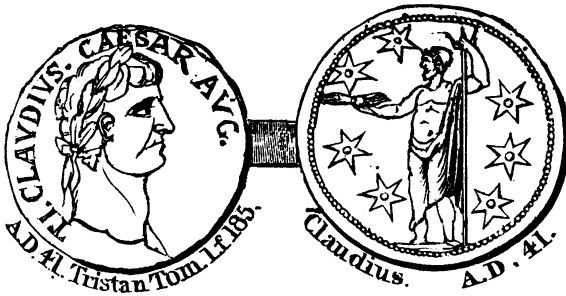
When, therefore, we find these Symbols in the hands, of a combination of Deistical Latitudinarianism—Unscriptural Idolatry—and Image Worship; and when we find them employed in the Mysteries of Eleusis—of Delphos—and the Political Arcana of Pagan Rome—and traditionally employed by the Mysterious Organization, which succeeded to The City of Seven Hills—and also find how Scripture enables us to unravel the almost inexplicable Maze.—I confess I can arrive at no other conclusion than that Jehovah has indeed “chosen these delusions” for the special purpose of fulfilling his promise.

“And yet for all that, when they be in the land of their enemies, I will not cast them away to break my Covenant with them, for I am The Lord their God.”

Levit. xxvi. 33, 45.

* “A curious light is thrown upon “The Sympathisers,” during the Canadian Rebellion; and upon the Tribute sent from “The United States’ Lodges,” to the O’Connell Repeal Fund, by the History of Preber, a German Jesuit, who was arrested by General Oglethorpe, in 1740, whilst he was Governor of The Carolinas. The detail may be found in the Annual Register of 1760, under the head ‘Characters,’ page 23; and it is more especially curious, in connection with these Triangles, as that Emblem is a principal one in the Form of Admission, to The Degree called “*Knight of Kadosh*”—representing the Links of the Chains, used for the Jewish Captives at Babylon, to have been made as Triangles, that the connection of the Form with their Religion, might enhance their Sorrow. *Other Leagues* may know more of this than I do—but I see enough to explain Revel. ii. 9, 13, 20, 24—The Workings of ANTI-CHRIST.

FRAGMENTA QUARTA.



In the conclusion of the last Fragment, we found (combined with the other Symbols to which I have adverted, and of which I have given sundry instances in the Plates,) that "The Eternal" is represented under the Emblem of a right angled Triangle, in the systems of Romanism*—of Brahminism—of American, and Continental, Free-masonry, &c. ; originating in the Schools of the Rabbins, and passing from them, through the mysteries of Eleusis and Delphos—a transit which is easily accounted for, when we see even so early as the time of the Judges, that Micah had a house of Gods, and made an Ephod and Teraphim; and then, obtaining a wandering Levite to minister before his Graven Image, chuckled and blessed himself in the notion—"Now know I that The Lord will do me good, seeing I have got "a Levite for my Priest"; and when the Tribe of Dan "invaded Laish, they deprived him of his Images &c., and "the Vagrant and his Sons, were Priests to the Tribe of "Dan, all the time that the house of God was in Shiloh."‡ Nor were matters much mended in the days of Ezekiel, for

* See Irish Coin of King John holding Ireland as a Fief of The Holy See. Plate VI.

‡ See Judges, ch. xvii, and xviii. B. C, 1406.—St. Paul also speaks of Vagabond Levites, Exorcists, and Diviners—as Sceva, &c. *Acts xix.*

we read, ch. *xliv.* 9, 14, that a curse is denounced upon a portion of the Levites, because they went astray themselves, and led the people astray, upon the same principle which rejoiced Micah, by ministering before the Idols; and if I am not mistaken, I have somewhere mentioned the singular agreement of the punishment denounced in this case, with that, which, according to Heatho-Romish Mythology, befel THE PINARII, one class of the Priests of Hercules,* viz: that they were interdicted from sharing the sacrifices, though still employed in the external works of the Ministry.

And I may here mention that *the spread hand*, similar to that which appears on the shields of the British Baronets, derived from Ulster—which appears also in the cornices of the singularly splendid relics of Antiquity, found by Mr Stephens in Mexico and Yucatan—and which was found by Mr. Catlin, in use among the Indian Tribes on the Upper Missouri in North America, was the Badge of the PINARIAN Family; and, as such, it appears upon a Denarius of that family, in the Cabinet of Sir George Musgrave, Bart., of Eden Hall, in Cumberland; I have also many instances of it, in Coins of Urso, an ancient Municipia of the Turditani in Spain; a Race, of whom it has been stated by Historians, that they were the only people, besides the Jews, who had had regular records kept, for the period of above 4000 years, when Spain was invaded by the Romans. The bearing of this, upon the Spanish and Popish Traditions to which I have largely referred as from the time of Tubal the Grandson of Noah, it is needless for me to point out; but, as in that series of Tradition, I find The House of Austria, said to be descended from the successor of the fabulous King Hispahan, (to whom I have referred in treating of The Saphan, or Rabbit, in page 59—60.) I may as well add, that no trivial light is thus cast upon "*the Ecclesiastical Element*," to which, and its mysterious connection with the German Princes and Tribes, Professor Ranke ascribes the origin and extent of the Dominion of The Romish See for so many ages. The

* The POTITII and PINARII were Priests of Hercules, instituted by Evander, Livy, 1, 7, Virg. *Æn.* viii, 270. The Pinarri coming on one occasion too late to the Sacrifice, after the Entrails were eaten up, were, by the god's order, excluded from tasting them afterwards, and were only permitted to act as assistants in performing The Sacred Rites.—Compare *Ezek.* *xliv.* 10, 14.

Successor of Hispahan was of the line of Hercules, B. C. 1666, near 200 years before the Exodus—and is mixed up with the mysteries of Etruria, to which, as well as to Spain, Thrace, &c.,* we have traced the “Duo Gæsa,” found on the *Judea Capta* of Titus; and as the Tradition starts, by asserting that Tubal instructed his subjects in the fear of God, B. C. 2008; and that in consequence, The Cantabrians continued in the observance “DE LA LEY NATURAL,” till the coming of the Apostles—that his successor Iberus preserved his subjects in the same “LEY NATURAL”—and that, (as I have stated in a former page, 59,) Brigo, the 4th from Tubal, B. C. 1804, sent Colonies of these, so instructed People, into Ireland, “a Nation most Catholic, and proving itself, under all the “persecutions of England, the most steady defenders of The “Faith;” It does not seem a very difficult matter to infer, the meaning of the mysterious Term, “CATHOLIC;” or to account, for what, at first sight, seems a most extraordinary combination—the union of a professedly Christian system, (which The Papacy is,) with those, who deriving their Traditions from the dispersion at Babel, and perverting symbols and events of Jewish History, to their own ends, would build up THE “LEY NATURAL.”—Philosophic Deism, and Rational Christianity, (as in their pride, they are pleased to term it,) upon the extirpation of the Truth as it is in Jesus—and would teach us to receive nothing as matter of Faith or Belief, which is not as plain as that 2 and 2 make 4‡—a principle which puts *Hors de Combat*, the entire series of Divine Revelation; and sets up a God according to their own fancy, which, with the mass of mankind ends in *no God at all*—or that of the French Revolution, which I will not defile my page by describing.

In the Coin of Claudius, which I have placed at the head of this Fragment, we have The Divine Being concealed under another Imagery—The power which rules the Waves and Winds, is combined with the Seven Stars. Now whatever interpretation Priestcraft, or Statecraft, or Political Philosophy, may chuse to give it, The readers of Divine Revelation, and they were not so few in the days of Claudius even, as some learned writers would lead us (or

* Including the Modern Poland.

‡ See “Philosophy, of Masonry-Lecture on admission of Knights Adepts of The Sun.”

rather wish to lead us,) to think, would interpret this Emblem, (*be it what it might in heathen Mythology,*) by AMOS v. 5, 8, where Jehovah remonstrates with Ephraim for his Rebellion and Idolatry—"Thus saith The Lord unto the house of Israel, seek ye me, and ye shall live; ye who turn judgment to wormwood, and leave off righteousness in the earth—seek *Him that made the Seven Stars*, and Orion, and turneth the Shadow of Death into morning, and maketh the day dark with night; that calleth for the Waters of the Sea, and poureth them out upon the face of the Earth, The Lord is His Name."

But the humble believer goes further, and receives his Faith in The Eternal, as The Eternal has chosen to reveal Himself, not only by The Patriarchs, and Prophets of The Old Dispensation, but as He has revealed Himself in the Incarnation of His Divine Son—"OF HIM WHO HELD THE SEVEN STARS IN HIS RIGHT HAND, WHO LIVETH AND WAS DEAD, AND IS ALIVE FOR EVERMORE, AND HAS THE KEYS OF HELL AND OF DEATH"—*Revel. i. 10, 18*, "and will bring again His people from the depth of the Sea.—*Psalm lxxviii. 20, 22*. For this God is our God for ever and ever, He will be our Guide even unto Death.—*Psalm xlviii. 13, 14*. Claudius persecuted the Name of Christ—it would not therefore be in this latter sense that the influence by which he was surrounded, would use the Emblem. Neither would it seem that he could use these Emblems in the simple sense—of The Heathen Jupiter, for when we consider the Emblems, as I believe they are, to be Judaic, and as I hope to prove them—then his close connection with the two Kings, Agrippas of the Acts, and *The Green Band Faction*, points to a more Mysterious Sense—Jehovah to the *initiated*—Jupiter or Neptune to the ignorant and *profane*.

The next instance which occurs to me, is a Coin struck by Domitian on the Apo-theosis of his Infant Child, A. D. 82. I never saw the Medal; but it is stated in Occo to represent an Infant sitting on a Globe, on which the Stars appear. Being the Son of Vespasian, and brother of the philosophic Titus, we cannot suppose this Emperor to have been ignorant of THE ETERNAL in the sense received by the Philosophers; and as the friend and patron of Josephus, he must also have been in some degree cognizant of the

Unitarian Doctrine of The Jewish Scribes and Pharisees, opposed to Christ. This seems the more probable, as at the close of his reign, he opened a bitter persecution of the Christians, in which even his own Niece suffered. From History, and a Coin of his Successor, Nerva, hereafter alluded to, it would appear that The Jewish Race did not escape his jealous suspicions, but that his fear of a rival, founded unquestionably upon Prophecy, led to his ordering a search to be made for all the Lineage of David. There were brought to him, two Grandsons of the Apostle Jude, but when he observed the hard hands of working peasants, he despised such rivals, and dismissed them. Still the persecution continued till his death by violence, A. D, 96. This circumstance it is likely would cause alarm, and would naturally lead the friends of The Faith to adopt measures for the future safety of the obnoxious family. I do not say it was so—but there are many things more improbable, than that this Refuge was found “at Selma of Harps,” in the British Isles—at all events we cannot read the two first pages of The Poem of “Fingal,” without finding a custom derived from The Prophets; and even the name of the Hero’s Grandfather, by the Mother’s side, bears evidence to the family descent. It is said that some of the descendants of Jude held the Station of Bishop, in the early Christian Church, for many years, and 1 *Cor. ix. 5*, shews that “The Brethren of The Lord” were not sticklers for celibacy.*

It will, however, I think, scarce be questioned, that we have, the Masters of The Mint in the Heathen Empire, borrowing here from Holy Writ. I have no doubt that other instances of the use of this Symbol might be found, by those whose opportunities of research, are more extensive than mine have ever been; limited as I am, in a great measure, to my own Cabinet, and a very few books on the subject; no book I have yet met with, taking the same view as I do—but limiting their contemplation of Emblems, simply as designs of art, and using them as such—thus I believe the Medal which I am next about to mention, was adopted to celebrate the Apotheosis of Goethe.

Some years ago, I recollect being much struck by meeting the Seven Stars on a Consecratio of Faustina

* Compare 1 *Cor. ix, 3, 6*, with 1 *Tim. iv. 1, 3, 6*,—and *Dan. xi. 36, 37, 38*.

the elder, a beautiful medal in high preservation, which I saw in the valuable Cabinet of my friend Captain W. H. Smyth, R. N., F. R. S., &c. In the descriptive Catalogue which he printed in 1834, and of which he kindly gave me a copy, he thus refers to it—"The Empress "ascending to Heaven, on the back of a monstrous Eagle; "she holds a sceptre, and the floating veil over her head is "marked with Stars." Viewing these matters as I view them, the combination of The Stars and Eagle, in an Apotheosis of the age of Antoninus Pius, carries with it a double share of interest; for I am by no means clear, that we have not a readier way of accounting for the excellent qualities of that Emperor, than mere human Philosophy presents to us—I believe it to be a matter of doubt also, whether he had not actually submitted to the Rite of Circumcision, which the Judaizing Christians, (as is stated by St. Paul in his Epistle to the Galatians,) endeavoured to enforce upon their converts; as well as did The Jews, upon those of whom they could make Proselytes to their then discarded Religion. The great Rebellion of Barchochebas, "The Son of The Star," (in allusion to Balaam's prediction in Numbers,) proves to what a great extent, the Schools of The Rabbins prevailed at that time, in the Roman World—and the Seditions and Insurrections to which they gave rise in all parts of the Empire, and more especially by their endeavours to repossess themselves of Palestine, provoked the Emperor Hadrian to exterminate the Schools, and to establish The Worship of Jupiter at Jerusalem. My present business however is with the Emblem on the Coin. "When they knew God, they "worshipped Him not as God," said St. Paul to the Romans,—and I am inclined to think that the Emblems before us shew, *whence* any knowledge of God, which they possessed, (pervert it as they might,) was obtained.

In the 19th of Exodus, we read, "The Lord called unto Moses out of the mountain, "saying, thus shalt thou say to "the house of Jacob, and tell the Children of Israel—Ye have "seen what I did to the Egyptians, and HOW I BARE YOU ON "EAGLE'S WINGS, AND BROUGHT YOU UNTO MYSELF"—and again, *Deut. xxxii.* 11, 12, "As an Eagle stirreth up her "nest, fluttereth over her young, spreadeth abroad her wings, "taketh them, beareth them on her wings—So The Lord "alone did lead them, and there was no strange God with

“him.”—Imagery, which we find repeatedly referred to in the Prophetic writings, and from which, and which alone, I conceive the design before us has been derived. We have also the authority of the writer of Maccabees for the supposition, who says, “the Heathen in the time of Antiochus “Epiphanes, turned over the Books of The Law, to find “*subjects for their Images.*” And I would go still further, and say, (though learned writers go many miles about to account for them in a different fashion,) that we have here the simplest, and *only rational* mode of explaining the combination of The Globe and Wings and Serpent, which are found over the Porches of the Egyptian Temples.

I introduce the mention of this Coin of Faustina, because I think it goes far to prove the influence which was derived from Jews, though it is seldom acknowledged by the borrowers, except perhaps by Pythagoras and Aristotle themselves,* but which was exercised at Rome, whether that influence was Pharisaic or Sadducean, or both in turn; or whether derived to them through the Priestly Mysteries of Etruria or Carteia—offsets, as I have shewn, at an earlier date.

I would not be thought to speak with disrespect of Romulus and his associates, as I hope two hundred years hence, (if the World lasts so long,) the memory of Botany Bay, will not be thrown in the teeth of the progeny of those who voyaged Southward at the public cost—for even in the case of David, we are told 1 *Sam. xxii*, “that every one that was in distress, and “every one that was in debt, and every one that was discontented gathered themselves unto him”—but I may say thus much, upon the authority of Ovid, Livy, and others of their own writers, that Rome was originally indebted for their Policy, Civil and Religious, to the Priesthood of Etruria; and *whence, that was originally derived, is, I conceive, made tolerably*

* Josephus tells us that Pythagoras took many of his Precepts from The Jews and Thracians, he also states on the authority of Hermippus, that on the death of one of his friends Calliphon of Crotona, Pythagoras asserted that his friend's Soul conversed with him day and night after death, urging on him those Precepts, which he borrowed as above stated. Pythagoras flourished B. C. 533. And Aristotle, (the Teacher of Alexander,) who flourished B. C. 333, is stated by Clearchus, one of his Pupils, to have asserted that in disputations with a Jew of the Upper COUNTRY, (Thrace and Scythia,) he and the other Philosophers learned far more from him, than they could teach to him.

Josephus contra Apion.

plain to us, by comparing the advice which Evander gave to Romulus, with the Counsel of the Chiefs and Elders of Israel, recorded in the last Chapter of Judges, when there was a danger of extinction suspended over the Tribe of Benjamin, in the case of The Poor Levite and his Wife—“How shall we do for wives for them that remain, seeing we have sworn by The Lord that we will not give them our daughters to wives—How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin.” In this dilemma, what was the resource of the Elders and Chiefs of the other Tribes? They said, “Behold there is a feast of The Lord yearly in Shiloh, therefore they commanded the Children of Benjamin, saying, Go and lie in wait in the Vineyard, and see and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the Vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin,” &c., &c.; The history adds a lesson for the friends of Anarchy in all ages! “In those days there was no King in Israel—every man did that which was right in his own eyes”; and the comfort of such a state of things we may infer from 1 *Sam. viii.* 3, 4, without seeking personal experience. Samuel’s Sons walked not in the ways of their father, but turned aside after lucre, and took bribes—and perverted judgement, so that the suffering Tribes gathered themselves unto Samuel at Ramah, and desired a King—as the least evil of the two.

But to return to our dilemma, Romulus applies to the Priests of Etruria for advice; according to Ovid, Evander directs him to proclaim a feast to *CONSUS*—a word evidently derived from a Hebrew root;—others say to “Mars,”—*whence HE came*, we may I think infer from *Exod. xv.* 4, “The Lord is a Man of War, The Lord is His Name.”—And Livy tells us, The Feast was dedicated to “Neptunus Equestris”; For an explanation of this singular conjunction, it is in vain to look in Heathen fables—but we may find light thrown upon the combination of *Equestris*, with a Water Deity, if we have recourse to the Prophet Isaiah, *ch. xliii.* 15, 17, “I am The Lord your Holy one, The Creator of Israel, your King—Thus saith The Lord, which maketh a way in the Sea, and a path in the mighty Waters; which bringeth forth *the Chariot and Horse*, the Army

“and the Power”—and in that splendid specimen of poetic Imagery, the 3rd Chapter of the Prophet Habakkuk—“Was The Lord displeased against the Rivers? Was thine anger against the Rivers? Was thy wrath against the Sea, that thou didst ride upon thine Horses, and thy Chariots of Salvation? Thy Bow was made quite naked, according to the Oaths of the Tribes, even thy word. Thou didst walk through the Sea with thine Horses, through the heap of great Waters.”

In the face of such evidence it will scarcely be denied, that “The Dispersion of Israel, or Vagabond Levites, formed the Corner Stone of the Mysterious building”—but to return to the Coin.

Faustina was the Wife of Antoninus Pius, and Mother of the younger Empress of the same name, the beautiful and worthless Wife of M. Aurelius, surnamed the Philosopher. She was descended from an illustrious ETRURIAN Family; and it was by these marriages, that The Antonines obtained the Diadem. It would occupy time, and labour, to explain the thread of connection through Hadrian, Trajan, and Nerva, between the Priestcrafts of *Betica in Spain*, and *Etruria*, and the link uniting both with *Augustus and M. Agrippa*; but the clue may be followed beyond dispute, confirming the assertion of St. Paul, *2 Thess. ii. 7*, “The Mystery of Iniquity doth already work”—and also explaining the language of St. John, *Revel. ii. 9*—“I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.” Into that however I shall not now enter, and I only refer to the matter, because it casts light upon the fact, of our finding Scriptural Emblems, borrowed, and perverted, to the ends of Pagan, or Philosophic Political Religion.

Isaiah xli. 21—24.

On applying to Captain Smyth for an impression of the Coin of the elder Faustina, I found, though perfectly visible upon the Coin, it was very doubtful, whether an impression from it, would sufficiently shew the Stars, he therefore sent me, in lieu of it, the same reverse, on a Medal of the younger Faustina, the Mother of Commodus—a Coin in fact more important than her Mother's—Her beauty was only exceeded by her licentiousness, but still Aurelius, who enjoyed the Empire as her Dower, bore with her profligacy;

and upon her death, A. D. 175, bewailed her exceedingly, and induced the Senate to enroll her among the Divinities, as the present Medal testifies. The Legend upon it,



DIVÆ FAUSTINÆ AUG-MATRI CASTRORUM,

shews the influence this connection possessed over the minds of the Army, and singularly illustrates the fact which I have stated, regarding Claudius, viz: that he attained the Empire, because he was a GERMANICUS, (i. e. descended from Drusus and Antonia, in the line of Marcus Agrippa and Julia, the Daughter of Augustus;) and Josephus tells us that this was effected, *through the intrigues of The Herod Agrippa, of Acts xii.* and A GREEN BAND FACTION, with the Soldiery, in opposition to the Senate; that Green Band Faction being clearly, by the acknowledgement of Augustus himself, a Mysterious Sacerdotal Influence connected with Carteia in Betica, Etruria, Belgium, &c. I do not pretend to judge for others, but when I read in the Spanish Traditions, upon which the organization of Papal Rome is built, that Noah's Grandson Tubal introduced The Fear of God, or Natural Religion, into the West of Spain—and spread it by Colonization in various parts, and among the rest into Ireland, B. C. 1854—and when in 1844 *after Christ*, I find prevailing in Ireland, with numerous ramifications, a system of Priestcraft—“*an Ecclesiastical Element*” as Ranke calls it, with the same Green Band as its principal badge—and when I find this Mystery of Iniquity combining with, and receiving contributions from, another system, professing to hold “*Natural Religion*,” (though by the way, Scripture teaches that “*the Natural Man hateth the Things of God*,”)

Scripture passim.

and that God destroyed the old World, because the (natural) thoughts of man were only evil continually, *Genesis vi. 5*—that He confounded the language of Noah's descendants at Babel, within one hundred years of the Judgement of the flood, because they proudly set up their will against His ; and again, within three hundred years, or little more, called Abraham alone (*Isaiah xli. 2, 4 ; li. 2*) out of a world altogether given up to Idolatry and Irreligion ; when I find this last "DEPTH OF SATAN," also using the same Green Band as a badge—perverting the same Symbols, and, as I said, providing funds to enable the other to root out Scriptural Religion, and to substitute in the place of a Church whose base and charter is Divine Revelation, an Ecclesiastical System built upon human Traditions, and in violation of the revealed Will of God.—I confess I see the full meaning of St. Paul's warning in Thessalonians—and not only that, but am also more firmly established in the belief that we read in the chapter, the process which is ultimately to issue in the event, which The Bishop of Metz deprecates in his letter to O'Neal, "when The Catholic (Green Band) "Faith perishes in Ireland, The See of Rome perishes "with it."

But it may be said, what proof have you that these Symbols are perverted by this latter system to the purposes of the Natural Religion of Babel? It is a subject upon which I have no inclination to enter—but from the Lecture in the Philosophical Lodge of Knights Adepts of the Sun or Eagle, in American and Continental Free-Masonry. I will give you an answer to the question—"What signifies the "Book, with the word Bible written upon it? As the Bible "is differently interpreted by the different Sects who divide "the different parts of the Earth ; thus the true Sons of "Light, or Children of Truth, *ought to doubt of every thing "at present, as Mysterious or Metaphysics.*" Thus all the "decisions of Theology and Philosophy *teach not to admit "that which is not demonstrated as clearly as that 2 and 2 "make 4,* and on the whole to adore God, and Him only, "without any Division or Interpolation. This Law is called "NATURAL LAW, and shews positively that there is but One "God, and to adore Him only *without any Division or "Interpolation*" !!! I shall make no remark upon this awful Denial of The Christian Faith, beyond referring to

John viii. 44, &c. "Ye are of your father the Devil, and the lusts of your father ye will do : He was a murderer from the beginning, and abode not in The Truth, because there is no Truth in him—when he speaketh a lie, he speaketh of his own, for he is a Liar and the father of it." The 58th and 59th Verses of the Chapter seem to shew both the origin and combination with the Symbols, and the Channel, in which, "without Division or Interpolation," has passed down to these distant Ages ; "Jesus said unto them, verily I say unto you, before Abraham was, I am—and they took up Stones to cast at him," and again, *ch. x. 31, 32*, "I and my Father are one—Then The Jews took up Stones again to stone Him."

Again, if you ask the meaning of The Seven Stars in this Mystic System ? you are taught, not as Amos and St. John teach, the Unity of Christ with The Father, but that they represent the seven principal and different degrees, to which you must come to attain the height of Glory represented in the Mount, where they formerly sacrificed to The Most High—and when you arrive to that, you are to subdue your passions, in not doing any thing that is not prescribed—(*In the Laws of God ? No !*) in the Laws of their Masonry ; and in a succeeding Lecture they are said to represent the seven principal Passions in the Life of Man, which, however useful as a Gift of The Eternal, when used in moderation, are fatal when let loose, and therefore it is our particular duty to subdue them. The seventh of these specified Passions being RELIGION ! "Behold, my dear brother, says the Hierophant, describing the requisites of a good Mason, behold what you must fight against, and destroy, before you can come to the true, good, and sovereign happiness ! behold this monster which you must conquer—a Serpent which we detest as an Idol, that is adored by the Idiot and Vulgar under the name of RELIGION" !!!

Many of us have seen the fruit within our own span of Life, in the Horrors of The French Revolution. It is a fact not to be doubted, and of which Condorcet, the favourite pupil of Voltaire, was in the habit of boasting, that there had long existed in Europe a class of men, who were constantly and busily employed in undermining Religion, Government, Morals, Manners, and Law.—The whole ancient order of

things, was in their eyes a confused heap of Prejudices, which it was their duty to explode—and they conducted their approaches with no less malignant artifice, than Vigour and Perseverance—assuming every shape, and adopting every style.—When they attacked one prejudice, they threw dust in the eyes of the world, by lauding and caressing another, and so on by turns, that they might strike a more sure and deadly blow at them all—and though the end pursued by these men was universal demolition, like some in our own day, they never looked forward to ascertain any settled plan which could be established. D'Alembert, fattening on the bounty of Princes, and The Bishop of Autun, Talleyrand, wallowing in the riches of The Church, were main springs of the System. About 1764 they instituted a Club for the diffusion of what they called, The New Philosophy—To conceal their real object, (which, to use their own words, was “*to crush the wretch,*” meaning Christ,) they took the name of Economists, outwardly employing themselves in lecturing on Theories of Commerce, Agriculture, and Finance; while they secretly inundated the World with Books and Pamphlets, calculated to impair and overturn Religion, Morals, and Government—Denying their connection with these Productions before the face of the world, they still, by their concealed Agents, contrived to work them up into notice, while at the same time, even their Agents were not trusted with their secret.

Another of their engines was to supply all Schools with Teachers, and thus obtain the Education of the Children throughout the Kingdom. For many years Louis XV. was importuned by the Economists, and Professors of the new Philosophy, with unceasing intrigues, to found Schools in every Parish, under lay persons, and independent of the Clergy, but M. Bertin, Keeper of the Privy Purse, was a man of foresight, and undeceived his Royal Master, who was frequently heard to express, with deep emotion, a great anxiety to know how his Successor would be able to extricate himself from these SNARES.

Of course the different classes of men were worked against each other, each hoping to rise on the fall of his neighbour.—The Jews were a powerful element, holding the chief part of the landed Property under Mortgages—and from their low estimation in the Country, well inclined to favour any change which might perchance better their

position. The Demagogues very early took them up, and The Bishop of Autun, Talleyrand, became their Protector. Thus in our own history during the troubles of The Restoration, Charles II resorted to the same people, having *the power of the purse*—and we are informed by de Boisgelin, in his history of the Knights of Malta, that, (we may suppose through the same Interest,) that fraternity, the acknowledged followers of the Papal Tiara, also sided with Charles.—These are singular facts, when it is considered that the Symbols upon our Copper Money, were first introduced at that time—as the equilateral Triangle about The King's Head, upon the Irish Money, when John acknowledged that he held the Crown as a Vassal of The Papal Chair.

Besides all these, there was a secret force dispersed over all France, viz:—*The Elect of certain new orders introduced by the French into Free-masonry*, in 1796. Perfect Master—Elect of Nine—Elect of Perignan—Sub Architect—Scotch Master—Knight of The East—Knight of The Rose Cross,* and PRUSSIAN KNIGHT—(The highest degree of all.) This last Order was formerly called *Noachite*, descendants of Noah—thus we see its connection with the Spanish Traditions from Tubal, to which I have adverted in a former Fragment. By the Pagans they were called “Titans,” who were said to have attempted to scale Heaven

* The Rose Cross are known to have been much connected with the cause of The Stuarts in 1715, and it may therefore be curious to add as a note, the closing scene, called *The third Point of the Rose Cross*, and which is an awful profanation of the most solemn Rite of the Christian Religion. It is the last scene of “a CHAPTER.” A table covered with white, on which is a loaf and a cup of wine, stands in the middle of the room. On the table is placed a small paper, on which are the letters I. N. R. I. *Jesus Nazarenus Rex Judæorum*. After certain Ceremonials, The Master heads a procession seven times round the Lodge, and then stops, facing the East, and makes the sign—he breaks a small piece of the loaf, and gives it to the senior Warden, who does the same, and passes it forward till it reaches the junior Warden, who eats it. The Master then takes the wine, and passes it in like manner. The senior Warden then turns to The Master, who gives him the Token, saying, Emanuel. The senior Warden replies, “Pax vobiscum”—When the cup reaches the junior Warden, he gives it, and the Token, to the Master, who shows the Brethren that nothing remains in the cup. He then advances to the Table, takes the Paper, sets it on fire, and casts it into The Cup, where it is consumed—he makes the Sign, and says “*consummatum est*”—it is finished—and the Chapter closes with the usual formalities, I should recommend the Christian to turn from this note, to the awful scene described in John xix. 29, 30.

for the purpose of deposing Jupiter—a fable no doubt built upon the Tower of Babel, from which some trace their date. The Grand Master, or General of this Order, was Frederick William King, of Prussia, whose Ancestors for 300 years are said to have been Protectors of The Order. The Jewel of the Order is an EQUILATERAL TRIANGLE, traversed with an arrow pointing downward, and as this Order professes to be older than any claiming descent from Hiram—The Hiramic Mason must lay aside his own decoration on receiving the Jewel. “The Prussians who acknowledge no other God, but THE SUPREME ARCHITECT of the Universe,* each year, on the night of the full Moon of the Month of March, celebrate the Confusion of Tongues, and the dispersion of the builders of The Tower of Babel, one of the “miracles of The Creator.” The History goes on, that after the confusion of their language, the workmen, being obliged to separate, each pursued his own course—and Peleg, who had suggested the plan, and had been Grand Architect, was the most culpable, and condemned himself to a most rigorous Penance. He retired, they say, to the North of Germany, where he arrived, after having suffered great pain and fatigue in the desert countries through which he passed. In that part which is now called Prussia, he constructed some huts to shelter himself from the inclemency of the weather; and he also built a temple in the form of a Triangle, in which he enclosed himself that he might implore from God the forgiveness of his sin. In digging in the Salt Mines of Prussia, in the year 553—which was in the reign of Justinian, of whom Procopius, *de Bell. Goth.* writes “The Emperor sits like a private man, closeted whole nights with old Priests, doing nothing, but turning over old Church Writings”—and Dr. Croly describes this Emperor as bringing to the throne all the prejudices of the Cloister, and giving himself up to the hopeless perplexities and personal vindictiveness of Monkish controversy &c.† He plunged headlong into the then arising Idolatry of the Virgin Mary, who was now named “The Mother of God,” and had Divine Worship assigned to her, reinforcing his arguments for the Divine Maternity by bitter persecution, and laying Nestorius, and the other

* But we must receive The Supreme Architect as The Supreme reveals Himself.—*John* i. 1, 2, 3.

† See Croly on the Apocal. page 269.

opponents of the Heresy under the Spiritual Ban. It was this Emperor who, by an Imperial rescript in 533, gave The Church of Christ tied and bound into the hands of Him of Rome.—Forgetting that Jesus Christ himself is the Corner Stone, and sole Centre of Unity in the Christian Edifice—he made Pope John and his Successors, *the sole source of Unity* in the Christian World ; and made the Doctrine held by His Holiness, *the only Rule and Standard of the Christian Faith*.

And here let it be observed, that the Popish Figment of which we are about to speak, connected with the Noachite Masonry of Brandenburg and North Prussia, occurred about five years *after* Columba quitted Ireland in disgust, no doubt induced to that step by the increasing ascendancy of such abominations as Image Worship, &c. He settled in Iona, and as I have elsewhere stated, the Roman Innovations gained no footing there, till A. D, 716, when they were introduced by an Englishman, by name Egbert, many years after Columbus' death. It occurred also only thirty years *before* the scene which Bede describes, AT AUSTIN'S OAK, between Dinoh and the Clergy of Caer-Leon, and Augustin the haughty Emissary of Pope Gregory the Great—and just thirty-seven years previous to the remarkable fact of Nine Milanese Bishops, rejecting Communion with The Pope, as a *Heretic*—the first open separation of the Milanese Church, from that of Rome. The period affords too, a strange evidence of the blindness of human ambition, and a singular proof of Papal Infallibility—for whilst his Emissary Augustin, was striving to rivet the chains of Romish Domination on the distant Church of Briton, by the sharp edges of the Saxon "SICÆ," the same Pope Gregory furiously resisted Pretensions, similar to his own, put forth by The Patriarch's of Constantinople, by openly declaring—that "*to arrogate the name of universal Bishop, was, to be Anti-Christ.*" I need not point out the connection of *the Saxon Sicæ,**

* Upon Festus coming into Judea, it happened that the Country was infested by the Seditious, while all the villages were set on fire and plundered by them. After this it was that THE SICARII, as they were called, who were robbers, became numerous. They made use of short swords, not much differing from the Persian Acinacæ, but crooked, like The Roman Sicæ or Sickles—and from these the robbers got their denomination, Sicarii.—*Joseph. Ant. B. xx. c viii.*
See also Rapin, vol. 1, p. 27, fol. and Camden, vol. 1, p. 156.

with the Traditions of Northern Prussia—all Grapes of the same Cluster—for Historians derive the name of Saxons from the short swords they wore.

After this explanatory digression as to the circumstances of the time, let me return to the Salt Mines, for we shall the less wonder at any “Depth of Satan” which we find there.

“In digging in the Salt Mines of Prussia, in the year 553, (just twenty years after the Christian Commonwealth was made over to The Pope!) there was found among the rubbish, at the depth of fifteen cubits, a triangular foundation of an Edifice, in which was a Marble Column, upon which (as upon Sheth’s Pillars of Hiramic Masonry!) the whole history was inscribed in Hebrew. At the side of this Column was a tomb of freestone, in which was found a quantity of dust, and an Agate Stone, on which was this Epitaph: Here repose the ashes of our Grand Architect of the Tower of Babel, God shewed him mercy, because he humbled himself.” I do not like writing upon such a Mystery of Iniquity, but there is no remedy, my object being to shew, even by their own Symbols, that “God has chosen their delusions,” *Isaiah lxxvi. 4*; and that the schemes adopted for human aggrandizement, and the counteracting of Divine Revelation, are, by that Revelation, over-ruled to the overthrow of the impious design, and to the fulfilment of The Purposes of Jehovah—that all men should honour The Son, even as they honour The Father—and that no man can come to The Father, but by The Son.

In the first place then, the history carries its own confutation, and their anniversary proves, as do the various Symbols, that the Mosaic Institution, (not Peleg,) is at the bottom of the Structure; and thereby confirms the truth of the Predictions of the Prophet Jeremiah, for thus he has written, *ch. xxx. 10, 11*—“Fear thou not, O my servant Jacob, saith The Lord, neither be thou dismayed, O Israel, for lo I will save thee from afar, and thy seed from the land of their Captivity: for I am with thee, saith The Lord, to save thee; THOUGH I MAKE A FULL END OF ALL THE NATIONS WHITHER I HAVE SCATTERED THEE, yet will I not make a full end of thee, but I will correct thee in measure, thou shalt not go wholly unpunished.” Again, *ch. xxxiii. 24*, as if with a foresight of “the Depths of Satan”—*Revel. ii. 9, 12, 20, 24*, from Tubal and from Peleg—“Considerest thou not what these

“people have spoken, saying, the two families which The Lord hath chosen, He hath even cast them off? Thus they have despised my people that they should be no more a Nation before them—thus saith The Lord; If my Covenant be not with day and night, and if I have not ordained the Ordinances of Heaven and Earth, then will I cast away the Seed of Jacob, and David my Servant, so that I will not take any of his Seed to be rulers over the Seed of Abraham, Isaac, and Jacob, for I will cause their Captivity to return and have mercy upon them.” Again, *ch. iii*, 12, 13, “Go and proclaim these words toward the north, and say—Return thou backsliding Israel, saith The Lord, only acknowledge thine Iniquity, that thou hast transgressed against The Lord thy God—and I will take one of a City and two of a family, and I will bring you to Zion—and I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North, to the land that I have given to their fathers for an inheritance.” All this is progressing to the fulfilment of the Prediction of *Ezekiel xxxvii*. 19, &c.—the two sticks becoming one in The Lord’s hand; and it is limiting the hand of The Lord, and militating against the whole tenor of Scripture, to interpret “Inheritance,” as if applicable to Palestine alone—if even it applies to that type of future Inheritance at all, a matter of which, I for one, am by no means sure. For Amos says, *ch. ix*. 8, “Behold the eyes of The Lord are upon the sinful kingdom, (*be it where it may,*) and I will destroy it from the face of the Earth, saving that I will not utterly destroy the house of Jacob, saith The Lord, for lo! I will command, and I will sift the house of Israel among all Nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” We read not here of the descendants of Peleg or of Tubal—or of the thousand and one names, by which “words have darkened knowledge”—but we see distinctly fulfilling, the oath which God swore unto Abraham, when, as Isaiah tells us, “He called him alone and blessed him and increased him, *ch. li*. 2—called him to His foot, gave Nations before him, and made him ruler over kings—gave them as dust (*so much for Tubal and Peleg!*) to his sword, and as

“driven stubble to his bow.—He pursued them and passed safely, even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning—I The Lord, the first and with the last, I AM HE.” *Isaiah xli. 2, 5.*

In this passage we have the very self-same title which Jesus appropriates to Himself, for which The Jewish Priests and Rulers took up Stones to stone Him, though their own Scriptures evidenced the truth of the claim. “All ye assemble yourselves and hear; which among them hath declared these things? The Lord hath loved him; he will do his pleasure on Babylon, and his arm shall be upon the Chaldeans. I, even I, have spoken; yea I have called him—I have brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning—from the time that it was there am I; and now The Lord God and His Spirit have sent Me.” *Isaiah xlviii. 14, 17.* What for? to teach Deism? or the Worship of Images, Pictures, and Relics? No! Jesus came and spake unto them, saying, “All power is given unto me in Heaven and in Earth—Go ye therefore, and teach all Nations, baptizing them in the Name of The Father, and of The Son, and of The Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the End of the World.” *Matthæw xxviii. 19, 20.*

The 89th Psalm gives us a similar Oath unto David, “Once have I sworn unto David by my Holiness—His Seed shall endure for ever, and his throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful witness in Heaven—but it is also said, His Seed will I make to endure for ever, and his throne as the days of Heaven, yet if his Children forsake my law, and walk not in my judgments—if they break my Statutes, and keep not my Commandments, then will I visit their Transgressions with a rod, and their Iniquity with stripes, nevertheless my loving kindness will I not utterly take from him, NOR SUFFER MY FAITHFULNESS TO FAIL—My Covenant will I not break, nor alter the thing that is gone out of my lips.”

When therefore we find in the Mysteries of the Augustan Age, The Emperor and Empress symbolized as

the Sun and Moon—and also find other National Symbols perverted to the ends of Political Priestcraft, which Symbols belong to, and are only explicable by reference to Jewish History, and Divine Revelation—there seems but one conclusion at which we can arrive—The warning of St. Paul—“The Mystery of Iniquity doth already work”—and that of St. John in Revelations—“I know the blasphemy of them which say they are Jews, and are not, but are the Synagogue of Satan.” “I know thy works and where thou dwellest, even where Satan’s seat is.”

But we learn from *Jeremiah xliv.* that one important subject of controversy between Jehovah and Judah, was the Worship of The Queen of Heaven, so that we have at once the key to the Mystery of her Celestial Majesty, whether Papagan or Papal—Vagabond Levites.

Again, when Amos exhorts rebellious Israel to quit his Idolatry, and to repent, we find The Prophet, as I have before said, enjoining him to seek—not the Idols of Bethel and Gilgal—**BUT HIM WHO MADE THE SEVEN STARS.** Thus the Seven Stars would become an acknowledged Emblem of The Eternal; and while, among those who adhered to the Statutes and judgments, its *true* sense would be continued, it was capable of being perverted by the same channel of Vagabond Levites, to ends at variance with Divine Revelation, and adapted to the purposes of Anti-Christ—a Philosophical Deism, reconcilable with The Traditions from Tubal and Peleg; and that this, and other Symbols, were so perverted, both Holy Scripture and profane History, as well as these several Traditions prove—Symbols and Traditions opposing **THE DIVINE NATURE** of Jesus Christ, while professing to hold “*his perfect humanity*”! * much as the Tower of Babel was designed to frustrate the purposes of “The Almighty,” by which Name God revealed Himself to the Patriarchs, and to Abraham, for thus it is written, *Exod. vi. 2, 3*, “And God spake unto Moses, and said unto him, I am The Lord, “and I appeared unto Abraham, unto Isaac, and unto Jacob, “by the name of God Almighty, but by the name **JEHOVAH**

* See Matt. xxii. 41, 46; 1 Cor. xv. 24, 25; John v. 18, and x. 32, 33, “Many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him, saying, for a good work we stone thee not, but for blasphemy, and because that thou being a man, maketh thyself equal to God.”

“was I not known unto them”; implying, a plain man would say, a progressive revelation of Himself, till it terminates in the Christian Dispensation, by the manifestation of God The Father who created—God The Son who redeemed—and God The Holy Ghost who sanctifies; in which name, the Christian is commanded to be baptized—“We conceive three, said an ancient Bishop, and we assert those three to be One.”

But I am wandering from my point, and in truth I cannot help doing so, difficult as it is, in such a labyrinth of human perversions, to separate the wheat from the chaff. I said that the History of the Anniversary of The Prussian Masonry, on the night of the full moon of the month of March, carried its own confutation along with it, and proved its origin not to be from Peleg and his companions, but from *the dispersed of Israel*—and conjointly with this, if all I have written was thrown behind the fire, the mere transit of the Symbols, shewn by the plates from Jerusalem, with the light of Holy Scripture, would serve to detect, “The Mystery of Iniquity,” working by the instrumentality of those who “say they are Jews and are not, but are the Synagogue of Satan”—like Jereboam, borrowing the Feasts of The Lord, and perverting them to their own Devices. 1 *Kings xii.* 26, 33. for the spread of an Anti-christian Deism in Religion, and Human Aggrandizement in Politics.

I do not pretend to know the state of the Moon, when Babel was subverted—it is not revealed; but I find a deliverance of God’s people revealed, and the full Moon in the month of March, specially ordained to continue the perpetual memory of it, till that, of which it was a Type, took place—then the Shadow vanishes, because the substance is come.

Thus, *Exodus xii.* “The Lord spake unto Moses and Aaron in the Land of Egypt, saying, This Month shall be unto you the beginning of Months, it shall be the first Month of the Year to you”—which I conceive sets aside all previously used periods with the worshippers and followers of God—but it goes on, “Speak ye unto all the Congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a Lamb—and ye shall keep it up until the fourteenth Day of the same Month, and the whole Congregation of Israel shall kill it in the evening—and this day shall be unto you for a Memorial, and ye

“shall keep it a Feast to The Lord throughout your Generations—ye shall keep it a Feast by an ordinance for ever”—but it goes still further—The Masonic Lecture says, “It is for this reason, viz: that the confusion was one of The Creator’s Miracles—and that time, the anniversary of the day of his vengeance—that these Knights assemble on the night of the full moon, in a secret place to hold their Lodge, and they cannot initiate a candidate into the Mysteries of this degree, unless by the light of the moon.” We read then, verse 30, (see also *Psalm cv.*) “And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt; for there was not a house where there was not one dead—and he called for Moses and Aaron by night, and said, Rise up and get you forth from among my people—The Lord having passed through at midnight smiting all the first-born, from the first-born of Pharaoh that sat upon the throne, to the first-born of the captive that was in the dungeon—while The Destroying Angel passed over the houses of the Israelites, which were marked on the lintels and side-posts with the blood of The Lambs.

“And it came to pass at the end of 430 Years, even the self same day it came to pass, that all the Hosts of The Lord went out from the Land of Egypt—*It is a night* to be much observed unto The Lord for bringing them out from the Land of Egypt—THIS IS THAT NIGHT OF THE LORD TO BE OBSERVED OF ALL THE CHILDREN OF ISRAEL IN THEIR GENERATIONS.”

If there be any who prefer the fabulous origin of a custom from Peleg, the partners of whose guilt were to be found among the Egyptians, to the simple, and straightforward, solution which Revelation affords, to account for the Rite, I own I am not of that number; and all the less, because the very Symbols by which the delusion is maintained, can be traced through the countries, in undeniable connection with the peculiar people to whose History this Scriptural Solution refers.

Here I take my leave of this subject, and if it be asked on what authority I make the statements, which in explanation of the working (and counteracting) of Symbols, I have been obliged to make. That authority is Elder David Brainerd, of Genesee, in the County of New York, and the convention

of seceding Masons, held at Le Roy, 4th and 5th of July, 1828—published at Utica in 1829. I would not have touched upon this subject at all, but from the bearing it has upon a district of Country, on which I have treated at so great a length, and to which I must refer again; viz:—The Shores of the Firth of Clyde, and vicinity of Carron, as connected, in Fingalian times, with PEUCE off the Coast of Pomerania, to which the “DUO GÆSA” have been traced from the Thracian Chersonese, and by the Medal of Titus from Jerusalem; In one branch up the Danube; In another, through Macedonia and Illyricum, to the Mouths of The Po, The Milanese, and Piedmont; and by another, through Peucetia, and the Brettii on the Bay of Tarentum in the South of Italy; through Spain and Sicily to Britany, and The Loire; and from thence to Wales and Cornwall.

I had scarce written this, when The Guardian Newspaper of October 7th, was brought to me, containing an article which compels me to say more, and which goes far to prove that even IGNATIUS LOYALA was but a tool in the hands of an older and deeper Mystery of Iniquity. It is well known that when The Jesuits were banished from every Country in Europe, and cast over-board even by The Pope, Prussia alone afforded them a refuge. Why? The Fictions of Peleg afford the solution. It is equally well known that among all the bitter persecutors of the Jewish Race, Papal Spain and The Traditionalists from Tubal, have borne away the Bell, leaving all their competitors in the race of oppression, far away behind. The Article is copied from “The Observer,” and is as follows:—

“At the last meeting of The Grand Lodge of Free-Masons, a discussion took place upon the subject, of an Edict issued by The Hereditary Prince of Prussia, Prohibiter of the Free-Masons in that Country, for the exclusion of the Jews from the Craft: and an Edict was carried to the effect, that unless The Prince of Prussia took steps to revoke the Prussian Edict, the British Masonic representative at the Grand Lodge of Berlin would be withdrawn, and the Prussian representative at The British Grand Lodge, would be desired to withdraw. The feeling upon this subject has been very strong, owing to their universal spirit of tolerating all Religious Sects.”

I forbear any remark upon this last clause, believing as I do, that as British Masons discover their own secret, they will teach Governments, that the way to secure that which ought to be the object of all Government—the *Peace and Prosperity of the Subject*—will not be attained by favouring a system which, above all others, is based, and built up, upon Intolerance. In the year 1784, out of 289 Masonic Lodges in France, there were but twenty-two which adhered to the simplicity of the *original Institution imported from Britain*. The other 266 were remodelled by German Illuminism from Peleg; and Spanish Jesuitism from Tubal; and united under the Title **THE GRAND ORIENT**.

Forgetting that “The Secret* of The Lord is with them “that fear Him, and that He will shew them His Covenant,” the foreign Lodges, many years ago, sent a deputation to England, to *learn the Secret*. Expecting to learn it there, they reached Manchester; but, “Where shall wisdom be “found? and where is the place of understanding—It is not “found in the land of the living.—*The Depth saith, it is not*

* See 1 Cor. iii. 9, 10, 11—Rom. xv. 20—Ps. xxv. 13. We find very early indications of a Priestly Mystery of Iniquity, antagonistic to the Truth, *Gen. xlix. 6*, “Simeon and Levi are brethren; “instruments of cruelty are in their habitations—O my Soul, come “not thou into their Secret, unto their assembly be not thou “united.” We find vestiges of the same, *Ps. xxvi. 9, 10*; and *Isaiah viii. 9, 20*, affords a strong warning upon the subject—and any one acquainted with the proceedings of The Holy Inquisition, or with the cells of the Frey-graff, or Secret Tribunal of Westphalia under the Presidency of The Arch-Bishops of Cologne, during the middle ages, will have little difficulty in tracing the relationship between the System, and the Assassinations of Ireland in the present day. I cannot enter into the detail, but a curious account is given in a Paper presented to the Edinburgh Antiquarian Society in 1824, by James Skene, Esq., of Rubieslaw, in Aberdeenshire, with an explanatory drawing of the subterraneous Structure. See *Trans. vol. II. part 1, page 17*. Mr. Skene does not however seem to have been aware, that a similar mode of punishment existed B. C. 164, in the time of Antiochus Eupator, 2 *Macca. xiii. 4*, who condemned Menelaus, a renegade Jew to it. “Now The King of “Kings moved Antiochus’ mind against this wicked wretch—and “the King commanded to bring him unto Berea, and to put him to “death as the manner is in that place. Now there was there a “Tower of fifty Cubits high, full of ashes, and it had a round “instrument, which on every side hanged down into the ashes, and “whosoever was condemned of Sacrilege, or any other grievous “crime, there did all men thrust him to death. Such a death it “happened that wicked man to die, not having so much as burial in “the earth—and that most justly for inasmuch as he had committed

"in me; and the Sea saith, it is not in me.—It cannot be gotten for gold, neither shall silver be weighed for the price thereof."—*Job xxxviii.*—And therefore the Manchester Lodges recommended the party to seek information at Kilwinning—To Kilwinning they went, but on arriving there, found only a poor and industrious population, who knew no "Craft," but that by which they gained their subsistence, and no "Mystery, but "God manifest in the "flesh"—the very last subject upon which the maintainers of Christ's *perfect humanity,*" in opposition to *His Divinity,* sought to be enlightened. Kilwinning then being the acknowledged Fountain Head—Where is it? and how is it connected with our subject? Time and Patience may perhaps help to shew. It is a small place upon the Firth of Clyde, in the North of Ayrshire, opposite to the Isles of Arran and Bute, and within a short sail of the North of Ireland, (Ulster,) and the Isle of Man—consequently connected with the scenes to which I have referred in a former page, and in the Note upon St. Patrick—in which Note, by the way, the printer has made a blunder in the text, by putting 460 instead of 360, as the date of Patrick's birth. It is of importance to observe the error, as it bears upon what follows, which I hope

"many sins about the Altar, whose fire and ashes were holy, he received his death in ashes."

It may as well be observed that this incident immediately follows the chapter, by which the Romanists bolster their figment of Purgatory.

Mr. Skene's description of the Pitfall and Maiden, under the lower Castle of Baden Baden, affords singular evidence of the Mysterious proceedings of that awful Brotherhood. The sentence in the case of trial was "*to kiss the Maiden.*" At the end of a long passage was placed the Image of a female, (whether Our Lady, or not, I cannot say)—and at her feet was a trapdoor over a pitfall, above 30 feet deep; when in the act of receiving, as he thought, the Maiden kiss, by a secret spring the bolt was withdrawn, and the victim plunged headlong down—an instrument fitted with knives having a rotatory motion, hewed him in pieces before he reached the bottom, and he was never heard of more. No enquiry durst be made, as a sudden death was sure to follow.—The sworn Officers of the Brotherhood seized "the child of The Cord"—hanged him on the nearest tree, and fixed a knife at the root, to signify that the Secret Tribunal would inflict a like fate on any who presumed to ask questions about the matter. See *Plate XVI.*

Masonry assumes to itself the Spread of "LIGHT"—of Continental Masonry, it may be said, "if the Light that is in them be "Darkness, how great is that Darkness—To the Law and to The "Testimony—if they speak not according to this Word, it is "BECAUSE THERE IS NO LIGHT IN THEM." *Isaiah viii. 20.*

may tend to shew to British Masons, that under the guidance of The Bible, they will find a better reason for checking the aberrations of Prussian Traditions, than *toleration of every error*.

But as this opens to us a new Symbol, The Trinacria of The Isle of Man, which forms the subject of Plate IV. I shall leave the matter for the present, and draw this Fragment to a close, by referring to a Medal of The Emperor Commodus, which lies before me, and which bears incontestible evidence of the fact I assert, though I do not pretend to explain it, viz: that the main Symbols and Imagery used by the Heathen Authorities, and the attributes to which they refer, were borrowed from the Holy Scriptures—*The true Lamp in the Wilderness*.

Commodus was the Son of Faustina Jun. and M. Aurelius—the first of the Roman Emperors born during the father's Rule. He was a Monster of Iniquity—He succeeded Aurelius, A. D. 180, and was poisoned, through the artifices of Marcia, one of his Concubines, A. D. 190. It is a remarkable circumstance, noticed by Captain Smyth in his Catalogue, and mentioned to me by him, when shewing me his valuable Cabinet some years ago; that monster as he was, yet “of all the Roman Emperors from Tiberius to Constantine, he was the most favourable to the Christians”; which favour it is believed was shewn to them, through the mediation of the same Marcia. Although her life was a violation of every Christian principle, this beautiful woman is said to have held the Christians in high estimation—and on all occasions to have zealously espoused their interests.

* The Coin seems to have been struck A. D. 182, and bears the head of the Emperor on the obverse, with the legend M. Commodus Antoninus, Aug. Pius, P. P. On the reverse, a Public Sacrifice is represented, in which the Emperor officiates as High Priest. The Legend, TR. POT. vii. COS. iiii. and on the exergue VOTA PUBLICA. I will endeavour to get the Medal engraved; but at present, a description of the Coin, will be best compared with the Scriptural Origin to which I assign it—firmly persuaded in my own mind, that those who can resist such simple evidence, because furnished by Revelation, may be classed with such as “strain at a Gnat, yet easily swallow a Camel..” The

See Plate vii. No. 3.

Sacrifice takes place in front of a Temple—The Emperor robed, with the veil over his head, stands by an Altar or Tripod, holding a basin, as ready to receive the blood of the Sacrifice, when the victim is slain ; opposite to him, beyond the Altar, is the bullock held by a ministering popa, and a nudus Homo, with a huge mallet raised in the act of striking the skull of the victim ; while, behind the victim, and between the Sacrifice and Temple, are seen, *Priests blowing horns over the Sacrifice.* *Numbers x. 2, 10.*

In *Exodus xl. 29*, we read that Moses “put the Altar of burnt offering by the door of the tent of the Tabernacle of the Congregation, (Meschen Eddooth,) and offered upon it, the burnt offering and meat offering. AS THE LORD COMMANDED MOSES.”*

In the first chapter of Leviticus, 3, 5, directions are given, and they close thus—“He shall kill the bullock before The Lord, and the Priests, Aaron’s Sons, shall bring the blood, and sprinkle the blood round about upon the Altar that is by the door of the Tabernacle of the Congregation.” The same special instruction as to the appointed place, is repeated, *ch. iii. 2, 8, 13*, and verse 17, says “It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood.” Again the fourth chapter, which institutes the Sacrifices for Sins of Ignorance, (which, by the way, occasioned the Religious act of Judas Maccabeus, upon which Rome has built her Doctrine of Purgatory, †) repeats the same obligation in every case—

* See *Exodus xxix. 42—xxx. 36.*

† Having referred to this Chapter, which relates to the Ritual Sacrifices of the Law of Moses for Sins of Ignorance, as it helps us to a confutation of the Popish Doctrines of “Purgatory” and “Prayers for the Dead,” I add a note, setting aside the argumentative verbiage of Pagan reasonings, a resort to which, is itself evidence that Scripture affords no support. The main pillar of the Doctrine is a passage (undeniably perverted by an interpolated remark,) from the second Book of Maccabees, *ch. xii. 39, 45.* The case of Judas Maccabeus, when he found his Camp polluted, by the misdeeds of those of his Soldiers, who had hidden under their garments, “Idols of The Jamnites which is forbidden by the Law”—and had thereby exposed him, as in the case of Achan under Joshua, to a Defeat, until, by the offering of the Sacrifice for Sins of Ignorance ordained in the fourth chapter of Leviticus, the Ritual Pollution was removed from the Camp. The act of Judas is fully explained by the seventh chapter of Joshua, as he only followed the example of his Predecessor, in making a gathering “to be sent to Jerusalem, as a Sin Offering”—not as the interpolator cunningly inserts for the dead,

And again, *ch. vi. 25*, "Speak unto Aaron and his Sons, saying, this is the Law of the Sin offering; *In the place* where the burnt offering is killed, shall the Sin offering be killed before The Lord." *Chapter vii. 2*, the same order is given for the Trespass offering. And words cannot be stronger than those used in *ch. xvii. 3, 4*, "This is the thing which The Lord hath commanded, saying, Whatsoever man there be of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the Congregation, to offer an offering unto The Lord, before the tabernacle of The Lord, blood shall be imputed to that man, and that man shall be cut off from among his people'

"being mindful of The Resurrection"—BUT FOR THE LIVING—that they might be able to stand before their enemies, which, till the Ritual Sin Offering was made, the Camp of Israel could not expect to do; for the curse of The Law was brought down upon the whole by the crime of the few, as in the case of Achan—thus, *Josh. vii. 10, 13*, when Joshua was bemoaning the discomfiture of his troops before the City of Ai, "The Lord said unto him, get thee up, wherefore liest thou on thy face? Israel hath sinned, and they have also transgressed my Covenant which I commanded them, for they have even taken of the accursed thing, (see *ch. xvi. 17, 18*.) and have also stolen and dissembled. Therefore the Children of Israel could not stand before their enemies, because they were accursed, neither will I be with you any more, except ye destroy the accursed thing from among you—Up, Sanctify yourselves against tomorrow, for thus saith The Lord God of Israel, there is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." The remainder of the story of Achan is known. All the difference between the two cases lies in this—that the punishment was inflicted directly by the hand of The Lord, upon the soldiers of Judas. "Now under the coats of every one that was slain, they found things consecrated to the Idols of the Jammites, which is forbidden by the Law—then every man saw that this was the cause wherefor they were slain." But the divine punishment of the criminals did not remove the ritual pollution from the camp, and it would therefore only make both Judas and his Soldiers, the more anxious to fulfil the appointed Ritual, and restore themselves to the favour of Jehovah, by obedience to its demands.

The Ritual Institution is in *Leviticus, ch. iv. 13, 14*. And if the whole Congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the Commandments of The Lord, concerning things which ought not to be done, when the Sin which they have sinned against it, is known, then the Congregation shall offer, &c. *v. 21*. The crime and consequences are briefly expressed, *Josh. vi. 18*; and of that crime, Judas' Soldiers had been guilty; and when, by finding the accursed things under their garments, the sin became known to Judas and the Army—without any regard to 'the Resurrection'

And again, 8, 9, "Thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the Strangers which sojourn among you that offereth a burnt Offering or Sacrifice, and bringeth it not *unto the door of the Tabernacle of the Congregation*, to offer it unto The Lord, even that man shall be cut off from among his people"—while the 5th verse distinctly refers to the previous modes and plans of Sacrifice, and supersedes them—"To the end that the Children of Israel may bring their Sacrifices, which they offer in the open field, (after the manner of Abraham, Isaac, and Jacob, recorded in Genesis,) even that they may bring them unto The Lord, *unto the door of the Tabernacle*

of the Sinners, the duty of the camp was plain—to do as Judas did, by sending the Sin offering of the Congregation to Jerusalem, to remove the Ritual Pollution FROM THEMSELVES—"And ye, said The Lord to Joshua, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it" See Deut. vii. 26, and xiii. 16, 17.

This note is unfortunately long, but the circumstances of the times may render such an exposition, afforded by Scripture, more effective, as an antidote against the Pagan Doctrines of Purgatory, and Prayers for the Dead, than whole volumes of human reasoning could be. When the foundation is removed, how can the building stand? The Case of Achan, and the "Offerings for Sins of Ignorance", shew the false deductions of the writer of Maccabees; and cast the unscriptural Doctrines of the Papacy, built upon them, to their real origin, and only support—poor Palinurus, wandering on the Banks of The Stygian Lake—

" Whence, Palinure, in thee does this desire
So impious rise? Shall thou unburied see
That River, and the Furies' dreary Stream,
Or unpermitted pass the Stygian Bank?
Forbear to hope the Destinies Divine,
Can ever with intreaties be subdued.
Yet mindful take this solace of thy woe;
For far and wide, the adjoining Cities, urged
By Prodigies celestial shall atone
Thy ashes, build a tomb, and solemn Rites
Perform—

Trapps. Æneid. vi. l. 475.

In other words: Masses shall be sung—Sham Miracles—and false Prodigies working upon ignorant superstition, shall make a rich harvest for the Priests.

As to the solitary Passage, 1 Cor. iii. 15, "SAVED AS BY FIRE," upon which the Figment is also said to be supported—the plain Interpretation of The Apostles' meaning is found, *Amos iii. 6, 11, 12,* and *Zecharias iii. 1, 2.*

“of the Congregation”—which is stated, *Exod. xxix. 42*, to be THE PLACE, where The Lord “will meet with Moses and speak with him.”—It seems therefore but the inference of common sense, that wherever this people spread, (and Scripture tells us they should be spread to the four Winds of Heaven,) there we should find the practice, whether carried by Solomon’s Mercantile Factories—by the 7000 of Israel in Elijah’s time who had not bowed the knee to Baal—or by those Vagabond Levites, Exorcists, mentioned by Ezekiel and the Prophets of the Old Testament, and the Apostles of the New; nay even the chicaneries of State and Political expediences would tend to the same result. “Now know I, that The Lord will do me good, seeing I have a Levite to my Priest. *Judges xvii. 13*.”

The next remark accounts for the bowl, or basin, in the hand of The Emperor as Pontifex Maximus. *Levit. iv. 4, 5*. The Sacrifice is again ordered to be offered at the door of the Tabernacle, and the Priest that is anointed, (that is The High Priest only)—“shall take of the Bullock’s blood, and bring it to the Tabernacle of the Congregation, and the Priest shall dip his finger in the blood, and sprinkle, &c.” Again, *Numb. xix. 3, 4*, in the ordinance of separation and purification—“Eleazer the Priest shall take of the blood of the red heifer, with his finger, and sprinkle of her blood directly before the Tabernacle of the Congregation; which proves how well known these Ordinances were, or St. Paul would not have founded his argument upon them, See *Hebrews ix. 6, 14*; and it is to be recollected that The Book of The Law had been translated for Ptolemy, by the Seventy, above 300 years before the Æra of St. Paul, and could not fail therefore to be well known, to the “Savans” both of Greece and Rome. We find similar allusions to these Sacrifices, in Paul’s address to the Elders of Ephesus, *Acts xx. 17, 28*, and in the Epistle to the Ephesians, *ch. i. 6, 7*, and *Coloss. i. 15, 16*.

The next Emblem to be noticed, affords, I think, the most unquestionable evidence, that whatever might be the channel through which they were received—or however perverted to evil—the Sacred Rites—the Vota Publica of Etruria and of Rome, were borrowed from the Ritual of THE TABERNACLE IN THE WILDERNESS.

In the front of the Temple upon the Coin, between the Victim and the Temple, it will be observed that there are Priests blowing with horns over the Sacrifice ; Turn then to the 10th of Numbers, which relates to the Institution of the silver trumpets—"The Lord spake unto Moses saying, *make thee two trumpets of silver, of a whole piece shalt thou make them ; that thou mayest use them for the calling of the assembly, and for the journeyings of the Camps ; and when they shall blow with them, all the assembly shall assemble themselves at the door of the Tabernacle of the Congregation*" ; The chapter proceeds to give the special directions, till we come to the 10th verse, which refers to the very self-same subject which our medal represents. "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the Sacrifices of your peace offerings ; that they may be to you a memorial before your God ; I AM the LORD." Then again when David brought up the Ark from Obed-Edom, we find the Ordinance of the Trumpets occurring, 1 *Chron. xv. 24* ; and *ch. xxv. 5*, when David was ordering the various classes and offices of the Levites, it was made the especial duty of the Sons of Heman, the King's Seer in the Word of God, "*to lift up the horn.*"—But I need not enumerate the various early proofs of the observance of this peculiar Rite ; or mention that the 10th day of the 7th month was appropriated to an annual celebration of the Ordinance, for a Memorial before their God. When the builders laid the foundation of the second Temple, we find that Ezra (iii. 10,) set the Priests in their apparel with trumpets, and the Levites the Sons of Asaph, with Cymbals, to praise The Lord, after the ordinance of David ; whilst we learn from 1 *Chron. xxviii. 10, 19*, that all the Ritual, and Instruments of the Tabernacle Service, formerly given to Moses—"shewn to him by Pattern in the Mount,"—*Exod. xxv. 40*, were renewed to David by the special inspiration of God. "All this, said David, The Lord made me understand in writing by His Hand upon me, even all the works of this Pattern" ; and if I can get the Engraver to give us an exact representation of the Coin, it will be seen that the Horn, or Trumpet blown over the Sacrifice in this Vota Publica, is in literal agreement with the direction to Moses—it is a double horn, or two trumpets in one piece.

T

The next reference I shall make, is to a passage probably well known to all my readers, and also probably hitherto without being observed by any. It is read in the Morning Service of The Church, on the 16th day of every month—The 81st Psalm—"Blow up the Trumpet in the New Moon, even in the time appointed, and upon our solemn feast day; for this was made a Statute for Israel, and a law of The God of Jacob. This he ordained in Joseph FOR A TESTIMONY, when he came out of The Land of Egypt." See also Psalm the 78th Psalm, 5, 7; and assuredly, a marvellous Testimony it is, when by the simple study of Scripture, and the application of it to existing proofs, we are enabled to track the wanderings of the peculiar people, even through the midst of all the rubbish which Priestcraft and Statecraft have heaped upon them; and, more especially as we are told by the same authority, which ordained these Lights in the Wilderness of Sinai—that He who scattered, will also gather Israel—and by St. Paul, that even that portion which was *blinded*, shall be re-engrafted into the parent stock.

Romans xi. 15, 31.

I cannot pretend to explain these things, but there are two ways, in either, or both, of which they may be accounted for, by means of The Scriptures—and by applying to History the Test of Prophecy; for after all, the earliest information we possess from profane History, is but as yesterday compared with the Exodus—is encumbered with fables, and lodges us every where amid the Mysteries of Priestcraft. Thus take for instance the History of Tyre—even the fables of Hercules are unable to carry you back 200 years before Solomon and Hiram; Yet we learn from *Joshua xix. 29*, that "the strong City Tyre," was allotted to the Tribe of Asher. Again in the first chapter of Judges, 31, 32, the Cities of their allotment are recorded, out of which the Children of Asher did *not* drive out the original inhabitants, but, reducing them to "tributaries," dwelt among them—Tyre is not enumerated in that list, and therefore, the *prima facie* conclusion is, that "out of Tyre" the Canaanites were driven. This conclusion is again confirmed, by an expression in the song of Deborah. *Judg. v. 17*, which shews that both Dan and Asher, had, even at that early period, addicted themselves to Maritime pursuits—"Why does Dan remain in Ships—Asher continued on the Sea Shore, and abode in his Breaches," or fortified Port.

Again, when we come to read of Solomon's arrangements with Hiram, *Kings vii. 14*, we find that the Master Craftsman, was a man of Tyre, a widow's son of the adjoining Tribe of Naphtali; or, as described 2 *Chron. ii. 14*, "The son of a woman of the daughters of Dan, and his father a man of Tyre." While Josephus, who knew that the Tribe of Asher, was one of those Tribes which joined David in Hebron on the death of Saul, (*Ant. B. vii. c. 3.*) states "that Solomon sent for an Artificer out of Tyre, whose name was Hiram. He was by birth of the Tribe of Naphtali on the mother's side, for she was of that Tribe, but his father was Ur of the Stock of the Israelites".—Of course he would be so, if the Tyrians were, as appears above, of the Tribe of Asher.

Then again, in his treatise against Apion, he says "Hiram the King of Tyre, was the friend of Solomon our King, and had such friendship transmitted down to him from his forefathers." This expression palpably excludes the Nations of Canaan—the friendship was the original bond of union among the Tribes—and in agreement with this view, when Tyre broke through the bond of affinity, we read in *Amos i. 9*, "Thus saith The Lord, for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof, because they delivered up the whole captivity to Edom, and remembered not THE BROTHERLY COVENANT." Joel also, who wrote about B. C. 800, in his prediction of God's Judgments against His enemies, and future blessing upon the true Church, which shall take place in the latter days—adverta, in the opening of the chapter, to the same delinquency of Tyre. "Ye have taken my silver and my gold, and have carried into your temples my pleasant things—the children also of Judah and Jerusalem have ye sold unto the Grecians, that ye might remove them from their border"—but "Behold I will raise them out of the place whither ye have sold them; and I will sell your Sons and your Daughters into the hands of the children of Judah, and they shall sell them to the Sabaeans, to a people far off, for The Lord hath spoken it." Here the very act intended, for the destruction of Judah and Jerusalem, it is declared, shall be overruled, to the readier fulfilment of the purposes of Jehovah, as says the Prophet Zechariah 200 years later—When I have

“bent Judah for me, and filled my bow with Ephraim, and
 “raised up thy Sons, O Zion, against thine, O Greece, and
 “made thee as the sword of a mighty man.” *Zech. ix. 13.*

It would savour of more learning than I possess, or than would be suitable to the simple object of these pages, were I to enter here, into the Mystery of the Heraclidæ, and the Pagan Mythologies; but I may venture to recommend, to those who treat on such matters, and to those who lean upon Tradition, a little attention to the fact which my Plates prove, viz:—That whatever may be the boasted original, the Symbols we find in use among them, afford the most unquestionable evidence, that they borrowed such light as they possessed, from *The Lamp* which shone in the *Wilderness at Sinai*—that the origin of the Figment of Hercules—The Dii Cabiriæ—and Priestcraft of the Cabiri, is to be found in the 23rd chapter of the second of Samuel, “The mighty men of David,” who are described in the 8th verse by the word Kabir, (mighty); and who, connecting themselves with Jereboam, became forgetful, as Amos expresses it, of “the brotherly Covenant”; yet, sensible of the influence of a Levitical Priesthood, adopted its Signs, and perverted them to the purposes of their own Political aggrandizement, as he did, 1 *Kings xii. 26, 33*, “Ordaining his festival like unto “the feast that is in Judah.”—But such subjects are more suited to the talents and learning of Mr. Stanley Faber, than to mine. I cannot, however, pass from this subject without mentioning, that in the Museum of the late Dr. Hunter, there is a Coin of Selgæ in Pisidia, (to which City I shall refer in the next fragment, in treating of the Symbol of the Isle of Man,) which strongly confirms the view I take; the Emblem upon it being evidently founded on the event of Sampson’s life, related *Judges xiv. 6, 9*. It bears a Hercules with the spoil of a lion, and on the face of the Coin, a swarm of Bees. “He turned aside to see the carcase of the Lion, “and behold there was a swarm of bees, and honey in the “carcase of the lion.”

The peculiar province of the Cabirian Deities related to Metals—as measure and size was a peculiar charge of one class of the Levites, 1 *Chron. xxiii. 29*; and we have repeated evidence, from Exodus to Ezekiel, that the standard of Money, and the Standards of Weight and Measure were a

Charge of The Sanctuary.* “A false weight and a false measure does The Lord abhor.”

The Prediction of Zechariah to which I have last referred, is a remarkable one, and though feeling my own deficiency, I cannot well avoid making a few remarks upon it; because it not only bears upon matters previously dwelt upon in these pages, but is also connected with a still more remarkable passage of the same Prophet, to which I must advert hereafter. Never having read, with a view to publication, but solely for my own satisfaction, I enter upon it with fear and trembling, in the conviction, that I am no Master Mason; but also in the conviction, that we are living in times described by *Isaiah xxix.* 10, 11, 12, “When The Vision of all is become as the words of a book that is sealed, which men deliver to one that is learned, saying, “read this I pray you, 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 you, and he saith I cannot, I am “not learned”; so that between one and the other, the signs and landmarks which Holy Scripture affords to distinguish “the scattering and gathering,” and to bring about the consummation described in the eleventh of Romans, are lost—and the enemy is permitted to say, as described by Ezekiel—“Aha! even the ancient high places are ours in possession,” *ch. xxxvi*—and to accomplish the object he has in view.

The Prophet says, “When I have bent Judah for me, and “filled my bow with Ephraim, and raised thy Sons () Zion, “against thine O Greece.”—From this passage, we learn that repentant Judah and repentant Ephraim are to be brought together; and we learn from *Jerem. xxxi.* 18, 22, that the wanderings of Ephraim terminate, when the Sign takes place, “a woman compassing a man”—and Micah also tells us, that “when she which travailed hath brought forth, then the “remnant of his brethren shall return to the children of “Israel.” Ezekiel also denotes the same union, *ch. xxxvii.* under the figure of two sticks made one in The Lord’s hand; and as if to mark, that the event should be manifested, when Faith was at the lowest ebb, the prediction immediately

* Compare, Exodus xxx. 13.—Leviticus xxvii.—Numbers 6. iii. 47. —Deuteronomy xxv. 13, 16.—Ezekiel xiv. 9. 12.

follows the Vision of the Valley of Drybones; while at the same time we find that St. Paul, writing to the Romans, uses almost the same figure, in describing the future re-engrafting of Israel into his own Olive—"If the casting away of them be the "Life of the World, what shall the receiving of them be but "Life from the Dead"? which I apprehend to mean, that the fulfilment of Isaiah's Prophecy—"Their Seed shall be "known among the Gentiles, and their offspring among the "people—all that see them shall acknowledge them, that "they are the Seed which The Lord hath blessed," Isa. lxix, 9, shall afford, so palpable an evidence, that all has been over-ruled to the completion of God's purposes, and the manifestation of His faithfulness to "the Oath, which He "sware unto Abraham, and to David"—that even the unbeliever shall be constrained to confess the Finger of God, and acknowledge that no flesh can glory in His presence.

We also find in the passage, that Zion, which I take to mean a truly Scriptural Church, is put in opposition to Greece, as the representative of all false religions, ancient and modern; and I have already, I think, given sufficient evidence, that the Mysteries of the Augustan age, were built upon the general EXPECTATION which prevailed, that one of The Seed of Abraham should obtain the Empire of the World. In its highest and Spiritual sense, this expectation was fulfilled in Jesus Christ—that however in nowise excludes a secondary application to earthly things, and the future establishment of some Power,* to be an instrument in the preservation and spread of the Gospel, which shall be raised out of that portion of The Seed of Abraham, not implicated in the unbelief, and the cruelty of Calvary;—and I confess I do not see how any one, professing to receive The Holy Scriptures as The Vision of all, which Isaiah declares them to be, can come to any other conclusion. The indirect reply of our blessed Saviour to his Disciples, when they asked him "Wilt thou at this "time restore the Kingdom to Israel," implies as much, for he said, "It is not for you to know the times and the seasons, "which The Father hath put in His own power." *Acts i. 6, 7.*

I cannot pretend to cite the numberless links, in the long chain of Prophecy, from Genesis to Revelations, which confirm the fact, that Jehovah does, and did from the com-

* See Genesis xlix 22-26, and Deuteronomy xxxiii, 13-17—and xxviii. 10-13.

mencement of the Christian dispensation, provide a check to the Mystery of Iniquity,—and that, by means of His own revealed will, and through the instrumentality of those devout men—“Jews, out of every Nation under Heaven, who “witnessed the miraculous effusion of The Holy Spirit, on “the day of Pentecost”—Men unimplicated in the wickedness of Calvary, and altogether removed from the contamination of the Priestcraft and Statecraft of the age in which they lived. Nor do I see how any other opinion can be held, without charging Jehovah with unfaithfulness to the oath which he had sworn to Abraham and to David; and also, without extreme injustice to the vast mass of devout Jews in every Nation which believed; and moreover, in contradiction to St. Paul’s assertion, *Rom. xi.* “God hath not cast away his people whom he foreknew”—founding his argument on the case of the seven thousand, who had not bowed the knee to Baal in Elijah’s time. “Even so then, he says, at this present time also, there “is a remnant according to the Election of Grace.”

The plain inference which Holy Scripture teaches us to draw, seems simply this—that the promised Blessing would be limited to this remnant, and that they would “take root downwards, “and bear fruit upwards,” and become the nucleus for the future restoration of their rebellious brethren, when they, or their posterity, came to acknowledge Him whom their fathers pierced—and I confess it has often been to me a source of astonishment, that with Scripture in our hands, we should have confined our application of “the burning Bush,” to that portion of the children of Abraham who were “cast off for unbelief”—entirely leaving out of our contemplation, the manner in which the others are spoken of in Holy Writ.—“Their Seed shall be known among the Gentiles, and their “offspring among the people, all that see them shall acknowledge them, that they are the Seed which The Lord hath “blessed.” “In the last days said Isaiah, *ch. ii.*, and Micah *iv.* “it shall come to pass that the mountain of The Lord’s house “shall be established in the top of the mountains, and it shall “be exalted above the hills, and all people shall flow into it, “and many Nations shall come, and say, come, and let us go “up to the mountain of The Lord, and to the house of the “God of Jacob; and he will teach us of his ways, and we will “walk in his paths, for the law shall go forth of Zion, and the “Word of The Lord from Jerusalem—and thou O Tower

“of the flock, the stronghold of the Daughters of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the Daughter of Jerusalem.”*

I have already referred to the anxiety which is incidentally manifested by St Paul to visit Spain—(his journey to Rome, the Capital of the World, appearing to be but a secondary consideration, compared with his desire to visit that Country, *Rom. xv. 24.*)—and I think I have furnished some sound reasons for believing, that “the dispersed of his brethren,” were among the main motives which led to the desire. I have also shewn how closely the Mystery of the Roman Empire is connected with the same Country—and that in fact, the power of The Cæsars had its chief prop in Sacerdotal influences there—and I have also shewn, by reference to the Traditions of Papal Spain, that “the Ecclesiastical Element” is run up to the introduction of *The Image of the Virgin of Atocha, at Madrid, A. D, 50,* contemporary, as the Traditions say, with the coming of St. Peter; and ten years or more before St Paul’s visit, who reached Spain about the year 62; although the same chapter of Romans, which tells us of Paul’s intended journey, tells us also, that it was his special endeavour “to preach the Gospel, “not where Christ was named, lest he should build “upon another man’s foundation.” *Romans xv. 20, 21.*

I shall not enter into any argument upon the subject, believing as I do, that the visit of Peter at that time, and his consecration of seven Bishops, previous Disciples and Converts of St. James, who had been sent to Rome for the purpose, is as fabulous as the Arci Preste’s story of the Virgin of Atocha;—and I think those of my readers, who will compare the 15th of Acts, 6, 11, with what St. Paul says in Galatians ii. 11, 12, (when speaking of the occurrences of the year 51,) will be of my opinion, that had Peter been either at Rome, or in Spain, before that period, he would not have expressed himself as he does, *Acts xv. 7,* by merely referring to the case of Cornelius, “the Centurion of the Italian Band,” Troops which I believe were raised at, and took their name from

* When we take into account the Mysteries of the Augustan age—and their connection with Judaic Symbols as regards Spain; and also the mysterious alliance of The Papacy with the GOVERNMENTS and FRATERNITIES there, this Passage perhaps elucidates “the Ecclesiastical Element”—so repeatedly referred to by Ranke—and which seems to have been a Puzzle to Historical Writers.

Italica, a City of Betica in Spain—the native City of Trajan and Hadrian—but would have rather referred, to the greater success of consecrating so many Bishops for Spain. And here I may observe, though I believe I have made the remark before, that the “Augustan Band,” to whose charge St. Paul was consigned, as we read, Acts xxvii, were troops raised at Calahorra, a City of Hispania Tarragonensis, between the river Iberus and the Pyrenees, a city made interesting to the modern reader by its connection with Dr. Gilly’s Life of Vigilantius, The Reformer of the 4th Century. This region was greatly attached to the Scipios, and took part with the Cæsars, in the contest with Pompey and his Sons, in which it agreed also with the Western parts around Italica—both no doubt through the Sacerdotal influence of The Balbi, who were High Priests of Gades; and from the marriage of one of this family, with the sister of Julius Cæsar, the mother of Augustus sprung.—Under the Roman Rule, the City of Calaguris was rated, (to use a modern phrase,) with Osca, or Huesca,* the place where Sertorius established his College for educating the Spanish Nobles—now, perhaps, known to many of my readers, by a Publication which I have seen repeatedly advertised of late, entitled ‘The White Hind of Sertorius,’ and relating, I suppose the history of his device, for making

* Plate VII exhibits the peculiar character used by the ancient Tribes of Spain—The “OSCS LITERIS” of Livy, referred to previously in pages 39 and 40. A comparison of them with the Druidical Lots of Wales, given from the Celtic Researches of the Rev. Mr. Davies; and with the characters upon the Vase found at Castulo, in Betica, by Velasquez, will clearly shew the identity of Origin; and the same character being found on the huge unhewn Pillars of the Isle of Man, Norway, Hindostan, &c. cannot fail, I think, to send us for the explanation of them to Exod. xx. 25—Deut. xxvii. 2, 3—and Josh. iv. 20, 24—viii. 32, 33. Again, by comparing the characters with those shewn upon Plate VII. No. 5, the difference is clearly seen between the “Oscis literis,” and the Punic character used by the Carthagenian Colonies, many instances of which I have on Coins of Gades. The Oscis literis being unquestionably the older of the two, I am inclined to think connected with the first Settlements of Solomon, in his best days—the later with the abuses and superstitions of subsequent times.—“Because thou hast joined thyself with Ahaziah who doeth wickedly, therefore The Lord hath broken thy works.” 2 Chron. xx. 35, 37.

The subject in the “ancient writings,” alluded to by Livy, bearing so close an affinity to the expressions, of Isaiah, Zechariah Ezra, and the writer of The Book of Ecclesiastes, seem strongly to confirm the supposition, that the “Oscis literis” were connected in one way or another, with “The Lamp in the Wilderness.”

Superstition a Handmaiden to introduce Roman Civilization and Dominion, among a Warlike and Liberty-loving Race.

This fable, of course relates to the Worship of Diana, and, as we can trace her Worship, a subject of quarrel between Jehovah and Judah*—*Jer. xlv.* 19, we have the less reason to be surprised, when we find Judaic Symbols perverted, in later times, to the Worship of her successor, THE VIRGIN OF ATOCHA at Madrid; or that the stronghold of Popery should be found in Spain—doubtless on the false pretence, that *there* was settled “The Daughter of Jerusalem,” to whom the Prophet assigns, “The First Dominion”;—facts which are, I think, strongly confirmatory of St. Paul’s expression, “The Mystery of iniquity does already work, only he who now letteth will let, till he be taken out of the way, and then shall THAT WICKED be revealed, whom The Lord shall consume by the spirit of his mouth, (that is by the spread of Holy Scripture,) “and destroy by the brightness of his coming”—enlightened as this passage is by *Rev. ii.* 9, 12, 13, wherein St. John connects the Antichristian Mystery with those, who “say they are Jews, and are not, but are the Synagogue of “Satan”—and with the “Satan’s Seat” of Pergamos, which I have already shown reasons for believing, was the GROUND WORK of the Priestcraft of ancient Rome; if it is not something of the same sort to the Mystery of the modern City. Perhaps, also, we may infer from hence, why St. Paul was forbidden, by The Holy Spirit, to preach the Gospel in that particular region—*Acts xvi.* 6, 7.

But I must say a few words as to the *Italian* Band—for the word “Italian” is as full of mystery as the term Catholic in Ireland—which means anything rather than the true interpretation of the Word—“the whole congregation of Christian people dispersed throughout the world.”

For the meaning of Italian, we must travel back in the Traditions from Tubal, to Hercules and the fables of Virgil &c., and then trace down again, from 1648 years before Christ’s Birth, in the genealogy of the House of Austria from a fabulous Arlantes, surnamed “Italus.” “Wanderer,” the founder of Grenada, who, (as they say,) carried large bodies of Spaniards into Sicily; and established other troops on the banks of the Tiber, calling their city Saturnina, where Rome now stands. I am not inclined to enter into their fictions, but

* See “The Isis,” Plate XV.

I mention them, as throwing some light, upon what Ranke, in his History of the Popedom, calls "The Ecclesiastical Element," and which I should call the Cabal of Priestcraft and Statecraft, for the aggrandizement of each other. At the same period, extensive conquests were made northward; and large colonies of these "*Espagnoles*" were established about Genoa, and the Maritime Alpes, then called Liguria; by which this people obtained an entire predominance over Italy. To these regions we have seen the Symbol of the "Two Javelins" traced, which confirms the fact, of their connection with the Cymri, from whom the ancient Britons, according to Welch tradition, were derived; for Mr. Davies, in his Celtic Researches, thus enumerates "the three benevolent tribes of Britain from the ancient Triads of Wales. The *first* were the stock of the Cymri, who came with Hu Gadern, into the Island of Britain; for he would not have lands by fighting and contention, but of equity and in peace. The *second* were the race of Lolegrys, who came from the land of Guas-guin, and were sprung from the primitive stock of the Cymri. The *third* were the Britons, they came from the land of Llydaw, and were also sprung from the primordial line of the Cymri; and these are called the three peaceful tribes, because they came by mutual consent and permission, in peace and tranquillity—the three tribes descended from the primitive race of the Cymri, and the three were of one language and one speech."

Antiquaries have had many fanciful derivations of the word Cymri, or Cymraig, as the Welsh term themselves to this day; but having traced the Symbol of the Gæsa—and even the word Gaison, to a Welsh and Gaelic root, while at the same time the word is found only used twice in any known Greek author—once in the Septuagint Translation of Joshua viii. 18,—“And The Lord said unto Joshua Stretch out *the spear (Gaison)* that is in thine hand;”—and the second passage is in the Book of Judith,—I cannot help thinking that Scripture, and History tested by it, afford a very easy solution of the Mystery; and more especially as “THE WAYMARKS” (to which I have before alluded,) exist in the countries through which these Tribes passed, even to this very day—and Cæsar mentions many incidental circumstances which prove their origin from the Mosaic Institutes.

The word *Kimmer* then, or *Cimmer*, in Welsh, means "to take," and is so used, *Deuter. iv. 34*. "Hath God assayed to go and take him a nation out of the midst of another nation, by signs, by temptations and by wonders, and by war, and by a mighty hand, and stretched out arm, and by great terrors, according to all that The Lord your God did for you in Egypt before your eyes? unto thee it was shewed that thou mightest know that The Lord He is God, there is none else beside him." I do not think it is possible for any one to read the entire passage,—or the whole of this most interesting and instructive chapter, taking into account even the imperfect lights which I have endeavoured to lay before them in previous pages, and come to any other conclusion, than that we have the Mystery of the name explained here, and that, in plain English, the word implies—*The Taken*—and if so, what a marvellous Light is cast upon the Finger of God over-ruling the affairs of the world to the gathering of his scattered people—by thus "preparing a Place in the Wilderness," *Revel. xii: 6, 17*, for the woman and her child, that "she might fly into the Wilderness, into her place, where she is nourished for a time, times and half a time (1260 years,) from the face of the Serpent," (i. e.) from the Mystery of Iniquity which does already work, only He who now letteth will let, till he be taken out of the way, and then shall that wicked be revealed,—"even him, whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all deceivableness in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them a strong delusion, that they shall believe a lie, &c."

I need not point out the unbounded power which a knowledge of these points, and a systematic Education of a Segregate Priesthood—doling out so much of the Holy Scriptures as suits their own aggrandizement, must have upon a people kept in ignorance of the Truth—or what a powerful pressure it enables them to work, upon Governments which are lax in religious principle. The History of our own country, previous to the Reformation, bears testimony, more than sufficient, to the effect of rendering the Holy Scriptures like the Sybilline Verses, yet who can have given the slightest attention to the course of things in

Britain for many years, without observing that the experience of ages is forgotten—Why? Because the Vision of all is become as a Book that is sealed ; and a great part of its contents subjected to a Quarantine Law.

To return, however, to these British tribes, I think I have mentioned in a previous page, that about 350 years before Christ, in consequence of a large immigration from Gaul, above 3000 families with their children, quitted Andalusia;* —Establishing settlements on the coasts of Portugal, they built Santarem, Coimbra, and Oporto, and then spread northwards to Galicia and the Asturias—from whence they engaged in colonizing England ; and it is of these people, that History records (which Tertullian also records of the Northern Britons in the second century,) that nothing could induce them to submit to the rule of Augustus, and the Romans ; and that even their women, preferred to see their children slain on crosses, and by the direst cruelties, rather than reduced to what they considered slavery ;—In the midst of their torments, writing elegies on liberty in the blood of their own veins, and singing them on the crosses, to shew their contempt of Roman subjection. Existing disturbances in Portugal, the ancient ally of Britain beyond the memory of man, coupled with the state of Ireland at the present time, and the Anti-Protestant steps of the British Government for many years ; as well as the disturbed state of things everywhere around, make these matters, in connection with the Prophetic Writings, a subject of serious and important reflection to British Christians, by whatever denomination they describe themselves ; let them but compare what they see before their eyes, with what they read, or may happily read, if they will in The Holy Scriptures.

I have no patience with that System of Theology, which would teach us, that The Burning Bush is exemplified only by the wretched, persecuted, and unbelieving children of Abraham, who still doom themselves to suffer, under the curse imprecated by their forefathers at Calvary, upon themselves and their posterity. It is a dogma well suited to the mysterious purposes of a dominant Hierarchy, which contrives to hold ascendancy over Statesmen, by its power of

* See the Character in use among the Tribes, in Plates vii. and xiv.

exciting, or restraining at will, the passions of an ignorant and superstitious populace; but it is not the lesson taught us by the Bible. That book holds forth a different Truth, and teaches us to see, in the Burning Bush, an exemplification of the Blessings recorded in the 26th of Deuteronomy—“The Lord shall open to thee his good treasure the Heaven, “to give thee Rain unto thy land in its season, and to bless all “the work of thine hand. Thou shalt lend unto many “nations, thou shalt not borrow. The Lord shall make thee “the head and not the tail: and thou shalt be above only, “and thou shalt not be beneath—if *that thou hearken unto “the commandments* of the Lord thy God—and all the “people of the earth shall see that thou art called by The “Name of The Lord, and shall be afraid of thee.” Will any one then make me believe, that when God sent his judgments upon Jerusalem, for the cruel Iniquity of a part of the descendants of Abraham, that his “SWORN LOVING KINDNESS” was also taken from the vast mass of Jews, “devout “men scattered in every nation under Heaven—who had “neither part nor lot in the Wickedness of Calvary—but who “sought the Scriptures daily,” to know whether the Preaching of the Apostles agreed with the Writings of the Prophets? I am sure that Holy Scripture leads me to a very different conclusion—and I am also inclined to think, that the very anxiety of the Papacy to maintain its hold upon our island, is from the traditional knowledge, its organization affords, of the close connection which all these evidences bear, to the ultimate purposes of God, in *the restoration of his ancient people.*

In suggesting the derivation of the name Cymri, I have already referred to the 4th of Deut. Can any one read the first nine verses of that chapter, and suppose they related only to the few hundred years of the Mosaic Dispensation? and had no reference to that far more important Dispensation which was to succeed, and be opened by the sacrifice of The Son of God upon the Cross? Can any one read the prediction of Balaam (the involuntary prediction,) in Numbers, “This people shall dwell alone, and not be numbered among “the nations”; and imagine its application limited to the narrow confines of Palestine, where, in fact, though separate in some respects, they were still mixed up with, and surrounded by, other people? Can any one read the Blessing

of Jacob in Genesis xlix ; or that of Moses, upon the destiny of the Twelve Tribes in the xxxiii of Deuteronomy, which is summed up—" Israel shall dwell safely alone ; the fountain " of Jacob shall be upon a land of corn and wine—his " Heavens shall drop down dew—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 thine " Excellency, and thine enemies shall be found liars unto thee, " and thou shalt tread upon their high places" ? Can any one, I say, read these, and similar passages, and yet not see, that they describe a destiny, which The Prophet Jeremiah applies to the state of the Israel of God in Christian times ? " Behold the days come saith The Lord, that they shall no " more say—The Lord liveth which brought up the Children " of Israel out of Egypt ; *but The Lord liveth which brought " up, and which led the Seed of the house of Israel out of " the North Country, and from all Countries whither I had " driven them.*" For my own part, when I see a people, gathered out of all lands, " with Statutes and Judgments so " righteous, as to make them, (WHEN TRUE TO THEIR PRINCIPLES,) the envy and admiration of all Nations ; when I see them lending to other people, and not borrowing—separated from all people—with the Sea a wall to them, on the right hand and on the left—I confess my astonishment that " The Vision of all" should become a sealed book, to any, who have reflected upon the history of their Country since the Reformation. These however are reflections I leave to abler heads ; thankful, if I am able to furnish them with a few links, in that long chain which proves, that the over-ruling finger of God has, even in their rebellion, been guiding all things in behalf of his chosen people—" The Seed " of Abraham His friend." I have dwelt longer upon this subject, the emigrations from the vicinity of the Tagus—and the ancient connection of the Tribes with England, because the coinage of Portugal forms a remarkable exception to that of other kingdoms, in never exhibiting the effigy of the Monarch ; a circumstance in which it agrees, with the Anglo Saxon *Stycæ* of the kingdoms of Mercia, and Northumbria, previous to the time of Egbert ; when the ascendancy of the Papal Church begins to appear, in effigies of The Virgin &c. Before that time, nothing appears, but the plain, or Maltese Cross, or a circle of dots, with a point in the centre, supposed

to symbolize Eternity, and The Eternal, fit Emblems for "The Standard of The Sanctuary," and proving its connection therewith.

The Coin of Portugal bears upon one side the Cross, with the legend, "In hoc signo vinces," referring to the incident in the life of Constantine, which led to his conversion—On the other side, with the name of the reigning Monarch, are the arms of the Kingdom, five Shields, surmounted by the Crown—those arms unquestionably bearing a reference to Scripture, and the Destiny of Israel. Thus *Gen. xv. 1*, Jehovah says to Abraham, "I am thy Shield." And David, *Ps. iii. 3*, when he fled from Jerusalem in the rebellion of Absalom, thus expresses his affliction—"Many there be which say of my Soul, there is no help for him in his God, but thou O Lord art my Shield"—and in the *xlvii Psalm*, "God reigneth over the Heathen, God sitteth upon the throne of His Holiness. The Princes of the people are gathered together, even the people of The God of Abraham, for THE SHIELDS OF THE EARTH BELONG UNTO GOD"—and *Psalms lxxxviii. 17, 18*, "In thy favour shall our horn be exalted, for The Lord is our defence, The Holy one of Israel is our King."

As we have here an evidence of the origin of one of the perverted Emblems of ancient Rome, and which I know to have been connected also with Political events, of the last Century, it may be best to introduce my remark at this place. In Plate nine, taken from the "*Antiguedades*," Hispania is represented with the two Spears, and a round Shield. Ovid in his *Fasti*, (iii) specially remarks on the Ancilla, derived to the Etrurians from the Arcadian Sacred Rites, that they have "no angle;" and we find Hispania and Gallia always personified, distinctively, with round Shield or Buckler, such as we know to have been in use among the ancient Highlanders of the North of Scotland.

In *1 Kings x. 16*, we read of The Golden Shields which Solomon made—and in *chapter xiv. 25, 27*, that when Shishak, King of Egypt, in Rehoboam's time, came up against Jerusalem, he took those shields away—and that Rehoboam then made shields of brass—These shields were under the care of the Guard, and *only in use* when The King went to the House of The Lord—so that we may naturally suppose, a superstitious reverence would attach to

them ; and that as such, The Egyptian King would hold them in greater estimation, and encourage that superstitious feeling for his own ends. This occurred about B. C. 971.

So much being written upon Egyptian Antiquities, Mummies, &c., it may not be amiss to add here a brief explanation of the Mummies, which I think these pages support, though I know it to differ very much from the opinions received among the learned ; none of them, as far as I know, have gone up to the origin, in connection with "The Queen of Heaven," which points out a large Emigration from Judea into Egypt, B. C. 666. *Jer. xlv. 12, 29.*

In the case of Ananias *Acts v. 6*, we read, "The young men arose, took the body of Ananias, *wound him up*, and "carried him out, and buried him." Now what is winding up, but making a Mummy in the form in which we find them ? but we have from Scripture stronger proof than this—In the case of our blessed Saviour, St. John writes, *ch. xix. 39, 40*, that "Nicodemus brought spices, and took the body of Jesus, "and wound it in linen clothes with the spices, AS THE "MANNER OF THE JEWS IS TO BURY."

Again, of Asa *2 Chron. xvi. 14*, "He was laid in the "bed which was filled with sweet odours and divers kinds of "spices," while for the wicked Jehoram *ch. xxi. 19, 20*, "the "people made no burning for him, like the burning of his "fathers, nor did they bury him in the Sepulchres of the "Kings." Then the case of Joseph and Jacob *Gen. l. 3, 26*, gives us a simple account of the origin of this "manner "of The Jews"—which, except in a matter where Revelation is concerned, would satisfy most men ; and more especially, as the 2nd verse actually points out a difference in the customs of Egypt—"And forty days were fulfilled for "Jacob, for so are fulfilled the days of those that are em- "balmed—and the Egyptians mourned three score and "ten days." The embalming of Jacob and Joseph, necessarily resulted from the oath "to carry up their bones," thereby keeping up a constant memorial of The Promise.

But to return to our subject—according to Ovid, a round Shield is said to have fallen from Heaven in the time of Numa, the especial regulator of the Sacred Rites of Rome, who died, according to Plutarch, B. C. 521 ; about 140 years after the dispersion of the Ten Tribes, and about five or six only after the conflict between Jehovah and

Judah in the matter of the Queen of Heaven, *Jer. xlv. 15*, to which I have adverted elsewhere. This shield was supposed, says Ovid, to be The Shield of Mars, and was kept with great care in his sanctuary, as a *Symbol of the Perpetuity of the Empire*, by the Priests of Mars, who were called Salii—to this class Scipio belonged, who had charge of The Stone of Pessinus in later times—That it might not be stolen, eleven others were made like it of brass.

Virgil, in the 8th *Æneid*, alludes to the same superstition; and any one who reads that Book, will see distinctly how closely the fictions are connected with the Tubal-ine Traditions of Spain, of which I have spoken. To quote from the Latin would be shorter, but as I write, not for the learned, I must have recourse to Trapps; whence it will be seen what a glorious confusion was made in these borrowed emblems. Of the origin of Mars, from *Exod. xv. 3*, I think there can be little doubt; and in the vast number of coins which I have representing him, it is evident the Imagery was by an *Artist acquainted with Psalm xxxv. 1, 3*; and there are sundry peculiarities, mentioned by Cæsar and others as belonging to his worship, which fall in with observances of the Mosaic Institution.

In Virgil, Old Evander is describing to *Æneas* the former and future History of Rome, and amongst the rest—

Hence to the Capitol, Tarpeian Seat,
 He leads, now rich with gold, then tough with thorns;
 Ee'n then the sacred Horror of the place
 The trembling rustics awed; even the wood
 And rock, with holy rev'rence they survey'd.
 This Grove he said, this Hill with leafy Top,
 (What God is doubtful,) but a *God* there is
 Inhabiting—Th' Arcadians think that *Jove*
 Himself they have seen, when storms he rous'd,
 And shook his dreadful *Ægis* from the clouds.

Æneid viii. 440-448.

And let it be observed here, that an inviolable rule prevailed both in Greece and Rome, that no change whatever was to be made in the Emblems, or Attributes of The Deities they received from THE BARBARIANS; Why? Jupiter the lover of Strangers, “clearly originated in *Deut. x. 17-19*. “The Lord your God is God of Gods, and Lord of Hosts, “a great God—a mighty and terrible, which regardeth not “persons, nor taketh rewards; *He doth execute the judgment of the fatherless and Widow, and loveth the Stranger, in*



Ticket of Admission to a grand Entertainment in celebration of the expulsion of The Jesuits, given to the Marquis de Pombal, Chief Minister of Portugal, by Messrs. De Visme and Puri, whose house enjoyed the Diamond and other valuable Contracts. The Maltese Cross suspended below the Arms, shews the connection with that Military Association.



Altar in the Museum of The Knights of Malta, from De Boisgelin's History, Vol. 1, Pl. 3, representing The Trinacria, the Emblem used by the Syracusians to describe the Island of Sicily—and which forms, to this day, the Arms of The Isle of Man. See Page 158, and Plate v.

"giving him food and raiment—love ye therefore the
 "Stranger, for ye were Strangers in the Land of Egypt."
 See also *Ps. lxxviii.* 5, "He is a father of the fatherless, and
 "defendeth the cause of the widow, even God in His Holy
 "habitation."

The modern application of "THE SHIELD" to which I alluded, relates to an event about the middle of the last century; when The Crown and Liberties of Portugal being endangered by the influence of Spanish Jesuits, under the management of Marquis de Pombal, that body were expelled the Kingdom; and the House of Braganza firmly established on the throne.

Upon that occasion, the event was celebrated by the Commercial Interest; and I have one of the tickets of admission, struck for the occasion, which represents the rays of the sun striking on the Shields in the arms, and being reflected back to the Stars, elicit from them forked Lightnings, which disperse a host of Jesuits, who had been placing a barrel of combustibles under a Rock, upon which is an altar, surmounted by three Pillars or Mounts. Mount or Mountain expresses a Kingdom or Polity, in Holy Scripture, thus *Isaiah ii.* 2, "The Mountain of The Lord's House &c." The motto is taken from the 1st book of Maccabees.*

It will perhaps be recollected, that I have formerly said that when the daily offices of The Virgin were first forced upon Spain, by Pope Urban the 2nd, A. D, 1095, The Arch-Diocese of Braga was obliged to be exempted from the Rule, by decree of a Council at Claremont in the following year; and this Diocese extended over Portugal.

Of course I do not pretend to explain the workings of the Mystery of Iniquity—my task is done when I can shew, that even the Delusions were based, upon the Light drawn from "The Lamp in the Wilderness." The Perversions will be finally over-ruled by the spread of the Scriptures; and it is not difficult to comprehend, how the Preservation of National Symbols, (however perverted in the transit,) may conduce to the declared Purpose of God in regard to Israel, "He that scattered Israel will gather him as a Shepherd "does his flock"—nor is it more difficult to comprehend why, when Scripture is shut up like the Sybilline Verses, by a

* "When the Sun shone upon the Shields of gold and brass, the Mountains glittered therewith, and shined like lamps, and the enemies were scattered."—1 *Maccæ.* vi. 39.

system of Priestly Statecraft, and only doled out as suits the purposes of The Craft,

The trembling rustics aw'd—even the Wood
And Rock with holy Reverence survey.

In connection with these facts regarding "The Shields," I will introduce a subject by way of Episode, which has reached me in a private letter within these few days; which, will, I think, be interesting at any rate, and may cast light upon these mysteries; adding to it, a remarkable confirmation of the origin of O'Connell's American Subsidies, and "THE CLOUD IN THE WEST"; and, by the way, it is remarkable that the Manchester League should be in operation at the same time, after a lapse of 102 years.

A few years before the expulsion of the Jesuits from Portugal, viz. in 1743, when General Oglethorpe governed in the Carolinas, and his Wisdom and Policy maintained peace and alliance with the Indians—during a short absence, Captain Kent, being left in authority at Frederica, observed a sudden sulkiness and jealousy spring up amongst The Creek Indians, who had hitherto shewn a remarkable degree of friendliness, and good feeling towards the English. After considerable pains, he discovered that this arose from the machinations of a White Man, who, having long lived among the Cherokees, had settled himself among the Creeks, and had obtained unbounded influence over them; quietly and privately, Captain Kent had him seized, and brought to Frederica; and, upon the Governor's return, he turned out to be a German Jesuit of the name of Preber, a very polished and agreeable man, skilled in many languages, who, for his own ends, had adopted the Dress and Ways of the Indians.

The writer of the account in the Annual Register of 1760, who signed himself "Americus," by kindness and attention to him in Captivity, (which, except in the strict guard kept over him, was in every respect such as became a Christian Power;) gained his confidence; and Preber related to him his history, and his object. This last, was no other than to bring about a grand confederation of all the Southern Indians, and engage them to throw off the yoke of their European allies; for this purpose he had lived among them for many years, accommodating himself to their opinions, prejudices, and practices—had been their leader in war, their Priest and Legislator in peace; interlarding with their own superstitions, some of the most alluring of The Romish Rites;

and inculcating such maxims of Policy as best suited the accomplishment of his own views, and teaching them to look down upon the English, and French, as Interlopers and Invaders of their Rights. The Spaniards he viewed with a more favourable eye; they, he said, are good Christians, that is, (with a smiling sneer,) such subjects as may be worked upon to do anything for the sake of converting their neighbour;—with them any people would incorporate, and become one nation;—“a Bull, “a Dispensation, or a Brief will bring *them* to anything.” When I hinted to him at a distance, the bloodshed his scheme would produce, the difficulties he would encounter, and the many years it would require to establish his Government over the Tribes, he answered in this remarkable manner:—“Proceeding properly, many of these evils may “be avoided, and, *as to length of time—we have a succession “of agents, to take up the work as fast as others leave it. “We never lose sight of a favourite point, nor are we “bound by the strict rules of morality in the MEANS, when “the end we pursue is laudable; If we err, OUR GENERAL “is to blame, and we have a merciful God to pardon us— “but, believe me, before this Century is past, the Europeans “will have a very small footing on this Continent.” True, or nearly in these words the Father expressed himself, and he often hinted, that there were many more of his brethren, labouring among the Indians for the same purpose. Americus dates his letter from Bristol, September 19th, 1760, stating that when he left the Colony in 1744, Preber remained in custody.*

These matters must have been well known to the Government; and they shed a singular light upon “the heavy blows and discouragements to the Protestant “Church,” which run, *pari passu*, with the encouragement given to Popery upon the same Continent, by the British Government a Century later—but my correspondent shall speak for himself.*—The two form an apt comment on

Dear Sir,

Montreal, December 12th, 1840:

As you take so great an interest in Canadian affairs, I will relate to you a matter of some importance. You will probably recollect that the Seminary of Montreal consists of a number of Priests of the Order of St. Sulpice, to whom the King of France, at the first settlement of this country by the French, gave the Island, as Seigneurs on the feudal system, for the purpose of promoting education amongst the inhabitants of the Island, and of civilizing the Indians. The doubtful title which, since the conquest of the country by England in 1760, they possessed to this property, was

each other—"That which has been, is that which shall be." There is no call for remark; "He that runs may read" in the letter of 1846, a sufficient confirmation of THE MYSTERY of 1744!!

I am not about to enter upon the Mysteries of Modern Governments, but I think it may not be without use, to make a single remark in this place, as it casts light upon Ranke's Ecclesiastical Element, and the Germanic Empire, in regard to these Symbols. The authority of The Empire does not rest in the person of the Emperor, but in the Crown to which he has been elected, and to the observance of the laws of which he has sworn, 1 *Sam.* xi. 14, *x.* 25. The Number of the Electors, High Officers of the Empire being SEVEN, if then, the FIVE Shields of Portugal represent the heads of as many Tribes, as seems from the Emblem to be the case, the two together may be taken to represent THE TWELVE TRIBES OF ISRAEL, and thus the Ecclesiastical Element becomes apparent. My present business lies, however,

confirmed to them, as you are aware, by an Ordinance of the Special Council, under the Administration of Mr. Poulett Thompson (afterwards Lord Sydenham,) which authorized the Seminary to commute with the Censitaires by certain specified payments, a percentage on the improved value, and on vacant and unimproved property in the City, and Island of Montreal.

It is said by some, that this has given to the Seminary an annual income of £30,000—others say as far as £50,000. I have no means of ascertaining, but I think this amount rather over-rated. The same ordinance provided for a full statement of their affairs being rendered to the Government of Canada, whenever called for—this, however, has never been obtained, as the application was never made.* Besides this princely income, the Seminary has two extensive farms within the City of Montreal, at present unproductive, but which are worth, at the lowest estimate, £200,000. As they will soon be wanted for building lots, they will unquestionably realize a larger sum. In justice to the Priests, I must say they are very liberal in valuing the property invariably below the real value—they treated me most liberally, although they well knew I did everything in my power to prevent the confirmation of their title, as they were not legally in-possession.

The Priest at the head of The Seminary is called The Superior; although elected annually, yet, when once elected, it has been the practice hitherto to consider it an office for life—but the influence of The Jesuits has recently violated this rule. The late Superior was M. Quiblier, a Frenchman by birth, who was selected in France, on account of his talents and learning, to be the Successor, of the

* Of course, for it would be too glaring a display of the different measure meted out to The Churches, to say nothing of the Property being suffered to fall into the hands of The Jesuits.

with the Shields on the Coast of Portugal, and the Shores of the Betis. I believe it to be acknowledged that the Tarshish of Scripture, to which the Naval Expeditions of Hiram and Solomon in his best days were directed, was Tartessus in this region. I have already given my reasons for thinking "THE BROTHERLY COVENANT," (for the violation of which, Tyre was punished at a later period,) was the re-union of the Tribes, in the reformation of David and Nathan, which resulted in the erection of the Temple by Solomon and Zadoc; and in this observation I am strongly confirmed by a remarkable circumstance recorded in Scripture; which shows a Divine interference to prevent the good seed, sown by the first trading factories, from being choked, before its roots were established in the soil. We read 1 *Kings* x. 23, 24, that the result of Solomon's adventure with Hiram, "was the prosperity of his Kingdom; Solomon exceeded all the Kings of the Earth for riches and for Wisdom, and all the Earth sought to Solomon to hear his Wisdom, which God put into his heart." When Solomon perverted his way, we find The Lord stirred up adversaries to occupy him, and we hear no more of the nautical Projects;

former Incumbent, whose death took place a few years after M. Quiblier arrived in this country about fourteen years ago, when he was regularly appointed Superior, and so continued till last summer, when he was dismissed from the office, on account of an address which he had previously made, at a meeting of The Priests of The Seminary, in opposition to the Jesuits, and in favour of continuing the connexion with Great Britain; he said they owed a large debt of gratitude to England, for the extreme liberality and generosity the British Government had shewn towards The Seminary. This settled his doom. The office is for three years—the practice has been Re-election, but in the present instance the dismissal was not *actual*, but practical. The R. C. Bishop of Montreal has a Veto on every Election, and M. Quiblier, knowing that it was to be exercised against him for these reasons, resigned before the Election. A Priest from the College, ignorant of the affairs of the Seminary, was elected Superior, on account of his friendship for the Jesuits, The R. C. Bishop of Montreal being one of that order, and at their head here—He has recently proceeded to Rome, to have an interview with the new Pope—and M. Quiblier is also gone, by the last Steamer, to lay his statement before His Holiness, in opposition to the Bishop's statement.

M. Quiblier is a far more talented man than The Bishop, indeed equal to a dozen such. It would appear from the tenor of M. Quiblier's address, that the Jesuits are in favour of separating Canada from England, and promoting a connexion with the United States. I cannot speak positively of this; but there is no doubt whatever, that a series of meetings was held, during the whole of last

and in the days of his Son, the Tribes were finally separated, and abuses were rampant. Still, however, amid the general corruption of the Kingdoms of Israel, and of Judah, we learn from the language of God to Elijah, when he thought himself left alone in the service of Jehovah, that God saw what man could not see; "Yet I have left me seven thousand in Israel, all the knees which have not bowed the knee unto Baal, and every mouth which hath not kissed him," 1 *Kings* 14-12—Nor is there anything recorded, which can lead us to suppose that of these seven thousand, "they that go down to the sea in ships, and occupy their business in great waters seeing the glory of the Lord in the Deep," *Psalms* cvii. 23, 34—did not form a considerable part of the number. Again, when we come to the time of Jehosophat, who is said to have prepared his heart to seek God, and to have gone through the people from Beersheba to Mount Ephraim, and brought them back to The Lord God of their fathers, settling Judges and Levites amongst them for the judgment of the Lord, 2 *Chron.* xix, we find him turning his attention to maritime affairs; and although "he walked in the way of his father Asa," (who, by the way, affords the best explanation of the Norwegian Asee, of whom Dr. Hibbert writes in the Edinburgh

summer, at Baltimore in Maryland—and that they were attended by Bishops and Priests from every part of North America. At these meetings, there is every reason to believe, that one question, among numerous others, was discussed, viz.—*whether Canada shall much longer continue its connection with Great Britain, or be annexed to the States for the Interests of the Church.* The prejudice you all entertain in England against a representative as the source of all these Cabals ought to be laid aside, for although God may frustrate the machinations of the Jesuits, surely it is the duty of Government to ascertain what schemes or measures are contemplated.

M. Quiblier attended the meetings at Baltimore for a short time, and his dismissal from his office was occasioned by his very decided opposition to the Jesuits. I believe there is not a shadow of doubt that "The Order" have supreme Power in the Roman Catholic Church on this Continent, and that they have one grand object in view, to which everything must bend, and that is, to gain, and retain, the control of the Government of the United States; and there is no doubt, that not a stone is left unturned, by which they can enslave the minds of the people; whether they will eventually succeed in obtaining such absolute Power in this Country is another question. They have a very strong hold in Montreal, and consequently in Lower Canada.

I send you these hints of what is going on here, for I know they will interest you; and they certainly are of great importance, and ought to be more known—but nothing has yet been allowed to transpire in any of The Newspapers.

Archæologia,) “and departed not from it, doing that which “was right in the sight of the Lord,” yet we read in 1 *Kings* *xxii.* 42, 49, “that he made ships of Tarshish, to go to “Ophir for gold, but they went not, for the ships were broken “in Eziongeber.” We might imagine that this frustration of his plans, was occasioned by an accidental storm ; but if we turn to the fuller account, which is given in 2 *Chron.* *xx.* 35, we learn from thence, that *it was a direct interference of Jehovah.* A prophet is sent to him to warn him of the event, and of the cause, “because thou hast joined thyself to “Ahaziah to make ships to go to ‘Tarshish, The Lord hath “broken thy works.” Ahaziah was King of Israel, and implicated in all the abominations of Jereboam, and of Jezebel ; the natural inference, therefore, seems to be, that as yet, the Lord would not permit the good seed sown by the first factories, to be choked by an Importation of Idolatry.

To save time, I pass over a long period, during which I am inclined to believe, that the main strength of the Persian fleet depended upon the faithful alliance of these People, whom, not even the threats of extermination denounced by Alexander, could induce, to break the oath they had given to Darius, so long as he was alive ; and I proceed to the conduct of Alexander himself—but as I must refer again to him, if ever I reach the 5th and 6th Plates, I shall here only state a fact, which proves the connection of the Jewish People with maritime affairs, viz : that when he founded his new City of Alexandria, as a centre for commerce, he gave the sole charge and management of the Port into their hands ; and added to it the highest mark of favour, by giving them the name, and all the privileges, of Native Macedonians throughout the bounds of his Empire—and I may as well also remark here, that this case seems to account for St. Paul’s call into Macedonia, and, particularly to that part of the Coast where the coin, No. 1, Plate iii. proves the Symbol on the *Judea Capta* to have been found ; it also explains the fact stated *Acts xvi.* 13, “And “on the Sabbath Day we went out of the City, *by a river side,* “*where prayer was wont to be made,*” for such we find to have been the customary place for the *Proseuchæ* of the Jews in foreign lands, either on the Sea Shore, or by a river side. Thus Josephus mentions a Decree of the Authorities of Halicarnassus, “that all the Jewish people residing among “them might celebrate their Sabbaths, and perform their holy

“offices, according to the Jewish laws, and may make their *Proseuchæ at the Sea Side, according to the Custom of their fathers.*”—I should wish the reader to remember this, when we arrive at Plates v. and vi.

The next case which I shall mention, which appears to shew a maritime connection in the affairs of Jerusalem; and which shews also, the connection of the growing corruptions there, with The Worship of Hercules, (whose principal Temple was at Gades in Spain,) is taken from *2 Mac. ix. 18, 20*, about 170 years B. C.—“Now when the Games which were kept every *fifth* year at Tyrus were held”—(a festival evidently borrowed from *Levit. xix. 23, 25.*) Jason, the “ungracious High Priest,” who had bought the office with money, and a promise to bring over the people to The King’s laws, and to the Grecian way of living, “sent special messengers to carry an offering of 300 talents of silver to the Sacrifice of Hercules; which even the bearers thereof thought fit not to bestow upon the Sacrifice”—and the Author proceeds with this remark—“The money, in regard of the sender, was appointed to Hercules’ Sacrifice, but because of the bearers thereof, it was employed in the making of *Gallies.*” This remark seems at first sight of little importance, but a good deal seems to be suspended on the Galley Power of that day; and “The Antique” from the Museum of the Knights of Malta, compared with Plate IV., will perhaps (in connection with these remarks,) cast light upon Professor Forbes’ account, of his finding the Trinacria universal, upon the Tombs in Asia Minor.

Throughout the subsequent history, to the final extinction of the Maccabean rule in the establishment of Herod by the Romans, we find a close and intimate alliance, existing between the house of David, and the Cities on the Coasts of Cilicia, Pamphylia, &c.; from which Ports, the chief commerce with the West was carried on, by a class of men indifferently called Traders, and Pirates; and among other parts to which they penetrated, were The British Isles, from whence they exported Tin. About these Isles, their trade was carried on with singular mystery, for it is said they would wreck their ships rather than allow their course to be tracked by other Navigators. In Plutarch’s Life of Sertorius, when pressed by the other Roman Factions, we find that great General taking refuge with these shipmen, on the Coast of Lusita-

nia, as they returned from their insular voyage ; and we are told, that they willingly joined him in an expedition against the Coasts of Africa ; but on their return, when they found he wished to accompany them to these *Isles of the Blessed*, as they were then called, and to end his days among such a happy people as the inhabitants were described to be, they weighed Anchor by night, and gave him the slip.

Again, in his Life of Pompey, Plutarch describes the zeal of The Piratic Force, in the destruction and plunder of Temples and Idols, and informs us of their special hatred of The Romans ; and gives a ludicrous description of the mock Solemnities, with which they treated the Roman Officers, when any fell into their hands—we also know that Pompey's most distinguished Office, was that, (referred to on the Coins in Plates V. and VI.) of Admiral, an appointment made to root out these troublesome neighbours, from their refuge in the Creeks and Ports of Asia Minor. We also learn from Plutarch, and from Josephus as I have elsewhere said, that by the accusation of the Faction in Judea which sided with Herod and the Romans, Aristobulus and his Sons, the last of the Maccabean Princes, were charged as the heads and instigators of these Piratic forces—perhaps the offspring of *the Galley Makers*, of whom we read just now ;—And in the final destruction of the Hebrew Polity, we find the opponents of the Roman sway, when driven from their last holds, still preserving and contending for their liberty, by betaking themselves to the Seas. The Conflicts of that age were strangely mixed and the mystery strangely hange, by the Symbol of The Trident—THE UNIVERSAL EMBLEM OF MARITINE POWER.

When the conduct of Pompey towards the Temple of Jerusalem gave him a powerful influence in Judea, he adopted this Symbol, and introduced it into the Roman Mint. To counteract his influence, Julius Cæsar freed Aristobulus and his Sons, then prisoners at Rome, and sent them with two Legions into Judea ; They, as the lineal descendants of the House of David, having the support of a great portion of the Priests and People, and, almost universally, of the Jews scattered in Cilicia and the foreign Cities. If therefore the Emblem was a national Emblem, as I hope to prove it however perverted, *to them*, the Symbol naturally belonged ;

and that some mysterious influence attached to their return, is proved by the fact, that the Father and the elder Son were taken off by the Faction of Pompey ; the younger, Antigonus, narrowly escaping to be afterwards, as Strabo says, "beheaded "by Antony, as the only means of bending the minds of the " Jews to receive Herod, so great a love had they to the line " of their former Kings."

After the death of Pompey, the Herodian Faction turned over to Antony and Octavius ; while it would seem, that the adherents of Antigonus, and the Piratic force, connected themselves with the Sons of Pompey, whom we find possessing extensive influence, in the west of Spain and Sicily, till about the year before Christ, 37, when Sextus Pompey was twice conquered by M. Agrippa—and thence forward, (as the Coin of Agrippa shews,) The Trident became publicly subservient to the political Mystery of The Cæsars ; This seems to be pointed out in the prediction of the Prophet Zechariah, for we read, (in juxta position with the Prophecy of the sale of The Messiah for thirty pieces of Silver,) *Zechar. xi. 15*, " And The Lord " said unto me, take unto thee yet the instrument of a foolish " Shepherd" ; which by the light of St. Paul, *2 Thess. ii. 7*, " The Mystery of Iniquity doth already work"—and St. John's description, *Rev. ii. 9*, that the Workers of the Mystery, " said they were Jews and were not," I am inclined to interpret, raise again the same Standard, which was the secret banner of the Priestcraft and Statecraft, which has been brought to its end by this atrocious act of Cruelty and Iniquity ; but as it will be necessary to advert to this subject again, when we come to Plates V. and VI, I shall leave it here.

It is a fact well worth our observation, that during this period, when Josephus describes the Tumults, Corruptions, and Seditions of Judea, to have reached so great a height, that the best of The Priests, and chief of the people, quitted the Country, as Mariners quit a Ship in a Storm—it is, I say, extremely remarkable that at such a juncture, the British Isles, hitherto only mysteriously known to The Traders and Pirates of Cilicia, &c., should be made known to the world more generally, by the invasion of Cæsar ; and not less remarkable is it, that they were *merely shewn*, and left in peace, till the time of Claudius, when the progress of

Christianity, roused into action the malice of Jew and Heathen. It is neither consistent with Scripture, nor with reason to suppose that the faithful servants of Jehovah alone should be neglected by Him; and so we are told at a later period, that "the wings of an Eagle were given to the "Woman and her Child, to fly into the Wilderness from the "face of the Dragon, to a place prepared." I own therefore that I am inclined to infer, from all I know of British History then, and since, even to our own days, that the "Place Prepared," was within the British Seas; and that repentant Ephraim, as described *Jerem. xxxi* 18, 22, had been gathered in these Western parts, to which I have elsewhere traced, "the way-marks," by which their wanderings were to be known in future times. This view also receives confirmation from a passage in *2 Esdras ch. xiii*. The passage is too long for insertion, but I do not think there can be a question that it has been, and is, made an engine in the Armoury of Tradition, and becomes a most powerful instrument over an ignorant and superstitious people, from whom the antidote of Holy Scripture is concealed.

The passage represents The Son of Jehovah, as a man rising out of the Sea, and graving to himself a mountain, the situation of which is left in oracular darkness, "but he shall stand upon Mount Sion, and Sion shall "come and be shewed to all men, being prepared and "builded, like as thou sawest the hill graven without "hands; and this my son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen "into the tempest, and shall lay before them their evil "thoughts, and the torments wherewith they shall begin to "be tormented, which are like unto a flame, and he shall "destroy them without labour by the law which is like unto "fire." In the absence of Scripture, it requires no conjuror to see, how easily Tradition may apply this to the purposes of Priestly aggrandizement—but it goes on, "And whereas "thou sawest that he gathered another peaceable multitude "unto him, these are the Ten Tribes which were carried "away prisoners out of their own land in the time of Osee "the King, whom Shalmaneser the King of Assyria led "away captive, and he carried them over the waters, and so "came they unto another land, (*2 Kings xvii*. 8, &c.) but "they took counsel among themselves, that they would leave

“the multitude of the Heathen, and go forth into a further Country, where never mankind dwelt, that they might there keep their Statutes, which they never kept in their own land.”

To those versed in such matters, it would not be uninteresting to connect this, with the preceding chapter which relates Esdras' interpretation of Daniel's Prophecy; but I am not inclined to meddle with it, further than to say, be the mystery what it may, there is a connection between the figurative language of Esdras, and the Symbol of a Bunch of Grapes, which we find upon the Coins also in Plates V and VI. Thus, 2 *Esdras ix.* 21, 22, “I saw and spared it greatly, and have kept me a Grape of the Cluster, and a plant of a great people, let the multitude perish then which was born in vain, and let my Grape be kept, and my plant, for with great labour have I made it perfect.” Again, *ch. xii.* 42, “For of all the Prophets thou only art left us, as a Cluster of the Vintage.” The subject is much too deep for me, but when I find the figurative language of Scripture thus adopted in the Apocryphal Books—when I find that the Hebrew Shekels of Simon the Maccabee, bore a Vine branch—and trace the Bunch of Grapes upon the Coinage referring to the various Countries, through which the other Judaic Symbols have been followed, (an instance or two is given in the Plates, and others might have been added, which would have carried us into the neighbourhood of Seville and Toledo.) I cannot avoid the conclusion, that the same Traditional Mystery pervades both the Apocryphal writings, and the affairs of The Mint, dovetailing into each other for the purposes of Anti-christ; and supplying the true reason, why The Holy Scriptures were locked up from the knowledge and reading of The People, during the middle Ages.—I have now done with the Apocrypha, and only referred to it, because it so palpably proves the perverted application of *Psalm lxxx.* 8, 9, “Thou hast brought a Vine out of Egypt, &c.” to the mysterious ends of Political Craft; and by explaining to us the bearing of the Grapes as existing on the Coins, it shews us, *by what means* in a Traditional Church, the Mystery of Iniquity is worked, by a Cabal of Priestcraft and Statecraft,

As a proof of my position, that such connection existed, I will here introduce a Coin of Nerva, a Coin made more

particularly interesting by the fact, that a Medal of him was found in a garden near Colchester, at the close of the last Century, (which is shewn, Plate V. No. 11,) bearing the Emblem which I trace to the Jewish Priesthood. It gave rise at the time to a learned dissertation by Mr. Ashby, then President of St. John's College, Cambridge, communicated to The London Antiquarian Society, but he seems to have had no idea of the origin to which I ascribe it, and is very much puzzled to furnish any explanation. I think however the Medal I here give, and the History of the Time, (A. D. 96,) confirms the interpretation I incline to adopt. In the latter years of Domitian, as I have said elsewhere, he opened a bitter persecution against Jews and Christians; St. John we know was banished to Patmos; and Dion Cassius, describing the period says, "In the same year Domitian slew his relative, Fabius Clemens the Consul, who had married Flavia Domitilla, his own Sister, bringing against both, the charge of Impiety; on which account many others were condemned, and most part executed, *qui in mores Judæorum transierant*"—that is, had adopted Judaism; Domitilla herself was condemned to banishment and starvation in the "Island of Pandetaria." And Suetonius in his Life of Domitian, makes mention of the severity of a Tax laid upon all who were even suspected of Judaism;* which Tax was called 'Fiscus Judaicus,' and was a personal Tribute to the Emperor. Immediately upon his accession, Nerva put an end to the persecution, and punished all accusers; and under these circumstances it is, that the Colchester Coin was struck

The annexed Coin, bearing a Palm Tree, the acknowledged Symbol of Judea, (*Ps. vcii. 11.*) appears to have been struck the same year; its Legend, which may well be thus translated—"The Ignominy of the Judaic Tribute removed," seems to shew, how the Wind of Influence in the Mint of that day blew; and thus seems to explain to us, why we find upon the Colchester Coin, the inexplicable Legend relating to the re-establishment of the Circensian Games, coupled with the Emblem of Neptune, as I have accounted for it elsewhere in speaking of Marcus Agrippa,—which is traced in Plates V. and VI., from Alexander The Great, to The British

* It is to be observed, that the Judaism of that day implied Christianity also—See the curse of Gallio, *Acts xviii. 14, 15.* Aquila and Priscilla are also a case in point.

Penny of the days of Charles II.—is connected with the rise of Jesuitism, and Revival of Catholicism in the 16th Century by the Plates from Peter Apian of Ingoldstadt, and with the Priest-craft and Superstitions of India, by Plate XII, on The Temple of Deogur.



I believe Nerva was of an Etrurian family, but however that may be, the Policy of the times induced him, having no children of his own, to adopt Trajan, a Spaniard through the influence of his wife Plotina, who was an Etrurian; Trajan again adopted Hadrian, also a Spaniard, and this united connection between Etruria and Spain, continues to the time of Commodus, the Son of our Faustina with the Seven Stars. At the time Trajan was adopted by Nerva, he was Governor upon the Rhine; his Capital being Cologne, then called Agrippina, founded by Augustus and Marcus Agrippa; and, as I have before said, in the Country, connected with the mystery which gave the Diadem to Claudius, as of the line of Drusus and Germanicus. Josephus tells us, Ant. B. xix. c. 1, and s. 3, that The *German* Guards of Caligula were raised from these parts, and were called The *Celtic* Legion—a plain proof that however the Tribes might differ, German and Celt were of one Stock.

I will now try if I cannot connect the Seven Stars with the South of Ireland; not indeed as we have them, combined, upon the Emblem of the Waldensic and Ancient British Church, with the Candlestick, the Symbol of Scriptural Light; but in the mode to which I conceive we must have recourse, if we would understand the singular events of 1562. "It is "a subject, says Professor Ranke, Vol. II., p. 23, deserving

“ of minute enquiry, on what internal causes was founded this “pertinacious constancy, this immoveable attachment to “Tradition, among populations so various and dissimilar.”

I will then endeavour (D. V.) to shew the connection of The Legs of Man with Ulster, believing as I do, that all their uproars, were only “*Judah worrying Ephraim, and Ephraim Manasseh, and both joining to fight against Judah,*” as predicted by the Prophet Isaiah; and whose enmity, the same Prophet leads us to expect, will be removed BY THE PREACHING OF THE GOSPEL, IN SIMPLICITY AND TRUTH. *Isaiah ix.* 12, 13, “He shall set up “an Ensign for the Nations, and assemble the outcasts of “Israel, and gather together the dispersed of Judah from the “four corners of the Earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim “shall no more envy Judah, nor Judah vex Ephraim; but they “shall fly on the shoulders of the Philistines towards the West, “they shall spoil them of the East together.”—It is said, The Sun never sets on the British Empire—a remark I never hear, without recurring to the picture, which is drawn by the Prophet Isaiah, of *The latter days, ch. lx.* 9, 20, 22, “Thy Sun “shall no more go down, neither shall thy Moon withdraw “itself.”—Look at Ireland at the present time; and perhaps, however rude the workmanship may be, the hints and elucidations which these pages offer, may enable better, and abler men, to solve the puzzle which Bishop Horsley and others have hitherto failed in doing, viz: the application of the 18th of Isaiah; for that Prophecy clearly belongs to *the latter days*, and foretells the conversion of a people, “terrible “from their beginning hitherto”; which description alike applies, to the progress of “The Hosts of The Lord” under Moses and Joshua in their day; and to the people, *gathered “from the four winds of Heaven,*” into The British Isles, of whom these pages treat.

I have in former pages stated, that though I believe the Tribes to have been of the same original Stock; yet as much difference existed in the Days of Ossian, between the Caledonian Gael of Ulster and North of Ireland, and the Bolgæ or Belgian Gael from the Banks of the Rhine, as now exists between The Protestant of the North, and the Romanist in the South of Ireland. The one I take to have been, and still to be, connected with the Mysteries, of which I have said so much,

from Cologne, Treves, &c.* The other, has continued from the beginning also, but eschewing alike the Ecclesiastical and Political Domination of "The Lords of the World," as Ossian calls The Roman Empire. "The Chiefs of the South, said the aged Bard, were gathered in the darkness of their pride—In the horrid Cave of Moma, they mixed their secret words—thither often, they said, the spirits of their fathers came, shewing their pale forms from the chinky rocks, reminding them of the honour of Bolga; Why should Conar reign, they said, the Son of resounding Morven?"—*Temora*, B. ii. Again, in the 6th Book of the same Poem, we find a very unamiable picture of Borbar Duthul, the Chief of the Bolgian race, which exhibits a spirit of hatred, resembling the great Agitator's expressed hatred of an Orangeman, of which we shall have a Legislative instance by and by. When Ireland was invaded by the Danes and Northmen, as we read in the 3rd Book of the Poem entitled *Fingal*, we find, that one Bolgian Chief alone, of all the Bolgic Tribes, joined the Tribes of Ulster, in resistance to the Invaders; Calmar, the Son of Matha, gathered his Clan to the War, and joined the army of Cuchullin. The Arms of Lochlyn were victorious till Fingal came—Cuchullin was defeated, and obliged to retire, and Calmar was mortally wounded, and died on the field of battle. Borbar Duthul was the Father of the dark-minded Cairbar, who murdered the youthful king Cormac, of the race of Morven, and thus gave rise to the war related in *Temora*; he was also the Father of Cathmor, who, upon the death of Cairbar in battle with Oscar Ossian's Son, took the command of The Army of the Bolgæ, against Fingal, who had sailed to Ireland, to avenge the murder, and restore the Morven Line. But before I give the dark picture of Borbar-Duthul, realized again in the gloomy soul of Cairbar, let me (a more pleasant task!) say a word of the noble Cathmor, "THE FRIEND OF STRANGERS."

Upon the murder of Cormac, The Bard bewailed his death, "Mournful are the mountains† of Erin, for the Chief of the people is low! Blest be thy Soul, O Cormac, thou

* 1 Tim. iv. 1, 6, 7.

† See David's lamentation over Saul and Jonathan, 2 Sam. i. 17-27, and that of the people over Josiah, 2 Chr. xxxv, 25, which was made "AN ORDINANCE IN ISRAEL." B. C. 610.

“art darkened in thy youth—His words came to the ear of Cairbar, he closed us in the midst of darkness—he feared to stretch his sword to the Bards, though his Soul was dark. At length the Noble Cathmor came—he heard our voice from the cave, and turned the eye of his wrath on Cairbar. Brother of Cathmor, he said, how long wilt thou pain my Soul? Thy heart is a rock—thy thoughts are dark and bloody! but thou art the brother of Cathmor, and Cathmor shall shine in thy war. But my Soul is not like thine, thou feeble hand in fight! THE LIGHT OF MY BOSOM is stained with thy deeds—Bards will not sing of my renown; they may say, Cathmor was brave, but he fought for gloomy Cairbar; they will pass over my tomb in silence, my fame shall not be heard. Cairbar, loose the Bards, they are the Sons of future times—their voice shall be heard in other years, after the Kings of Temora have failed.” Soon after at a feast, one of the Bards introduced in his song, an episode relating the first victories of Trenmor over the Bolgæ, “Why wakes the Bard before me, interrupted Cathmor, the memory of those who fled—Has some Ghost from his dusky cloud, bent forward to thine ear, to frighten Cathmor from the field with the tales of old. Dwellers on the skirts of night, your voice is but a blast to me, which takes the grey thistles head, and strews it broad on streams. —WITHIN MY BOSOM IS A VOICE—OTHERS HEAR IT NOT—His Soul forbids the King of Erin to shrink back from War.” Here you have a striking contrast between the two brothers; one, the creature of Passion and a blind Superstition, could murder his boyish King—could invite Oscar to a feast, and lay an ambush to assassinate him—yet even he, dared not lay a violent hand upon the Sacred Order of the Bards. Cathmor, “the friend of Strangers,” had learnt in a different School; he too revered the Bards, but *the light of Heaven* shone in his Soul, and his reverence for the Order shewed itself in his generous deeds.

Be they of Bolga, or of Morven, there is a pleasure in writing, thinking, or speaking of such a Soul; and as many perhaps, into whose hands these pages fall, may never have seen the Poems, I will add another scene. Ossian and Cathmor, during their night watch between the Armies, met accidentally upon the heath, and the passage shews the Free-masonry of Symbols, con-

firming, I think, my fancy of Ephraim, Judah, and Manasseh, but this by the way—"Now would we have mixed "in horrid fray, like two contending ghosts, which bending "forward from two clouds, send forth the roaring winds, did "not Ossian behold on high, the Helmet of Erin's Kings—" *The Eagle's Wing* † spread above it rustling in the breeze. "I stopt the lifted spear—The helmet of Kings is before me! "Who art thou son of Night? Shall Ossian's spear be "renowned, when thou art lowly laid? At once he dropt the "gleaming Lance—He stretched his hand in night, he spoke "the words of Kings, 'Friend of the Spirits of Heroes, do I "meet thee thus in shades.' I have wished for thy stately "presence in Atha, in the days of Joy. Why should my "spear now arise? The Sun must behold us, Ossian, when "we bend gleaming in the strife, future warriors shall mark "the place, and shuddering think of other years—they shall "mark it like the haunt of Spirits, pleasant and dreadful to "the Soul. "Shall it then be forgot, I replied, where we "meet in peace? Is the remembrance of battles always "pleasant to the Soul? do we not behold with joy, the place "where our fathers feasted? but our eyes are full of tears "on the fields of their wars—*This stone shall rise with all "its moss, and speak to other times.* Here Cathmor and "Ossian met; the warriors met in peace. When thou, "O Stone, shalt fail, when Lubar's stream shall roll away! "then shall the traveller come, and bend here perhaps in "rest—When the darkened Moon is rolled over his head, "our shadowy forms may come, and mixing with his dreams, "remind him of the place: but why turnest thou away, Son "of Borbar-duthul?—Not forgot, Son of Fingal, shall we "ascend these winds—our deeds are streams of light before "the eyes of Bards—but darkness is rolled on Atha: the "King (Cairbar) is low, without his song*—still there was a "beam towards Cathmor from his stormy soul, like the moon "in a cloud, amidst the dark red course of thunder. Son of "Erin, I replied, my wrath dwells not in his earth, my hatred

† See Exod. xix. 4—Deut. xxxii, 10—13.

* See Jerem. xxii. 10, 19, "They shall not lament for him, saying Ah! my brother; or Ah! my sister! They shall not lament for him, saying Ah Lord! or Ah His Glory. He shall be buried with the burying of an ass, drawn and cast forth beyond the gates of Jerusalem"—Why? See verses 13 to 17.

“flies on Eagle’s wings from the foe that is low—he shall
“hear the song of Bards, Cairbar shall rejoice on his winds.”

Is there, let me ask, no Divine Revelation in this? here we have the father forgiving the murderer of his dearest, and only Son, to comfort the sorrow of the murderer’s brother! Never let men say there were no traces of religious principles in the Poems of Ossian; the sentiments prove the falsehood of the charge—and I may go further, and assert, that the very fact on which the charge is made, proves in a great measure the *origin of the Religion which prevailed*. The charge is made “because The Deity is never mentioned in the Poems; but the same reverence prevailed among the Jews, and it was left to Greeks, and Romans, to mix up their Gods with human conflicts.—The “Outer Barbarians” were better taught.—But let us proceed—

In the first battle, upon Fingal’s arrival, he gave the command of the army to his younger Son Fillan. Fillan was slain in combat by Cathmor. After the battle had ceased at night, “Alone are the steps of Cathmor, he hangs forward
“in all his arms on Morven’s flying host—now had he come
“to the mosey cave, where Fillan lay in night. One tree was bent above the stream, which glittered over the rock—
“there shone to the moon, the broken Shield of Clatho’s
“Son, and near it on grass lay hairy footed Bran—he had
“missed the Chief on Mora, and searched him along the
“wind—he thought that the blue eyed hunter slept, he lay
“upon his Shield; no blast came over the heath unknown to
“bounding Bran. Cathmor saw the white breasted dog; he
“saw the broken Shield—Darkness is blown back on his
“soul; he remembers the falling away of the people—they
“come a stream, are rolled away; another race succeeds.
On his return to the army, joy prevailed, but The King alone is sad. “Why is The King so sad, said one of his
“Chiefs, lives there a foe at Lubar? remains there one who
“can lift the spear? Not so peaceful was thy father
“Borbar-duthul, king of Spears; his rage was a fire that
“always burned—*his joy over fallen foes was great*; three
“days the grey-haired hero feasted, when he heard that
“Calmar fell, Calmar *who aided the race of Ulbin*, from
“Lara of the Streams. Often did he feel with his hands, the
“steel, which they said had pierced his foe—he felt it with
“his hands, for Borbar-duthul’s eyes had failed; yet was the

“King a sun to his friends, he loved the sons of Bolga.
 “Now, continued Malthos, let the voices of Erin raise the
 “soul of the King. Fonar, from that grey browed rock, pour
 “the tale of other times. “To me, said Cathmor, no song,
 “shall rise, nor Fonar sit on the rock of Lubar. The mighty
 “there are laid low—disturb not their rushing ghosts—Far
 “Malthos, far, remove the sound of Erin’s song, I rejoice not
 “over the foe, when he ceases to lift the Spear.”

Temora, Book vi.

It is evident from this, and numerous passages throughout the Poems, that though politically opposed to the race of Morven, Cathmor differed from the principles of The Bolgæ; and agreed in sentiments with the Fingalian Chiefs. How is this accounted for? In the first book of the Poem, we find a clue to the date of the war, viz: not very long after the defeat of Carausius, on the Carron side, by Oscar the Son of Ossian. Now Carausius was slain by Allectus, A. D, 293, after a reign of seven years—He had rebelled against Diocletian, and was chosen Emperor by the army in Britain, A. D, 287. But moreover, in the year 210, Fingal overcame Caracalla, “Raise ye Bards the Song, raise
 “the wars of streamy Carun! Caracul has fled from our
 “arms along the fields of his pride—roll streamy Carun, roll
 “for joy, the Sons of battle are fled—the steed is not seen
 “on our fields, the wings of their pride spread in other
 “lands—the sun will now rise in peace, and the shadows
 “descend in joy—the voice of the chace will be heard; the
 “Shields hang in the hall. Our delight will be in the war of
 “the Ocean, our hands shall grow red in the blood of
 “Lochlin—that is, of the invaders of Ireland, when Calmar
 “alone of the race of Bolgæ, joined the Arms of Ullin.” But we have here I think, a thread to guide us to that “Beam of Heaven,” which enlightened the Sons of Morven, and which was evidently shared by the noble Cathmor. While Cairbar his brother was planning the ambush, for the murder of Oscar at the feast to which he had invited him, the sounds of the songs of joy in the Bolgian Camp, reached the Camp of Selma—“We thought, says Ossian, that the mighty
 “Cathmor came, Cathmor The Friend of Strangers! the
 “brother of red haired Cairbar. Their souls were not the
 “same; THE LIGHT OF HEAVEN WAS IN THE BOSOM OF

“Cathmor. His towers rose on the banks of Atha; *Seven**
 “paths led to his hall—*Seven* Chiefs stood on the paths, and
 “called the Stranger to the Feast! but Cathmor dwelt in
 “the wood, to shun the voice of praise.”

According to the best authorities, Tertullian flourished in the time of Severus and his son Caracalla, both of them distinguished persecutors of the Christians. Bishop Stillingfleet tells us, that Tertullian speaks of the reception of Christianity by the Britons, with as much assurance as he does of his own Countrymen of Mauritania; (to which people, by the way, the duo Gæsa are traced, Pl. III. No 9;) but it is self evident that Tertullian spoke, not of the Provincial Britons who submitted to Roman Authority, but of those North of Carron, that is, of Fingal and his Tribes, who, as we see above, were the Conquerors of Caracalla, and drove him back, even within his Provincial Lines; and it may as well be remarked here, that Ancient Authors in addition to “THE GÆSA,” ascribe “THE ROUND SHIELD” as a peculiar distinction of the Celtiberian Tribes &c., which mark is shewn in the Coins of Hispania, with the Gæsa, in Plate II, No. 6, directing us at once to that beautiful passage of Ossian, his address to the Sun, and in the Poem of Carthon, a passage which, with many other incidental allusions in the Poems, puts *hors de combat*, the received opinion, that the Sun and Moon were the objects of worship among these Celtic Tribes; for it is clear as noon day, from the modes of expression, that they considered both Sun and Moon, as the created works of a Higher Power. Believing then, as I firmly do, that the only knowledge of The Divine Being, which has ever existed among mankind, has been received from, and been preserved by, its association with Revelation, I see but one conclusion to which a plain mind can come, and that conclusion is confirmed by the various evidences which these Pages and Symbols offer.

Is. xli. 21, 24; li. 2; xlvi. 9, 10.

The well known passage to which I allude runs thus:
 “O thou that rollest above, round as the Shield of my
 “Fathers! Whence are thine beams, O Sun! thine everlast-

* Josephus speaking of the Golden Candlestick of the Temple, Wars Book vii. c. v. says “The Lamps were in number *Seven*, and represented the dignity of the number SEVEN among the Jews.” See also Zechariah iii. 8, 10—iv. 2, 10.

“ing Light? Thou comest forth in thy beauty; the Stars
 “hide themselves in the Sky; the Moon cold and pale sinks
 “in the Western wave; but thou thyself movest alone.
 “Who can be a companion of thy course? The oaks of the
 “mountains fall; the mountains themselves decay with years;
 “the Ocean shrinks and grows again; the Moon herself is
 “lost in Heaven; but thou art for ever the same, rejoicing in
 “the brightness of thy course. When the world is dark with
 “tempests, when Thunder rolls and Lightning flies, thou
 “lookest in thy beauty from the clouds, and laughest
 “at the storm. But thou art perhaps like Ossian, for a
 “season, thy years will have an end. Thou shalt sleep in
 “thy clouds, careless of the voice of the morning. Exult
 “then, O Sun, in the strength of thy youth! Age is dark
 “and unlovely.”—

Again, in *Temora* Book II, we find another beautiful passage relating to The Sun, which exhibits the same evidence of their belief, that He was created for a Season—
 “Why wander the words of Carril, I said, does the Son of
 “Heaven mourn? He is unstained in his course, ever
 “rejoicing in his fire—Roll on thou careless light. Thou too
 “perhaps must fall. Thy darkening hour may seize thee,
 “struggling as thou rollest through the Sky.”

And yet again, in *Carrickthura*, The Poem opens with a beautiful address to the setting Sun—“Hast thou left thy
 “blue course in Heaven, golden haired Son of the Sky.
 “The West has opened its gates; the bed of thy repose is
 “there. The waves come to behold thy beauty; they lift
 “their trembling heads. They see thee lovely in thy sleep;
 “they shrink away with fear. Rest in thy shadowy Cave,
 “O Sun! let thy return be in joy.”

The Apostrophe to the Moon, which opens the Poem *Darthula*, also leads to the same conclusion, that the Celestial Orbs were not viewed by them as objects of Worship—“Daughter of Heaven, fair art thou! the silence
 “of thy face is pleasant; thou comest forth in loveliness. The
 “stars attend thy blue course in the East. The clouds rejoice
 “in thy presence, O Moon! they darken their brown sides;
 “who is like thee in the Heavens, light of the silent night?
 “The Stars are ashamed in thy presence; they turn away
 “their sparkling eyes. Whither dost thou retire from thy
 “course, when the darkness of thy countenance grows? Hast

“thou thy Hall, like Ossian. Dwellest thou in shadow of grief? Have thy Sisters fallen from Heaven? Are they who rejoiced with thee at night no more? Yes! they have fallen fair light! and thou dost often retire to mourn. But thou thyself shalt fail one night, and leave thy blue path in the Heavens. The Stars will then lift their heads, they who were ashamed in thy presence will rejoice. Thou art now clothed with thy brightness. Look from thy gates in the Sky. Burst the cloud, O Wind! that the Daughter of Night may look forth, that the shaggy mountains may brighten, and the Ocean roll its white waves in light.”

Comparing these beautiful descriptions with the noble sentiments I find in the Fingalian Tribes, and contrasting them with the very different practices and sentiments, of Greek and Roman—(so far as the Greek and Roman were uninfluenced by *The Lamp in the Wilderness*)—there seems far more difficulty in believing, that “The Light of Heaven” which burned in their bosoms, was derived from any other source than Revelation; than to believe that we discover here the Scatterings of Israel; and that the Songs of Selma, were in fact The Songs of Sion, which had been heard “by the Waters of Babylon,” and in those distant Eastern Regions, to which the Symbols, (however perverted for the selfish ends of Priestcraft and Statecraft, by those who said “they were Jews and are not, but are the Synagogue of Satan,” *Revel. ii. 9.*) have been traced in these Plates and Pages. *Psalms xix.*

Tertullian’s expression is, “Et Britannorum inaccessa Romanis loca, Christo vero subdita”—those parts of Britain which were inaccessible to the Romans, became submissive to the Yoke of Christ, (i. e.) they received and embraced The Gospel. It is not my business to meddle with the arguments and disputations of learned men, here facts elucidate each other; and if Christianity was received among these Tribes, when Fingal vanquished Caracalla, in A. D, 210, it requires no Conjuror to infer, from the history and progress of Christianity, that its bounds would have considerably extended among them, before the defeat of Carausius by Oscar, about A. D, 290; nor, when we find so Christian like a spirit prevailing among the Fingalian Chiefs, and burning also in the breasts of Cathmor and Calmar, (though a different spirit prevailed among The Bolgæ generally,) do I think, there is half as much difficulty in believing that Christianity was

the Link which connected their Souls, as there would be, in accounting for the similarity of sentiment in any other way; however much the love of his brother, and the political interests of the Bolgæ, might influence Cathmor—"Brother of Cathmor, he said, how long wilt thou pain my Soul? Thy heart is a rock—thy thoughts are dark and bloody, but thou art the brother of Cathmor; and Cathmor shall shine in thy war, but my Soul is not like thine—The Light of my bosom is stained with thy deeds." If then, as I am inclined to think, we have in these Tribes "Judah warring against Ephraim, &c.," and the true sense of the Seven Stars was received by the British resisting Caracalla and Carausius, while the Political Interpretation of Cologne and Belgium, prevailed among the Bolgæ, The transition from Amos v. 8, to Revel. i. 16, 18, is intelligible enough.

Having, as I hope, shewn a PROBABLE STREAM of Christian Truth, in the regions of the Carron, and round the Temple of General Roy, previous to, and independent of, the Fictions of St. Patrick, and Glastonbury, which are built upon a downright ANTI-SCRIPTURAL lie, viz: "That The Saviour himself appeared, and directed the spot on which The Church of Glastonbury should be built, and dedicated in honour of his divine (*human*) Mother"; I will only now add the description given by Ossian of the Shield of Cathmor, as representing the Chief of The Bolgian Line; for it connects the Seven Stars with the History and Traditions of the Bolgian Race; and then I will close this long and weary Fragment, with a scene from a Drama, enacted in a certain place in 1824, wherein Tradition was brought most cunningly to bear on the then collective wisdom; and produced the conversion of Sir R. Peel, and the Bill of 1829—a Place "*which was, and is not, and yet*"——

"In his Arms strode the Chief of Atha, to where his Shield hung high in night, high on a mossy bough, over Lubar's streamy roar; SEVEN Bosses rose on the Shield; the SEVEN VOICES of the King, which his warriors received from the Wind, and marked over all their Tribes. On *each boss is placed a Star of Night*,—Beneath the Spear of Cathmor rose that voice which awakes the Bards."

The Shield and its Emblems descended from Larthon, "the first of Bolga's race who travelled on the winds," and settled in Ireland, from that part of South Britain opposite to, and colonised from Belgium—(Kent and Hants.)

The Bard describes the first night of Larthon's arrival in Erin—"Culbin's bay received the Ship, in the bosom of "its echoing woods. There issued a stream from Duthuma's "horrid cave; where Spirits gleamed at times, with their "half finished forms. Dreams descended on Larthon—he "saw SEVEN SPIRITS of his fathers—He heard their half "formed words, and dimly beheld the times to come. He "beheld the Kings of Atha, the Sons of future years."— Here we have Virgil over again—and Vulcan's Shield.

There, not unknowing in the schemes of Fate
And coming times, the fiery God had form'd
The future annals of th' Italian State.
And Roman Triumphs—all the race derived
From young Ascanius; and the battles fought,
In order. In the mossy cave of Mars
A female wolf lay sucking, &c.

Æneid viii, 789.

And if we look back to the manufacture of the Shield in the Cave of Lipara, we find still the Mystic Number "SEVEN."

*Seven Orbs involv'd,
Orb within Orb.—*

And as I have said in a former page, the same mysterious workmanship, hands down to future times the "Duo Gæsa," as a national mark of the Gauls. See page 99, and Plates.

It now only remains to transcribe, with one preliminary remark, the scene from the eventful Drama of March 11th, 1825. The remark is this; Observe the advantage of a transferable period—One date having served its turn of disturbance in 1824-5, is suspended, like the sword of Damocles; and the faith of the flock is at length confirmed by the fulfilment of the new Interpretation, in the Bill of 1829.

In pages 89 and 90, I have referred to the period of *Dan. viii.* 13, 14, which the Common Version makes 2300 years from about B. C. 553; and I have stated that Dr. Wolf found the best M. S among the Jews in the East, giving the numbers 2400. I have also stated that learned men have said, that the same numbers, (2400) are given in the best M.S of the Vatican Library; and that M. S is the Complutensian, from the ancient Monastery of Complutum, in the Arch-Diocese of Toledo, (the Primacy of Spain); where, in 694, a Council decreed, that all the Jews in Spain with their wives and children, should be sold as Slaves, unless they conformed and submitted to the Papal Church. The fear of this

persecuted people at least shews, that they were not few in those parts ; and we can therefore the less wonder, at the agreement of the ancient M. S. found there, with those found by Dr. Wolff, amongst the same people in the East ; if then. to B. C. 553, we add as many years as make up 2400, we can feel no surprize, that as the close of the Term approached, increased exertions should be made by the Papal Hierarchy, and Traditionalist, to recover an ascendancy, which we know to be material to their existence. " When, said The Bishop " of Metz to O'Neal, the Catholic Faith falls in Ireland, then " the See of Rome falls with it." If Daniel then saw his Vision about B. C. 553, 1847 years would close the period ; and as the close approaches, all Scripture leads to the expectation of an extensive and active movement, to regain, and retain, the sinking hold upon the Nations.

SCENE. *A large room in a place no longer existing.*

TIME, *March 11th, 1825. Various and sundry seated—
The Great Agitator at the bar.*

Q. Can you state what effect, or whether any effect has been produced upon the minds of the lower order of the Irish Catholics,* by what are called Pastorini's Prophecies ?

Ag. I think that *no effect* has been produced upon the lower orders of the Irish Catholics, by the book called Pastorini's Prophecies. That book was written by an English Bishop, a Dr. Walmsley, and it would not have been heard of in Ireland, if it had not, as we understood, been spread very much by persons inimical to the Catholic Claims. There was a considerable number of copies of it printed in Dublin, and certainly not printed with the assent of any Catholic. And the year 1825, as the *ominous year* in Pastorini's Prophecies, is, I believe, a mere misprint. I have been for some time aware of that fact, but I thought it better not to mention it, *lest we should have another year of disturbance and distrust*, (this is having no Effect!) The Prophecy fixes a period of 300 years, from the commencement of the establishment of the persuasion of Protestants, UNTIL THEY

* All the questions, from first to last, evince "*a fore-gone conclusion*," and they give up this Point, which is denied by Protestants, and especially by The Church of England—There is much in a name—See 1 Kings xx, 32, 33, and 42—and in none perhaps more Mystery, than in the word "CATHOLIC," as accompanied by Practices and Observances, unknown to the four first Ages of The Christian Church.

SHALL ALL RETURN BACK TO THE ANCIENT CHURCH. As to the book itself, it is very likely to excite very little attention in Ireland; (yet he feared another year &c.!) It is not written with virulence, so as to gratify the vulgar; it is not written with taste or talent, so as to please the educated; and it has been condemned by the highest Authorities in the (R.) Catholic Church.

But to return to the calculation, it is just this: The Reformed Churches took the denomination of Protestants from the Protest against the decision of the Emperor and the Diet of Spires, which occurred in the year 1528, or *the commencement of 1529*; The Protestation is dated the 14th or 19th of April, 1529, which was just at the commencement of the year when the fourteen Cities declared themselves Protestants. The calculation is taken therefore by Pastorini from 1528, the 300 years will be at an end in 1828; but in the original Edition, 1828 is printed 1825, notwithstanding the 300 years are calculated from 1528; and I attribute to that misprint (Query designed?) that the year 1825 has become an ominous one. I discovered this mistake some time ago, and was upon the point of proclaiming the discovery, but I corrected myself, by the reflection, that if I did so, we should have another year of the same folly (no Effect!) as *has been exhibited in the present year.*

Q. You have stated that a number of these Prophecies have been circulated in Dublin, by the directions of persons not of the Catholic persuasion?

A. I have stated positively that they were not printed by Catholic Printers, or the authority of any Catholics; they were, we understood, printed in considerable numbers, and having negatived one class, it must follow, that they were printed by others. (Now the Cat gets out of the Bag!) The Catholic Clergy and Laity have discountenanced, as much as they possibly could, the notions of the writer; WHILST WHAT WE CALL THE ORANGE PARTY* HAVE PUT FORWARD PASTORINI ON ALL OCCASIONS.

* BISHOP MAGAURIN, OF ARDAGH, EXAMINED, 25th of March, 1825. SECOND REPORT.—

“Having stated that the existing disabilities produce some degree of distrust in the minds of Catholics towards the administration of the Laws, do you consider that those existing disabilities produce any, and what effect, upon the disposition of Protestants towards their Catholic Countrymen?”

We then come to an Episode on Prince Hopenlohe's Miracles, which I omit; and then follows the clenching of the above Slander, and Calumny, upon the Orange Lodges, which opened upon them the fire of Royal, and Legislative Persecution; and thereby obtained the fulfilment of Pastorini's Prophecy, in Peel's Bill of 1829. Perhaps it may be said such confirmation produced "no Effect," but let us believe our eyes, whatever the poor deluded, and therefore starving Irish Peasant may do,—step after step—but the Romanist and the Latitudinarian now come the THE CROSS ROAD.

Maynooth and Godless Colleges followed.

The Drama proceeds—Q. Can you state from any information you possess, what is the nature of any Oaths binding upon any political or religious Associations in Ireland, which are now, or have been lately taken?

A. I think they are in as great distrust, and in as great a fever in many instances and perhaps others; for instance, *In the beginning of the year 1825*, I remonstrated with some on the folly of entertaining such a state of fearfulness and Distrust.

Q. On whose part was the fearfulness?

A. On the part of some Protestants in the neighbourhood, so that one Gentleman told myself that he locked his doors at 4 o'Clock, and did not allow any one to leave his house till the following morning.

Q. At what time was this?

A. *About Christmas last, commencing the year 1825.*

Q. Was that connected with any peculiar Report?

A. I believe it was connected with unfounded reports; I have known Gentlemen in my neighbourhood that absolutely quitted their houses and came to reside in Dublin, under that state of feeling.

Q. Will you explain to the Committee what the immediate cause of the apprehension was?

A. One report was, that all the Protestants were to be murdered on Christmas Eve; another on the Eve of New Year's Day.

Q. Were those fears excited by the circumstances of the circulation of the Prophecies?

A. I think they were in a great degree. (Page 270.)

The Bishop is asked—Were you a member of the Catholic Association?

A. No.

Q. Were the Clergy of your Diocese?

A. Not more than two or three.

Q. Were the addresses of the Association sent to your Diocese?

A. They were.

Q. Was not "The Rent" collected in your Diocese?

A. In some degree it was.

Q. Do you not think that the circulation of those addresses, and the collection of the Rent, might partly account for the alarm among Protestants?

A. I dare say it might.

Again, (Page 279) You stated to the Committee some facts

A. I should be afraid to speak with so much confidence as I have done upon that subject lately, for a most respectable Gentleman, a Member for the County of Armagh, (Brownlow) declared in my presence, that a particular passage which I have stated in public to be the Password was not so. It is impossible not to believe that Gentleman; but I shewed him the Orange Lecture, coupled with the 68th Psalm; and I shewed him that one of the very phrases, is part of the sentence which I have stated to be the Password. For example, they say "they are brought from the deep of the Sea," that is in the 22nd verse; and the 23rd runs on with the identical phrase, "that thy foot may be dipped in the blood of thine enemies." The Lecture is founded on the 68th Psalm.

Q. Will you state what is the Lecture?

A. "I have a copy, which I beg to deliver in." The same is delivered in, and read as follows—

relative to the alarm which prevailed principally among the Protestants, in the County of Longford, was that alarm general, or confined to a particular spot of your neighbourhood?

A. I think it was limited to individuals.

Q. In what part of the County of Longford is there the largest Protestant population?

A. In the part where I live.

Q. In the Town of Ballymahon?

A. Yes.

Q. In that Town did you hear that any Protestants had declined, or avoided, through apprehension, going to Religious Worship on Christmas Day?

A. I did not.

Q. Did you hear of that being the case in any other part of Ireland?

A. I did.

Q. Where?

A. I do not exactly recollect whether I heard of their not going at all, but I heard of their being accompanied by an armed force for their protection.

Q. Did any circumstances, in your opinion, tend to create, or to extend that alarm beyond the ordinary causes of excitement which you have described, and the opinion which the circulation of Pastorini's Prophecies had contributed to create?

A. I do not know any other.

Q. Have you heard that in any other part of Ireland the same alarm existed?

A. I have.

Q. Have you heard that even in the City of Dublin very great apprehension existed?

A. I did hear of it.

I have added this long note, as a comment by an unexceptionable witness, a Bishop of his own Church, upon the "NO EFFECT" of the Arch-Agitator—but I make no further remark.

Q. From whence came you ?

A. From the deep.

Q. What deep ?

A. The deep of the Sea.

Exod. xiv. 21, 22, "And Moses stretched out his hand over the Sea, and the Lord caused the Sea to go back, and made the Sea dry land, and the Children of Israel went into the midst of the Sea, and the waters were a wall to them on the right hand, and on the left, &c."

Q. Whither go you ?

A. To the Hill.

Q. What Hill ?

A. Even an high Hill as the Hill of Bashan.

Psalm xv. "Lord, who shall dwell in thy Tabernacle? who shall dwell in Thy Holy Hill? He that walketh uprightly and worketh righteousness, and speaketh the truth from his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. He that sweareth to his neighbour, and disappointeth him not, though it were to his own hindrance. He that hath not given his money upon usury, nor taken reward against the innocent. Whoso doeth these things shall never fall."

Isaiah lvi. 6, 7, "Also the Sons of the Stranger that join themselves to The Lord, to serve Him, and to love the Name of The Lord, to be His Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant; Even them WILL I BRING TO MY HOLY MOUNTAIN, and make them joyful in my House of Prayer, for mine House shall be called a House of Prayer for all people."

Q. Who shall conduct you thither ?

A. The Lord of whom cometh Salvation.

Isaiah lv. 3, 4, 5, "I will make an everlasting Covenant with you, even the sure mercies of David—behold I have given him for a witness to the people, a Leader and a Commander to the people." See also, *Daniel ix. 25—Mark ix. 12, 13.*

Q. Have you a Password ?

A. I have.

Q. Will you give it to me ?

A. I did not so obtain it myself, but I will divide it with a true brother, knowing him to be such.

Q. Begin ? A. Do you begin.

Q. Re A. Mem Q. Ber. REMEMBER.

A. This is the entrance Password, and is accompanied by three knocks. The Grand Password is SINAI. The Sign is made by putting the fore finger of the right hand to the mouth. The Answer is made by the other person placing his right hand upon his left breast.*

Mr. O'Connell continued—"The Password Sinai is in the 17th verse of the 68th Psalm; (*It did not serve his end to find the word in the 8th verse, to which the reference is really made.*) The 68th Psalm is one, which one would not wish to have applied to political purposes; it is one applied against the enemies of God. The words 'an high Hill &c.' are in the 15th verse. "The Lord of whom cometh Salvation" is in the 25th verse; then the 23rd, (*which forms no part of the Category, but is hooked in to clench the Slander on his neighbour,*)—the 23rd goes, on "that thy foot may be dipped in the blood &c." I state with respect to Mr. Brownlow, that of course I entirely believed what he said, but that the lower Orders of Orangemen might use words which he would of course reject; and it is now found there were three degrees of Orangemen—simple Orangemen—purple Orangemen—and black Orangemen; or Orangemen of the Black Order.‡

Q. The cause of the mistake appears to have been, that certain words actually being in the 68th Psalm, and information (BOUGHT!) having been given, that the Password was taken from that Psalm, it was supposed that those particularly obnoxious and sanguinary words were the Password?

A. Yes it was a good deal; but it comes closer, because the 22nd verse is that from which the words "from the deep of the Sea" are taken, that the Orangemen comes from; and

* See Amos v. 8, 13. "Therefore the prudent shall keep silence in that time, for it is an evil time," and vi. 7, 10, "And it shall come to pass, if there remain ten men in one house, that they shall die; and a man's Uncle, (the name given by the Vaudois to their Clergy, for concealment,) shall take him up, and he that burneth him, to bring his bones out of the house, and shall say unto him that is by the sides of the house, Is there any yet with thee? and he shall say, No; then shall he say, hold thy tongue, for we may not make mention of the name of The Lord our God." See also ch. viii. 3, 8, 11. and Psalm xxv, 13.

‡ The People, The Chiefs, and The Clergy—a division which Cæsar found prevailing among the Gauls. Bell. Gall. L. vi. S. 13, 16.—see also I Chron. ix. 2, "Now the first inhabitants that dwell in "their Possessions, in their Cities—were The Israelites, The Priests " Levites, and the Nethinim.

that, (though in a different verse,) is part of the sentence continued into the next verse, (*no such thing, except as the previous verse denounces evil against such as "go on still in their wickedness, despite of the Mercies and Judgments of God,"*) which constitutes the sanguinary clause. One would easily feel, that a Gentleman of the rank of Mr. Brownlow, would reject with abhorrence those words; whereas they would be more easily received by low and vulgar persons, of whom there are many; (*trus, but not among the religious Christian population of Protestant Ulster,*) indeed few of the upper ranks being actually Orangemen.

The Drama then proceeds with two or three questions, and replies, regarding Ribbonism; but with these I shall not meddle, further than to say, that the replies, though not in favour, imply an influence over that Body, as existing in the Catholic Association—"Efforts have been made to discountenance them by Catholics, since they ventured to appear publicly about a year and a half ago, and I should say successfully." To this quarter, open as it would seem to Catholic influence, the circulation of Pastorini and Prince Hohenlohe might more naturally be ascribed, rather than to Orangemen, whom Dr. Macgaurin describes, as "driven from their home" by those disturbing powers.

The fifteenth Plate shews the process of the Secret Tribunal of Swabia and Westphalia; and as a comparison of the little which is known of the secret proceedings there, with the secret murders of Captain Starlight &c., may be curious, and interesting to many, I will venture to transcribe the sentence, as translated by my friend Mr. Skene, from an ancient formula. "I Freygraff, conformable to the rights, liberties, laws and privileges ordained by the Emperor Charles the Great, CONFIRMED BY POPE LEO, and sworn to by the Princes, Knights, Nobles, and Scabini (these were the initiated brethren, and officers of the Tribunal,) of Saxony deprive thee, degrade thee from thy rank—banish and remove thee from all thy rights, peace, and liberties, under the ban of the Empire—punish thee with all disgrace and pains, declare thee unworthy and infamous, unprotected in thy rights, deprived of thy seal, and incapable of the shelter of the law. I condemn and adjudge thee to the Judgment of the hidden Tribunal; assign thy neck to the cord, thy body to be torn by the birds and beasts of the air. I

“recommend thy soul to the disposal of God, who is in Heaven; thy goods and heritage to the superior Lord of whom they are held. I declare thy wife a widow, and thy children fatherless”—and from this doom there was no escape, as it armed many thousand executioners, regardless of every principle, but that of *implicit* obedience to their oath of office. Mr. Skene gives an instance from the Chronicle of Magdeburg, in the year 1389. “This year Graff Henrich Wernigerod was hanged one day when he thought himself in the greatest security, being in company with Bishop Albrecht and Bishop Reinstein, but he lay under the condemnation of the Secret Tribunal, for having expressed *Infidel** opinions.” But we can come nearer to the Agitator.—If the unhappy object of this appalling sentence happened to be one of the Scabini, he had the additional satisfaction of being hanged seven feet higher than other victims. He however had also the advantage of an appeal, if he thought there was any chance of the revocation of the sentence, for mitigation was there none in the proceedings of The Holy Tribunal. “In that case, he appeared in person, in the humblest guise, accompanied by the officials, with a cord about his neck, his arms folded across his breast, white gloves on his hands, holding A GREEN CROSS, † and a gold florin; kneeling and prostrating himself before the bench, he craved pardon, and submitted the evidence of his innocence; if his innocence was clearly established, he was reponed in all his rights; if not, HE WAS NEVER SEEN OR HEARD OF MORE; but with regard to the *uninitiated*, the law was inexorable and unalterable.”

Mr. Skene also mentions that he found amongst the old German records, a brief issued in the year 1459, by Charles Margraff of Baden, the proprietor of the Castle, addressed to his town of Eslingen, (see Plate XIII.) prohibiting any election into the offices of the Secret Tribunal, without the

* What were *infidel* opinions at that time, See Alexis Muston's History de Vaudois, Leger, &c.—but as more attainable to ordinary readers, Dr. Croly on the Apocalypse, page 306 and 320.

† The Sign of the Order of St. Lazarus, Gifford's History of France, vol. 1, page 320, A. D. 1105. These were the Sworn Servants of The Roman See, and united to the Knights of St. John of Jerusalem by Pope Innocent the 8th, and then, by Pius 5th, to those of Our Lady of Mount Carmel. The use of the GREEN Cross and GREEN Banner by the O'Connell Faction, is too well known to need remark.

consent of himself and Council. It seems to have been chiefly in the States *bordering on the Rhine*, (to which I have largely adverted in these pages,) that the rights of the Frey-graff-shafft obtained. A new criminal Code issued by Charles the 5th, in 1530, seemed to supersede its legitimate, and ostensible objects; but although somewhat shorn of its terrors, yet notwithstanding, from time to time, it continued to be roused from its torpor, whenever Faction found its hidden ministry available. The Illuminati—The Rosicrucians—The Noachites, and the American Murderers of William Morgan, Sympathisers with the Canadian Rebels, and contributors to The Irish Repeal, seem to belong to the same class. “Noscitur a Sociis.”

We will now return to the Orangemen—“*distinguishing as we always do, between a Protestant and an Orangeman.*”

Q. What is your explanation of a liberal Protestant?

A. A liberal Protestant is any one who has declared an opinion favourable to Catholic claims; but in practice every one not known to be unfavourable is included. (See the Apostles description of Gallio, Acts xviii. 12, 17.)

Q. State the ground of distinction you have made between Protestants and Orangemen?

A. The Protestants are all the King's subjects, not Roman Catholics. Out of those, certain persons have formed themselves into associated Lodges, with the avowed purpose of direct hostility against the claims at least, of the Catholics. Those persons, thus associated and bound together by Oaths, or Passwords, or Signs, are what we call Orangemen.

Q. What feelings do you think yourself justified, as a Catholic, in entertaining against Orangemen?

A. No feelings of a hostile nature against individuals, for every sentiment of Religion and common sense prohibit such feelings; but a strong sense of hatred, and enmity to the *Principle* which binds those men together, precisely as I hate the Principle which binds the Ribbonmen together; and I hate the latter as much as the former, and perhaps a little more.

Let us then apply his own remark on the falsely ascribed Principle, contained in the words, Psalm lxviii. 23, “That thy foot &c.” “One will easily feel that a man of “Mr. Brownlow's rank would reject with abhorrence those “words, whereas they would be more easily received by low

"and vulgar persons, of whom there are many—indeed few of the upper classes being actually Orangemen."

Will then the general expression of this Hatred and Abhorrence by an educated and learned Legislator, not be taken up, and acted upon, in despite of Religion and common sense, by the low and vulgar, who have not, like the Orange Yeoman, the Bible to moderate the acerbities of Party Spirit, but who have been taught on the Principle of the Cistercian Abbot, at the Siege of Beziers?—Before the assault, some scruples arose in the minds of the Army, lest any Romish inhabitants might remain in the town, and perish with the Reformed—"Kill all," was the sanguinary reply of the Abbot, "God will find out those that belong to Him." Is it to be wondered at then, under such circumstances, that a persecuted Church should associate, and use Signs and Passwords, to escape the cord of the Scabini, or the Maiden of Baden? * But let us see what is the Principle of this terrific Orange Lecture, though the Psalm I have annexed is almost a sufficient guarantee.

The Agitator is right enough in dividing his Protestants into two classes. They agree in their negation of Romanish Practices and Superstitions, but there the agreement ends. The Unitarian and Socinian are in this respect Protestant; but the Lecture before us, bears on *that distinctive point*, which separates them from the other class; viz: the acknowledgment that "JESUS CHRIST AND THE FATHER ARE ONE." John x. 38, xii. 32, 42, 45, xiv. 6, 11, xvii. 21, and see also ch. viii. 28, "When ye have lifted up The Son of Man, then shall ye know that I AM HE. William the 3rd was warned by the Pensionary Fagel, and his friends, of the danger to The Faith, which lurked under this Protestant Garb.

But to the Lecture. The 68th Psalm, on which it is based, is admirably adapted to the state of a persecuted, and migratory Church; and refers to the migratory movements of the Ark in the Wilderness; thus we read, *Numb. x. 35, 36*, "It came to pass when the Ark set forward that Moses said, Rise up Lord, and let thine

* It is said, that one of these Pitfalls existed under the Gallery in the Palace of Cardinal Richelieu, and that the intended victim, being induced to walk there in a friendly conversation, the Cardinal so managed as to lead him by degrees to the spot—The Trap gave way—all argument was at an end, and The Victim was never seen or heard of more.

“enemies be scattered, and let them that hate thee flee
“before thee.”

To those who really believe what Scripture positively predicts, that “He which scattered Israel will also
“gather him”; and that that gathering is to be brought
about, in, and by, a Scriptural Church, it is not difficult
to comprehend, how the Principle contained in the Lec-
ture, though the words may differ from time to time, bears
upon that truth; and that in fact, the first questions apply to
that, which must have been an Article of Faith, among those
Israelites, who believed in Christ during the Apostolic age;
and who would hold the belief, in connection with
Jer. xxiii. 5, 8, “Behold the days come, saith The Lord,
“that they shall no more say, The Lord liveth which brought
“the Children of Israel out of Egypt, but The Lord liveth
“which brought up and which led the Seed of the house of
“Israel out of the North Country, and from all Countries
“whither I had driven them.” Thus the very first question,
as I have shewn by annexing the Text from Exodus, refers
back to the passage of the Red Sea and Jordan; but it does
more, for it refers to that chapter of Isaiah, the *xlviii.*, which
reveals the future, and actually declares the Doctrine of the
Trinity in Unity, held by the United Church of England,
and Ireland, and other Christian Churches; and in connection
with other Prophecies, *Is. ix.* 21—*xi.* 10, 13—*xxv.* 6, 7, it seems
to have a special bearing upon the Time, and Mode, when
the conflicts between Judah, Ephraim, and Manasseh, (to
which I have before adverted, as applicable to the North and
South of Ireland,) shall come to an end; “then the envy of
“Ephraim shall depart, and the adversaries of Judah be cut
“off, Ephraim shall not envy Judah, nor Judah vex
“Ephraim, but they shall fly on the shoulders of the
“Philistines toward the West, and shall spoil them of the
“East together.”

But to follow up this interesting clue to the Prophetic
writings, neither suits my time, nor talents; Suffice it to say,
that in my desultory musings, it has long led me to believe, that
the *xviii.* of Isaiah, which has puzzled Horsley and others,
will find its accomplishment in Ireland, in the overthrow of the
spurious, and final establishment of The True Faith—an
issue, to which The Bishop of Metz adverted in his letter to
O’Neal, “When the Catholic Faith is overcome in Ireland,
“the See of Rome falleth.”

The question and answer then, I conceive refers also to the xlvi. of Isaiah, a most remarkable chapter as bearing upon the separation of the Unitarian Protestantism, and the declaration of Faith maintained in the Orange Lecture. The chapter commences, "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of The Lord, and make mention of The God of Israel, but not in truth, nor in righteousness; for they call themselves of The Holy City, and stay themselves upon The God of Israel—The Lord of Hosts is His name." Hence Mars! *Exod. xv. 3*, "The Lord is a man of war; The Lord is His Name." Jeremiah too uses a like figure *xvi. 14, 16*, where he speaks of the dispersion, and re-gathering, "of the Children of Israel from the land of the North, and from all lands whither God had driven them"—"Behold, I will send for many Fishers, saith The Lord, and they shall fish them &c." So also *Amos iv. 1*, "The Lord God hath sworn by His Holiness, that lo, the days shall come upon you that he will take you away with hooks, and your posterity with Fish-hooks."* See also *Habak. i. 13, 17*.

The next Question refers to "The Hill" which a true Orangeman seeks. I have no concern with any misuse or perversion; the Principle and Origin is all I have to shew; and the 15th Psalm, which I have annexed, seems to settle the Point; and we cannot be much surprised (to use the language of *Isaiah xvi. 3*.) that the holders of the truth should "make their shadow as the night in the midst of the noon day," when surrounded by the spoiler and oppressor. We learn from Ranke's History of the Popes, vol. ii. b. 5, s. 8, that The Vicar of Christ and his Spanish Allies, had set a price of 25,000 Scudi, on the head of William I., Prince of Orange, Head and Leader of the Protestant Interest; and he states, that among the papers of the Biscayan Jarreguy, who was seized in an attempt upon the life of that Prince

* This Text seems to explain, what Pinkerton in his Medals, Vol. II. page 16, gives up as inexplicable, viz—the word *ANGELUS* being found upon the Coin of Ludovico Mauro, Duke of Milan, from Angellan, a fish-hook. The term Angli, as distinctive from other Saxons, admits the same solution, and the spread of the Symbols confirm it. It marked the Race from which he was descended; It seems also to throw light on The Fish upon the Coins.

was found an Amulet, (or Charm,) which he wore, containing prayers, in which "the merciful Godhead, which had manifested itself to man in the person of Christ, was invoked to favour murder; in which a share in the price of blood was promised, (should the deed be achieved,) to the divine persons; to the *Mother of God of Bayonna, a robe, a lamp, and a crown; to the Mother of God of Arauzozá a crown; to The Lord Jesus himself, a rich curtain.* Though this wretch was seized, another, Balshazzar Gerard, a Burgundian was encouraged by a Jesuit of Treves, to perpetrate the deed, and the Prince was shot, by this man, whom his kindness had admitted under pretence of being an Exile, in July, 1584; And whilst the murderer was undergoing execution at Delfh, amid the curses of the People, the Catholic Canons of Herzogenbach, were celebrating his achievement WITH A SOLEMN TE DEUM!!!

But if the 15th Psalm, which exhibits the practical fruit to distinguish those who seek "The Hill," be insufficient, turn to the 48th Psalm, which touches upon the same doctrine which we find in the next question, viz: That Jesus Christ, and The Father are One, and that no man can come to The Father but by Him.

The 48th Psalm commences with a description of Sion, The Hill of God, and closes with these instructions—"Walk about Sion, and go round about her, and tell the towers thereof—mark well her bulwarks, set up her houses, that ye may tell them that come after, for this God is our God for ever and ever; He shall be our Guide even unto Death." Instructions repeated by St. Paul, 2 *Tim.* ii. 2, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And 1 *Tim.* iv. 1, 17, the Apostle gives a special warning, as to the evils which "the faithful men" would have to contend against, in the latter times, by a description which few can err in applying to the Papal System.

The next question is, Who shall conduct you thither? "The Lord of whom cometh Salvation." The entire verse in the Psalm runs, "He is our God, even The God of whom cometh Salvation: God is The Lord by whom we escape Death"; or as expressed above in the 48th Psalm, "who shall be our guide even unto death." Under the former

Dispensation these words apply to Jehovah,* The God of Israel ; but under The Gospel they bear, and indeed mark out, a different application, in the very point which distinguishes the two classes, into which Mr. O'Connell divides the Protestant Community. As the words stand, The Jew, The Socinian, or The Philosopher, (*par eminence rational Christian !*) may receive them ; but "the faithful men," taught by the Apostles, and those who have the Holy Scriptures in their hands, (and take them as their guide,) see in them *something more* ; for in fact they bear decisive evidence of THAT TRUTH, for the expression of which "The Jews, took up Stones to stone Christ ; and which the wise of this world, even to this day, are unwilling to receive. St. Paul, 1 *Tim. iv.* 8, also goes on to say, "therefore we "both labour, and bear reproach, because we trust in The "Living God, who is the Saviour of all men, and especially "of them that believe."

Now I apprehend it will not be denied, that the claim of Jesus to the Divine Nature, was The Stumbling Block laid in Sion, (*Is. viii.* 14, 15 ; *xxviii.* 16,) over which Israel fell. It admits, I conceive, as little dispute, that one very material duty of The Church of God, is the perpetuating, and preserving "for those that come after," those Landmarks, the result of which, (as described by St. Paul, *Rom. xi.*) is to be the "Re-engrafting of Israel into his own Olive" ; and that Re-engrafting is to be effected, not by sacrificing the Doctrine, but by bringing the Jews to the acknowledgment of "Him "whom their fathers pierced," *Zechar. xii.* 9, 10. Isaiah also prepares us for this, "Cast ye up, cast ye up ; prepare "the way, take up The Stumbling Block out of the way of my "people &c" ; *ch. lvii.* 14. And again, in a passage strongly bearing upon what I have formerly said of the huge stones and mounds, "Go through, go through the gates, prepare ye the "way of the people, cast up, cast up the high way, gather out "the stones ; lift up a standard to my people," *ch. lxii.* 10. Zechariah also says, *ch. ix.* 16, "The Lord their God shall save "them in that day as the flock of his people, for they "shall be as the stones of a crown, lifted up as an ensign

* 1 Sam. ii. 6, 7. "The Lord killeth, and maketh alive ; He "bringeth down, and bringeth up ; He maketh poor and maketh "rich, &c." And Deuter. xxxii. 39, 40, "See now that I, EVEN I "AM HE. I kill and I make alive ; I wound, &c."

“upon his land,”; and those who are at all conversant with the Antiquities still existing amongst us in despite of Mc Adam, will know, that it is not in words, more aptly to describe the Phænomena we find in Britain, Ireland, and the Scottish Isles, than is done by the language of The Prophet; indeed Borlase and others, without seeming to have the most distant idea of this solution, have frequently used almost the same words to describe the Antiquities which are found in Cornwall, &c. When therefore we read of repentant Ephraim, who never returned from the original Captivity, but continued separated from those Tribes, which, after returning from the Babylonian Captivity, continued in Palestine till the final Desolation of Jerusalem under Titus—when, (bearing these facts in our mind) we read, I say, “Is Ephraim my dear Son? is he a pleasant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy upon him. Set thee up way-marks, make thee high heaps; set thine heart toward the high way, even the way which thou wentest: turn again O Virgin of Israel, to these thy Cities” Jer. xxxi 18, 21, 22. And when we find this “turning again” thus connected by Jeremiah, by Hosea, and by Micah, with the Birth of “The Saviour of a Virgin,” and the Re-union of Ephraim with his Brethren, it is not easy to conceive the degree of incredulity, which can refuse such palpable evidence, “that The Lord has been over-ruling all these things by THE WORD OF HIS MOUTH”; but it is easy to see, how a Priestcraft, which keeps the Holy Scriptures out of the hands of the people, may turn the knowledge of such matters, *traditionally handed down*, to the purposes of their own aggrandizement; and that they, (the Mystery of Iniquity spoken of by St. Paul, 2 *Thess. ii.* 7,) would so pervert them, seems to be predicted by Ezek. xxxvi. 2, “Thus saith The Lord God, to the Mountains of Israel, because the enemy hath said against you, Aha, even the Ancient High Places* are ours in possession, therefore —— but ye, O

* The Nature of these “Ancient High Places,” may be inferred by perusing Ezekiel, ch. xx. 27, 29, and then comparing the gratuitous fiction of Danish, and other Antiquaries, (who speaking of The High Mounds in Ireland and elsewhere, assert, “that those found with twelve unheven Pillars round the base, are supposed to be the Tombs of Chiefs, as contradistinguished from the graves of the

"Mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come"—a passage which seems to imply that which I apprehend to be the process going on in Ireland at the present day, viz:—The contest between a power built upon, and supported by ancient Traditional Symbols and Phenomena; and a spirit whose foundation is The Bible—which last, has held the former in check from the age when St. Paul wrote to the Thessalonians; and shall finally overthrow it, by the diffusion of Scripture among the People.

If my interpretation of these matters be correct, the present judgment, which bears so heavily upon us, will bring about, that "The envy of Ephraim shall depart, and the adversaries of Judah be cut off; Ephraim shall no longer envy Judah, or Judah vex Ephraim." And it would appear from Scripture, that this Consummation will be effected, by the *final overthrow of that Spiritual Tyranny which, by means of its Traditions has separated, and injured both.* "In that time shall the present be brought unto The Lord of Hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Name of The Lord of Hosts, the mount Sion." Isaiah xviii. 7; see also Psalm xv. and xxiv. 3, 6, in one word, "TO THE HILL."

But to return to our question and answer—"Who shall conduct you"? "The Lord of whom cometh Salvation"—referring, as Mr. O'Connell rightly says, to the 20th verse of the 68th Psalm, "He that is our God, is The God of whom cometh Salvation; God is The Lord by whom we escape death"; or as *Psalm xlviii.* 13, expresses it, "This God is our God for ever and ever, He shall be our guide unto death." Thus far the Jew, nay even the Deist, may accompany the

People.) with *Exod. xxiv.* 3, 4, where we read that Moses, after receiving the Tables on the Mount, told the people "the words of The Lord and The Judgments," (ΒΡΕΙΤΗΕΑΝΑΙΣ,) and after obtaining their promise of obedience, "wrote the words of The Law, and rising up early in the morning, builded an Altar, (of Earth, ch. xx. 24,) and Twelve Pillars, according to the Twelve Tribes of Israel." See also *Joshua viii.* 30, 34, and ch. iv. 20, 24 "When your Children shall ask their fathers in time to come, what means these Stones, then ye shall let your Children know, saying, Israel came over this Jordan on dry land, for The Lord your God dried up, &c."

Orangeman, "If we have forgotten the name of our God, and holden up our hands to any strange God, shall not God search it out? for He knoweth the very secrets of the heart," *Ps. xlv.* 20, 21. They will also proceed with him, in the negation of Divine Honours to Images, Pictures, Relics, Saints, and the &c. named by St. Patl, *1 Tim. iv.* 1, 7,—but here their agreement ends.

I have nothing to do with the irreligious perversions of Orangeism to State purposes, nor with those of private aggrandizement, for every thing in the hands of man is liable to abuse; my concern is with The Principle, and I have no hesitation in asserting, that in conjunction with the Holy Scriptures, The Principle, which we call ORANGE, apart from all human aberrations, has been a system, through ages of bitter persecution, antagonistic to the Traditional and Symbolical Encroachments of Romanism, Judaism, and Deism in all its Phases, from the Day of Pentecost, to this hour; and that it is neither more nor less than The True Church—The Pillar of the Faith—against which neither State Expediences, nor Popular Clamour, will ever be able to prevail—but let me guard this expression according to the unerring word of Scripture, so long, (and no longer,) as The Church adheres to the Principle entrusted to its charge. This we may learn from *Malachi* i. 2, 3. 6. &c.; and ch. ii. and iii. 7, 12.

The two Psalms are those appointed to be read, in the Morning Service of the Established Church, on Whit-sunday; and when Mr. O'Connell expressed such horror at the connection of the Orangemen with the 68th Psalm, so particularly applicable to the Missionary Nature of a Church, and derived from the wanderings of Israel in the Wilderness, *Num. x.* 35, he might as well have remembered, that The "Introitus" of his own Church for the Day of Pentecost, refers to the same, "Exurgat Deus et dissipentur inimici ejus: et fugiant qui oderunt eum a facie ejus"; proof enough, I should say, that when our Reformers cast off the *intercession*, "Mariæ beatæ et gloriosæ, semper Virginis, Dei Genetricis"—of St. Peter, St. James of Calatrava, and of all and sundry the Romish Host, they had no disposition to cast off what was worthy to be retained, or what strictly bore upon those Truths, which The Church was instituted to maintain; and by which the ultimate purposes of Jehovah, revealed to us in Holy Scripture, are to be finally accomplished, but simply to

filter away the Mediæval Rubbish, and return to the old paths. "Seek ye out of The Book of The Lord, and read, no one of these things shall fail, none shall want her mate; for my mouth it hath commanded, and His Spirit it hath gathered them. And He hath cast the lot for them, and His Hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein."

Isaiah xxxv. 16. 17.

The 20th verse then, to which the answer refers, explained by the 13th verse of the 48th Psalm, and other Passages of Scripture, identifies the Guide, "The God of Salvation, as He by whom we escape Death"; and then by comparison with *Deut. xxxii. 39, 40*, "See now that I, even I, am He, and there is no God with me, I kill and I make alive; I wound and I heal; neither is there any that can deliver out of my hand; for I lift up my hand to heaven, and say, I live for ever." We thus, I say, identify The Guide, with Jehovah The God of Israel, with Him of whom Isaiah speaks, *ch. xlviii. 12*, "Hearken unto me O Jacob and Israel, my called, I AM HE—I am the First, I also am the Last." And again, *ch. xli. 4*, "Who hath wrought and done it, calling the generations from the beginning? I The Lord, The First and with The Last, I AM HE."—language which The Jew at least cannot attempt to contravene.

But the same chapter holds out an equal defiance to The Arian, The Philosopher, and The Deist; "Produce your cause, saith The Lord, bring forth your strong reasons, saith The King of Jacob. Let them bring them forth, and shew us what shall happen." And again, *ch. xliii. 5, to 13*, "Fear not, for I am with thee; I will bring thy seed from the East, and gather thee from the West; I will say to the North, give up—and to the South, keep not back, bring my Sons from far, and my Daughters from the ends of the earth; even every one that is called by my name, for I have created him for my Glory; I have formed him, yea, I have made him. Let all the Nations be gathered together, and let the people be assembled, who among them can declare this, and shew us former things? let them bring forth their witnesses, or let them hear, and say, IT IS TRUTH—Ye are my witnesses, saith The Lord, and my Servant whom I have chosen, that ye may know and believe me, and understand that I AM HE; before me there was no God

“formed, neither shall there be after me. I, even I, am The Lord, and beside me there is no Saviour.”

The Psalmist says xxv. 13, “THE SECRET of The Lord is among them that fear Him; and He will shew them His Covenant. Read then *Luke x.* 21, 22, upon the return of the Seventy—“In that hour Jesus rejoiced in Spirit, and said, “I thank thee O Father, Lord of Heaven and Earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto Babes; All things are delivered to me of my Father, and no man knoweth who The Son is, but The Father, and who The Father is, but The Son, and he to whom The Son will reveal him.” Then again Isaiah xxv. 7, 9, says “God will destroy in this mountain (The Lord’s House, see ch. ii. 2) the face of the covering cast over all people, and the veil that is spread over all nations; He will swallow up Death in Victory, and The Lord will wipe away tears from all faces, and the Rebuke of His people shall be taken away from all the Earth, for The Lord hath spoken it. And it shall be said in that day, Lo, this our God; we have waited for Him, and He will save us; This is The Lord; we have waited for Him, we will be glad and rejoice in His Salvation.” The Prophet then goes on with the description, “And He shall spread forth his hands in the midst of them, as he that swimmeth stretcheth forth his hands to swim.” Have we not here a Picture of The Cross? He then proceeds in the 26th chapter to excite his people to patient waiting, with this assurance, that dark as their prospects might be, “Thy dead men shall live, together WITH MY DEAD BODY SHALL THEY ARISE,” and he seems to point out to us the actual existence of an obedient class, “In the way of thy Judgments (Breitheanais,) O Lord, have we waited for thee, the desire of our Soul is to thy name, and to THE REMEMBRANCE of Thee.” So also says *Hosea iv.* 1, 2, speaking of Ephraim, (i. e. the lost Ten Tribes,) “Come let us return unto The Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us, in the third day He will raise us up; Then shall we know, if we follow on to know The Lord.”—and *Micah v.* 8, “Therefore will he give them up until the time when she which travaileth hath brought forth, then the remnant of his brethren shall return unto The Children

“of Israel.” These Passages assuredly seem to imply the commencement of a new Polity, to arise out of the destruction of The Mosaic, and to be built upon believing Israel, “The two Sticks becoming one in the Lord’s hand.” Ezek. xxxvii. 9.

Jeremiah also describes The Lord as addressing penitent “Ephraim, “How long wilt thou go about, O thou backsliding Daughter, for The Lord hath made a new “thing in the earth, a Woman shall compass a man”; and The Prophet prefaces this declaration with a picture of Ephraim’s repentance, and Jehovah’s loving-kindness towards him; and not only so, but actually describes how the migrations of The Tribes shall be distinguished in future ages, “Set thee up waymarks, make thee high heaps,” the identical Phænomena, which we find spread in all parts of the world; and in special connection with “The Sacred Isles of the West,” identified by Eastern Travellers as the British Isles.

Historians have left us many strange fictions as to the Origin of the Name of Britain—crudely as the matters are heaped in these pages, they seem to afford us a clue which abler hands may follow up—and I will therefore add “a word to the wise.” In the language of the Gael, or Celt, the Book of Judges is called BREITHEAMENA. In Deut. i. 16, “I charged “your Judges &c.” These Judges are stiled BREITHEAMH-NAIBH; The verb “to Judge,” is BREITHREAN; and the substantive “Judgments,” verse 17, is BREITHEANAIS. Turn then to the description given, Deut. iv. 5, &c., of these “Statutes and JUDGMENTS”; and of the individual, and national, advantages which result from adherence to them; and then reflect for a moment upon the wonderful Blessings which the History of Britain has exhibited, in direct proportion to her National Obedience, and upon the remarkable punishments and evils which invariably follow her departure from Scriptural Principles; and I think you will find little difficulty in deducing the name of BRITANNIA from the “Judgments”—(BREITHEANAIS) which distinguish her ancient Constitution, (previous to Augustin, and subsequent to the Reformation,) from other Nations of The Earth; and as little difficulty will you find in accounting for the Tenacity with which Popery clings to a hold upon these Islands, or for the line taken by The Agitator, to set Celt against Saxon, and Saxon against Celt, by the Traditional knowledge of

these things, preserved, and perverted by that marvellous system of Priestcraft and Statecraft which St. Paul entitles "the Mystery of Iniquity," and St. John describes as "Depths of Satan," descending from Jereboam and Jezebel. And it will also afford you a clue to explain the singular fact, that a body of Jesuits from Bretagne, have recently formed an establishment under the Shadow of the Cathedral at St. Asaph, in order to convert the Welch, as speaking the same tongue.*

This Interpretation of the Origin of the name Britain, is strongly confirmed by the fact, that at the period to which Isaiah refers, in Chapters lvi. 3, 8; lxii. 2, "The Gentiles shall see thy righteousness, and all Kings thy Glory, and thou shalt be called by a new name, which the mouth of The Lord shall name." And again, ch. lxii. 8, 15, speaking to those who rebelled, "Ye shall leave your name as a curse unto my chosen, for The Lord shall slay thee, and call His Servants by another name." At this period, I say, so referred to, we find Paul and Barnabas, about A. D. 43, assembling themselves with The Church a whole year at Antioch, and teaching much people; while we are at the same time told, that the Disciples were then first called Christians at Antioch. We also learn from Galatians ii. 2, 14, that a short time after, (Acts xv.) Paul found himself compelled "to withstand Peter to his face," on account of his Judaizing propensities; which were carried to such a degree that even "Barnabas was carried away with their dissimulations"; and within three years of this time, by turning back to page 84, you will find a Britannia of Claudius, supposed to have been minted A. D. 46, of which, as I have there stated, no rational, or probable exposition can be given, except that to which Isaiah, Jeremiah, and the Psalmist direct us, "For thus saith The Lord God, take the wine cup of this fury at my hands, and cause all the Nations to whom I send thee to drink it"; and beginning with Jerusalem, the duty thus commanded extended from Nation to Nation, and could only be fulfilled by a People of Maritime habits, and possessing

* This Interpretation is also confirmed by the Natural and Scriptural Derivation of the name Cymri, given in History to the Welch, from Cymmer to take—"THE TAKEN." Deut. iv. 32, 34. Compare the ancient Celtic characters upon The Vase of Castulo, with the Bardic Lots of Wales, on Plate XV., and with The Spanish Coins, Plate VII., Nos. 6 to 13.

Maritime Power. Now with whatever Interpretation Pagan Statecraft, or subsequently Papal Priestcraft, might encumber the Emblems which the Coin exhibits, "The Chosen" who received the new name, and adhered to the true Scriptural sense of the Judgments, ("Breitheanais,") would view them only in consonance with the Scriptures in their hands; and with that light The Solution is easy, and well agrees with the origin of the name. The Prophet Mical says, "And thou O Tower of the flock, the strong-hold of the Daughter of Zion, (whose bulwarks the Orangeman is commanded to observe, Ps. xlvi. 12,) unto thee shall it come, even the first Dominion, The Kingdom shall come to The Daughter of Jerusalem."

This passage, when considered in connection with the ceremonial which took place in the Church of *The Virgin of Atocha* at Madrid exhibited in Plate 17; which is indisputably a Jewish Customary Rite, and is alluded to as observed at Constantinople by The Church of the 4th Century, in a recent number of the Quarterly Review—and taken in connection, also, with the mysterious use of the Jewish Countersign, spoken of by Mr. G. Borrow, to which I have alluded in page 62—and our actually finding, as shewn in Plate II, the identical animal, THE SAPHAN, on the ancient Coinage of The Spains, when personifying Hispania—appears to cast no little light upon that peculiar Mystery of *pure blood*, of which we hear so much in regard to the Dynasty wearing the Crown of Spain; and of that distinction between '*new and old Christians*' so frequently mentioned in Spanish History; and I think, that it thereby furnishes us with a clue to *the ecclesiastical element*, said by Professor Ranke and others, to form the connecting link of Roman Catholicism, with the State Policies of Europe—"We will have no king but Cæsar."

And in corroboration of this surmise, to which however I have previously referred, I shall insert here an evidence of the early movements of The Mystery, in a Coin struck at Romulea, (olim Hispalis—the modern Seville,) in honour of Augustus, and his Daughter Julia, wife of M. Agrippa, and mother to Caius and Lucius Cæsars, who were adopted by Augustus—raised to the Pontificate in early youth, and intended to succeed to the Empire—had they not been *taken off* by the machinations of Livia and Sejanus, to make way for her Son Tiberius.

Romula was the earliest Patrician Colony formed by the Cæsars, on the defeat of Pompey's Party; and I have already shewn the connection of this part of Spain with the Imperial Power, in speaking of Trajan, Hadrian, and the Antonines; Theodosius also at a later period, was a native of these Parts. To his Æra, the 4th Century, I have alluded in the Note upon St. Patrick, connecting him with the neighbourhood of The Clyde, and by consequence, with Kilwinning, and the Symbol of The Isle of Man; and it is to be observed that the writer of the Article in the Quarterly, entitled "Constantinople in the 4th Century," traces the Nuptial Ceremonial in my Plate to that time; as I also have traced the rise of the Prussian Fiction, of Peleg's Tomb in the Salt Mines of Northern Germany, to the same period—which was in fact the Æra, when The Worship of "OUR LADY"—and the endless Tissue of Sham Miracles, gained footing in The Christian Church. See Croly on the Apocalypse, and Dr. Gilly's Life and Times of Vigilantius, &c., &c.

The Coin bears upon the Obverse, The Head of Augustus, rayed as The Sun, with a thunderbolt before the face.



Colonia Romula, olim Hispalis, now Seville.

The Reverse bears the Head of Julia, upon a Globe, surmounted by a Crescent; The Legend "JULIA GENETRIX ORBIS," alludes to the Imperial Maternity of the Empress, mother of Caius and Lucius, Sons as I have said of M. Agrippa, the Patron of the Spanish Colonies, in whom a new and golden age was to be continued from the loins of Augustus. The Title "GENETRIX" has been continued to

our own days in the person of "OUR LADY"—as "In festo
"immaculato Conceptionis Sanctissimæ Dei Genitricis Mariæ
"Hispaniarum and Indiarum Patronæ." *Missale Hisp.*

The Festival is kept, by special Concession of The Holy Fathers, upon the 8th of December; and the representation of "Our Lady," with her accompanying Symbols, may be seen in Plates 9 and 14; as her Origin may be found Jeremiah xlv. 17, &c.

But to return to the Coin. I conceive the Emblems to have been decidedly borrowed, as in other instances already shewn, from Holy Scripture, and perverted to the unholy purposes of State Aggrandizement; and I think, that whoever considers, that at the Æra to which the Coin must be referred, The earthly Throne of David was subverted, and the half-heathen Herod raised to the Royal Seat in Palestine; and then turns to Psalm 89, (carefully reading from the 19th verse,) will have little difficulty in the conclusion to which I have come, viz: that the Emblems upon the Coins are perversions of the 35th and 36th verses, "Once have I sworn by my Holiness that I will not lie unto David, his Seed shall endure for ever, and his Throne as THE SUN BEFORE ME. It shall be established for ever AS THE MOON, and as a faithful witness in Heaven"

We have I conceive an additional reason for believing that some such Traditional use would be made of the destinies of The House of David, arising out of the language of The Prophet Zechariah; as found in the 12th Chapter, where Jerusalem is described, as made "A CUP OF TREMBLING unto all the People round about, when they shall be in the siege both against Judah and Jerusalem." The Prophet goes on to say—"In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the Earth be gathered together against it." He then proceeds to describe other Nations as leaning upon the inhabitants of Jerusalem for support—and "the Governors of Judah as a Torch of fire in a Sheaf," spreading around, and devouring all other people. And after all this confusion and trouble, this Promise follows, "The Lord shall save the Tents of Judah first, that the Glory of the House of David and the Glory of the inhabitants of Jerusalem, do not magnify themselves against Judah." The natural inference

from this, (as the chapter clearly applies to the events which should take place in the latter days,) seems to be, that there should exist, at the period foretold, a Traditional claim on the part of the Posterity of the House of David; and that it would be put forward as a ground of superior authority over their brethren of the other Tribes. Now such claim would seek its natural support in the use and preservation of National Symbols—and if we find such Symbols to have been in actual existence and use, from the time when Jerusalem became “a Cup of Trembling to herself and the Nations around,” I confess I cannot think these matters were accidental—but I do seem to perceive, that whilst Statecraft and Priestcraft combined to pervert them, The Word of The Lord provided a check, which should ultimately consume them, and over-rule their Devices to the final establishment of His own Purposes, and the accomplishment of “the Oath which He had sworn to Abraham and to David.” The final fulfilment of that Purpose being bound up in Scripture, *with the acknowledgment of Him, whom their fathers crucified, because “being a Man, He claimed to be The Son of God.”*

The singular Traditions of Toledo and Oviedo, adverted to by Dr. Southey in his Notes to “Roderick The Goth,” help us to the solution of “The Mystery”; and point to the explanation afforded by St. John in the second chapter of Revelations, of that “Mystery of Iniquity” whereof St. Paul speaks, 2 Thess. ii. 7, which should be revealed on the overthrow of Imperial Rome; and of which The Angel of Smyrna says to St. John—“I know the blasphemy of “them who say they are Jews, and are not, but are the “Synagogue of Satan,” clearly referring to a class who perverted Jewish Names and Jewish National Symbols to the purposes of their own Anti-Christian Aggrandizement.

The Daughter of Jerusalem then, as represented on THE BRITANNIA OF CLAUDIUS (page 84,) and explained by The Holy Scripture, (see Revelations xiv. 8, 10,) has a duty entrusted to her—to preach to all Nations, these two vital Principles, “REPENTANCE TOWARD GOD, “AND FAITH TOWARD OUR LORD JESUS CHRIST”; and a power bestowed for its performance—The Duty and The Power indissolubly linked together for the spread of The True Faith; and the neglect of the Duty, being invariably followed, as British History proves, by the Diminution, and

ultimately if minor Judgments fail in their effect, by the total Deprivation of The Power, Amos viii. 11 ; ix. 8, 9.

“ A glance at British History since The Reformation,” says Dr. Croly, in the Preface to his Interpretation of The Apocalypse, “ will shew with what singular force this providential system has been exemplified in England. Among us every reign which attempted to bring back Popery, has been marked by signal Calamity. Let the Rank of England be what it might under the Protestant Sovereign, it always went down under the Popish,” Ezek. xix. 10, 14; and few can, I think, read the Prophetic chapter to which I have here referred, without being struck with its singularly close application to the case of James 2nd. When “ he was taken in the Pit of the Nations, the old Lioness took another of her Cubs and made him a Lion,” fulfilling the command laid down in Deuteronomy xvii. 14, 15, “ Thou shalt in any wise set him king over thee, whom The Lord thy God shall choose, one from among thy brethren ; thou mayest not set a stranger over thee, who is not thy brother.” Nor could we, I conceive, have a stronger evidence how Holy Scripture counteracts the selfish perversions and aberrations of Tradition, (*instead of Scripture being expounded by Tradition,*) than this case affords—“ Fire had gone out of a rod of her branches, and devoured her fruit, so that she had no strong rod to be a sceptre to rule.” But the old Lioness seeks not *an alien Graft*, but goes back to the nearest of the same line, which adhered to The Principle it was her Scriptural duty to maintain. Nor can I omit one further remark on the verses preceding, as they afford an awful and solemn warning to The Daughter of Jerusalem, be she where she may ; “ Thy mother is like a vine in thy blood, planted by the Waters, she was fruitful and full of branches, she had strong rods for the Sceptres of them that bare rule, but she was plucked up in fury, she was cast to the ground, her strong rods were broken, and now she is planted in the Wilderness.” Such is the language of Ezekiel ; and, remembering the events of the 17th Century, when the Fidelity of Orangeism was tried, let us read the commentary afforded by the Prophet Zephaniah—“ Wait ye upon me saith The Lord, until the day that I rise up to the prey ; for my determination is to gather the nations, that I may assemble the kingdoms to pour out upon them mine

“indignation : for then will I turn to the people a pure language, that they may call upon the Name of The Lord, to serve Him with one consent. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me : for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty *because of my Holy Mountain ; I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of The Lord, &c.*” Ch iii. 8, 20.

That which was written aforetime, was written for our learning, and as like causes produce like effects, we have but to observe the prevailing spirit of any age, to attain, by means of Holy Scripture a picture of that which will take place—

“To the Law and to the Testimony, if they speak not according to this word, it is because there is no Light in them” says Isaiah, ch. viii. 20 ; and I strongly recommend to my reader the perusal of this chapter from the 9th verse, so applicable is it to the events of the present day—“Associate yourselves O ye people ; take Counsel together, and it shall come to nought ; speak the word, and it shall not stand ; for God is with us”

Since this sheet was in type, I have been favoured with a letter from The Rev. Mr. Mc Gregor, Minister of Kilmuir, in the Isle of Skie, one of the most able Gaelic Scholars of the day, to whom I had applied upon the subject ; and though it may savour of vanity to give his letter entire, as my object is to give my friends information derived from others, which they would not probably collect for themselves, rather than to set up pretensions of my own, I shall give the valuable document verbatim, (compliment and all,) satisfied in my own mind that with such support, the derivation of The Name of our Island, and consequently of our invaluable institutions, as identified with a Scriptural Church *however governed for that is a minor question,* will be, with plain Christian Britons, for ever set at rest. He writes,

“I am more than delighted with the really wonderful fragments which you sent me of your ‘Lamp,’ a lamp, in my humble but firm belief, that is brightly illuminated by rays from that Lamp said by the Psalmist to be ‘a Lamp unto our feet, and a light unto our path.’

"I am particularly struck with your illustration of the origin of the name of Britain, or Britannia; no doubt you are right, as your deductions are so clearly illustrated, and indeed so firmly 'nailed' by Scripture. You will be pleased to observe, that the ancient Celtic like the Greek, never used the letter h; the introduction of that letter into the Celtic is of comparatively modern date, and it is still but seldom used in the Irish character, except by a dot over the letter aspirated. For example, we have in the last clause of Exodus vi. 6 in the Irish Bible, the words *with great Judgments*"; he gives the Irish characters, but that Type I have not the means of getting. These Irish Letters unasperated, are "re breiteamnusuib mora," but with asperates above *t*, *m*, and *b*, they make as if spelt "re breitheamhnusuibh mora." The corresponding words in the Gaelic Version are 're breitheanasaibh mora.'

"Breitheanasaibh' is the Dative plural of the substantive "Breitheanas," "Judgment," which is pronounced as if it were spelt "Braynas" in English. By throwing out the aspirate, "Breitheanas" would be "BREITEANAS," pronounced Braytanas.

"The word "Breith" is Judgment, the same as "Breitheanas," and it is also root of the verb "to Judge."

"BREITH" is Judgment in general; but "Breitheanas," is a sudden calamitous act of Judgment, and is no doubt a compound of the words "BREITH-A-NUAS," meaning "JUDGMENT FROM ABOVE," or from Heaven." In the same way, "Breitheamh" is a Judge," and the nominative plural "Breitheamhna," or unasperated "Breiteamna," "Judges." BREITH or Breit is "Judgment," (as already said,) and "INN" is an Island, so that "BREIT-INN" may be "THE ISLAND OF JUDGMENT OR JUDGING"; and Breitheamhna (unasperated Breiteamna) Judges, is easily converted into BRITANNIA. Unquestionably the name of Britain is in some shape derived from the Celtic of Judgment or Judging, and I think that the throwing out the asperates, will render the origin of Britain, or Britannia from the Celtic or Gaelic still more palpable.

"To shew you how much Gaelic words are distorted from their roots by the asperates, I may mention the words "Athair" "Father," and "Mathair" "Mother"; now by casting away the aspirates, we have *atair* pronounced *ater*,

“(in Latin Pater,) father; and “*matair*” pronounced “*mater*,” “the same as in Latin, “mother.” We have some words still “used with and without the aspirate, as “deathach,” “smoke,” “but in Scripture &c. it is always “*deat*ach.”

As many of my readers may not be conversant with the strange fictions, to which Historians, in subservience to Priestcraft, Statecraft, and “The march of Human Intellect,” have ascribed the origin of the name of our Island and its people, it may not be amiss to give them the means of judging between this simple and natural interpretation, and the follies of Antiquarianism, when it trusts to its own “Rushlight,” and rejects “*the Light from above*,” by adding one or two of the FIGMENTS from Camden’s Summary.

Geoffry Ap Arthur, of Monmouth in the Reign of Henry II., in a History pretended to be translated from the British Language, derives the name from one Brute, of Trojan extraction, Son of Silvius, Grandson of Ascanius, Great Grandson of Æneas, B. C. 1108. This is a figment which dovetails with the Spanish “Hispanus,” alluded to in a former page.

Sir Thomas Eliot fetches the derivation from a Greek word, which he imagines the Athenians applied to their public Revenues—Pruteneia.

Humphry Lloyd confidently refers it to the British word “Prydean,” “White Figure.”

Goropius Becanus maintains that The Danes made a settlement here, and called it Brydanium, Free Danes.

Those who are unwilling to receive the simple Scriptural solution offered here, may have recourse to Camden, Vol. 1, p. vi. 7. “If The Light that is in them be Darkness, “how great is that Darkness”!

“The Vision of all, says Isaiah, 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 cannot, for I am not learned”; and so between one and the other, “Darkness covers the land; and “gross Darkness the People.” But the day approaches, when “the deaf shall hear the words of The Book, and the eyes of “the blind shall see out of obscurity and out of darkness, “The meek also shall increase their joy in The Lord, and

"the poor among men shall rejoice in The Holy One of Israel, for *The Terrible One shall be brought to naught, and The Scorner consumed,*" Isa. xxix. 10, 14—a Consummation which is to occur, when, according to The Prophet Zechariah xi. 10, 12, Things are brought to such a pass, that "*Beauty is cut asunder,*" and "*Bands broken.*"

Others may try how these descriptions apply to recent Secessions from England to Rome, and from The Kirk to The Frees.

Brother, brother, we are all in the wrong, and why? we are all seeking our own ends, not THE PURPOSES OF THE LORD JEHOVAH. And whilst we have been contending for trivial differences, The Stream of Prophecy runs on, and
ANTI-CHRIST IS REVEALED.

"Hereby ye know The Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh is *not of God*; and this is that Spirit of Anti-Christ, whereof ye have heard that it should come, and even now already it is in the world." 1 John iv. 2, 3.

Apply then to this, the various evidences which I have introduced relating to 2 Thess. ii. 7, and Revel. i. 9, 12, 20, 24; and then consider, that for the first time since the Reformation, "The Standard of The Sanctuary" is placed in the hands of a Disciple of The Vatican; and The City of London is represented in Parliament by one who holds the Faith of Calvary.*

Awful indeed is the conclusion, and I quote, from the words of his own acknowledged Law, Numbers xxxiii. 55, 56. "If ye will not &c. — then it shall come to pass that I shall do unto you, as I thought to do unto them"; and again, when Ahab leagued himself with Benhadad, King of Syria, a Prophet is sent to him to reprove him; "Thus saith The Lord, because thou hast let out of thine hands a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." If my interpretation of the origin of the British Institutions be correct, as I

* See this subject touched upon in Page 115.

firmly believe it is, it is time for British Christians to look to themselves, for Revelation xiv. 10, 20, is at hand.

And here in concluding my remarks on the Derivation of Britain and its Institutions, let me not fail to observe the singularly strong evidence, which the xxv. and xxvi. chapters of Isaiah, (to which I have before referred as corroborating the Scriptural Bearing and Origin of The Orange Category,) afford to this interpretation of BRITANNIA. By the former of the chapters we are told that "in the Mountain of The Lord's House," (a Polity of Church and State founded upon the Scriptures,) "The Veil that is cast over all Nations shall "be removed"; or as it is expressed in ch. lxi. 8, 9, "The "Seed of believing and obedient Israel, shall be known "among the Gentiles as the Seed which The Lord, who loveth "Judgment (*Breitheneas*,) hath blessed"; and by its juxta position, this removal of the Veil is immediately connected, as I have shewn elsewhere, with the acknowledgment of Him, who "stretched out his arms among them, as he that swimmeth "stretcheth out his arms to swim"; and who is referred to in the Orange Category, as The Conductor to THE HILL, "to "whom belong the Issues from Death," Psalm lxviii. 20; and whom Isaiah describes as "*waited for*," "It shall be "said in that day, Lo! this is our God: This is The "waited for Him, and He will save us: This is The "Lord, we have waited for Him, we will be glad and rejoice "in His Salvation."

By the xxvi ch. verse 19, we are taught that the Re-viviscence of believing and repentant Ephraim, is intimately connected with the Resurrection of Jesus Christ, an application of the Passage which I conceive to be substantiated, (though not excluding another reference to the general Resurrection at the last day,) by the language of Hosea, Micah, and Jeremiah, who clearly refer to the same subject. "Thy dead men shall live, together with my dead body shall "they arise." This verse, as I have shewn, receives its interpretation in the Orange Category, by comparing the 20th verse of Psalm 68, which describes The Conductor, with Psalm xlvi. 13, and Revel. i. 17, 18, "And he laid his "hand upon me, saying, fear not, I am He that liveth "and was dead, and behold I am alive for evermore, "and have the keys of Hell and of Death"; and with

the passage just quoted, from Isaiah, "together with my "dead body shall they arise," for this could only be spoken of "Him who liveth and was dead, and is alive for "evermore."

Now in the opening of this 26th of Isaiah, we find an undeniable reference to a People "waiting," as described in the previous chapter, for the manifestation of Him who stretched out his hands among them "as he that swimmeth stretcheth "out his hands to swim"; and this *waiting People* is alluded to, as "the righteous Nation which keepeth the Truth"; and they are exhorted "to trust in The Lord for ever, for in "The Lord Jehovah is everlasting strength."

The keeping of The Truth, and the acknowledgment of Jehovah, are the qualifications necessary to the attainment of the Blessings proposed, and both these require to be held, as Holy Scripture reveals them. The final desolation of Jerusalem for the awful wickedness of Calvary, and the denial of Him "who came to His own, and His own received "Him not"; and the long series of Punishment which has befallen that portion of Israel which, in defiance of the evidence of their own Scriptures, and the miraculous events consistent with those Scriptures, which the earthly ministration of Jesus exhibited, yet still blindly adhered to the Mosaic Unity, calling down a curse on themselves, and their Posterity, affords to us, an undeniable evidence, that "The Truth," referred to by The Prophet, implied *more* than the mere Mosaic Unity, "Hear O Israel, The Lord our God is one"; and it therefore follows that "the righteous Nation which keepeth The Truth," did not merely acknowledge the Mosaic Unity, but while they maintained *that Truth*, also received it in conjunction with, and in subservience to, the fuller Revelation delivered by The Prophets and in The Gospel. They held the Unity as taught by Moses, but they held it as more fully manifested in The Christian Dispensation.

In the 7th and 8th verses, the Prophet gives us a description of this People; and he gives it, in terms most closely applicable to the interpretation which I have here suggested, of the Origin of the name Britannia—"The way "of the Just is uprightness, thou Most Upright, dost weigh "the paths of the Just: Yea, in the way of thy Judgments

“(BREITHEANAS) O Lord have we waited for Thee ; the
 “desire of our Soul is to Thy Name, and to the Remembrance
 “of Thee ; with my Soul have I desired Thee in the night,
 “yea with my Spirit within me will I seek Thee early : for
 “when Thy Judgments (BREITHEANAS) are in the earth,
 “the inhabitants of the world will learn Righteousness.”
 And then, at the very period when “the Cup of Trembling”
 is about to be poured out upon Jerusalem, and, at which, the
 Prophet declares in subsequent chapters, that “The Lord
 “would give his People a new name, and that the former name
 “should become a curse,” we find the new name of Christians
 given to the Disciples of Jesus at Antioch ; and we also find,
 at this self-same period, Britannia personified upon the Coinage,
 and represented as a Maritime Power, with that Emblem
 which History and Scripture combine to explain, “Take
 “the Wine Cup of this fury at my hand, and cause all
 “the Nations to drink it &c,” Jeremiah xxv. 15—a Power,
 which the most unlettered reader must acknowledge,
 was not likely to be given to any, but those who “in
 “the way of The Lord’s Judgments were waiting for
 “Him.” Nor will they find more difficulty in acknowledg-
 ing, that the first question of the Orange Category, was the
 natural question among such a People ; or in conceding to me,
 that the question, and answer, “Whither go you” ? “To the
 Hill,” finds its best and simplest explanation in the 122 Psalm,
 “Jerusalem is built as a City at Unity in itself, for thither
 “the Tribes go up, even the Tribes of The Lord, to testify unto
 “Israel, to give thanks unto the name of The Lord, for there
 “is *the Seat of Judgment*, (BREITHEANAS,) even the Throne
 of the house of David,” and in the 48th Psalm. The last verse
 of that Psalm we have already referred to as proving the Identity
 of Jesus with Jehovah ; and the first verse gives us a clear
 explanation of “the Hill,” which *a true Orangeman* seeks,
 “Great is The Lord, and highly to be praised, in the City of our
 “God, even upon His Holy Hill ; The Hill of Zion is a
 “fair place, and the joy of the whole Earth” ; and both
 “*The Seat of Judgment*,” and “*The Joy of the whole
 Earth*” must be sought, and will alone be found, by the pure
 Light of The Gospel.

To save my readers the trouble of referring to a former page, I will re-insert the Coin of Claudius whereon these remarks are based ; only requesting them further to observe,



that the date of its Issue from the Roman Mint, was within a year or two after the time when we learn from Acts xi. 26, that "the Disciples were first called Christians at Antioch"; and at the period, in respect of which Isaiah predicts, that the heretofore favoured people should "leave their Name "as a Curse to God's chosen, for The Lord would call His " People by a new Name." Isaiah lxii. 2 ; lxx. 14.

The Personification clearly exhibits to us, a Power with Maritime Emblems, and one of the Symbols is only to be rationally explained by recourse to Holy Scripture, as " The Cup of Trembling"—" The Wine Cup of God's Wrath " whereof the Nations were to be made to drink."

Jerem. xxv. 15, 29.

I cannot pretend to enter more at large into these Predictions, or to connect them, as they may be connected, with Ezek. xxxvii ; and with our blessed Saviour's reply to the Disciples, Acts i. 7 ; but must limit myself to their bearing upon The Question, " Who shall conduct you"? and The Answer, " The Lord of whom cometh Salvation to whom belong the issues from Death." A question and reply, which I conceive substantiates the true Protestant Faith, against the multiplied Mediators of Rome ; and the Anti-Christian Unitarianism of The Jew, and The Socinian ; and which casts back upon the Rationalist and Latitudinarian, the charge of

Ultra-Protestantism, which it has of late years been the fashion to bring against those, who simply acknowledge the distinguishing Article of The Christian Faith.

In John iii. we read our blessed Saviour's conversation with Nicodemus, (by the way, it is singular that this second Birth is a received Doctrine of The Bramins, and The Sikh Priests in India,) and we are directly referred to the events which occurred in the Wilderness, "As Moses lifted up the Serpent in the Wilderness, even so must The Son of Man be *lifted up*, that whosoever believeth on Him should not perish, but have eternal life." Again, ch. viii. 28, "Then said Jesus unto them, When ye have lifted up The Son of Man, *then shall ye know that I AM HE*"—the full force of which expression, in reference to Exod. iii. 14, Deut. xxxii. 39, 40, and the language of Isaiah, the Jewish Rulers and people clearly understood; for whenever Christ used similar expressions, "they took up Stones to stone Him." Thus, in John x. 27, 30, Jesus speaking, of His Sheep who heard his voice and followed him, says "My Father which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand, I AND MY FATHER ARE ONE; then The Jews took up Stones to stone Him; Jesus answered them, many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered him saying, for a good work we stone thee not, but for blasphemy, and because thou being a man makest thyself God." Now this is the Point upon which the Orange question turns, and which shews, that The Principle, is not only a negation of Romish Innovations and Superstitions, *but is a positive and decided affirmation* of Christianity, equally opposed to a Heresy, from which even Rome is professedly free.—Who shall conduct you? "The Lord of whom cometh Salvation, unto whom belong the issues from Death," is the answer from the Psalm; and the Orangeman will then proceed to interpret the passage, from the first chapter of Revelations, verse 13—18, "I AM HE that liveth and was dead, and behold I am alive for evermore, and have the keys of Hell and Death."

But we have again a reference to the picture given us by Isaiah, in the xii. of St. John, 32, 34, and which shews

how much more the people were instructed in the Glosses and Traditions of the Scribes and Pharisees, than in the real knowledge of Scripture Truth—"Now is the Judgment of this World, now shall the Prince of this World be cast out. *And I, if I be lifted up from the Earth*, will draw all men unto me," (See *Rom. v. 18*) this He said, signifying what death he should die"—The people answered him, "We have heard out of the Law that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?" This Question, which still divides the two classes, into which Mr. O'Connell divides the Protestant body, we will endeavour to answer; and by the Scripture evidence alone to which the reply from Ps. lxxviii. 20, directs us—"He that is our God is The God of Salvation; and unto God The Lord belong the issues from Death"; or as expressed, Ps. xlviii. 13, "This God is our God for ever and ever; He shall be our guide even unto death."

Jesus then had distinctly marked out, that *when* they had lifted up The Son of Man, *then* they should know his Unity and Identity with The Father.

Luke, who was a learned and well-informed man, a Physician, in describing the events of the Crucifixion, tells us, "that when the Centurion saw what was done, he glorified God saying, certainly this was a righteous man, and all the people that came together to that sight, beholding the things which were done, smote their breasts and returned". Matthew still more distinctly describes the scene, as fulfilling the prediction of Isaiah xxvi. 19, &c. to which I have previously referred, "The Graves were opened, and many bodies of the Saints arose, and went into the Holy City, and appeared unto many; Now when the Centurion, and they that were with him watching Jesus, saw the Earthquake, and those things that were done, they feared greatly, saying, truly this was The Son of God." And St. Paul, in the 1st Epistle to the Romans, directly points to Christ's Resurrection as an infallible proof. Thus then we see how "the Issue from Death," and "The God of Salvation" referred to in the Orange Lecture are connected, and explain each other; and how, as attributes of the Leader and Conductor to "THE HILL" of The Lord, "The Keys of Hell and of

"Death," bear upon the acknowledgment of the Divine Nature of Jesus Christ; *without the confession of which Truth, no man can be a Christian in the Scripture sense.* Let it be observed here, that in my proofs I do not touch upon any of the controverted Texts, though I believe them to be correct, and of Divine authority, not from any human arguments advanced by writers on the subject, but because they agree with the whole tenor of Holy Scripture, from Genesis to Revelations.

In the Vision which St. John saw in Patmos, about fifty years after the Crucifixion, when banished thither by Domitian; and at the period, when in consequence of the entire destruction of the Jewish Polity, the Jews were finally scattered—in that Vision, the evidences of the connection between the faith expressed in the Orange Lecture, and the faith of the increasing company of the Disciples, and "of the great multitude of the Priests who became obedient to the Faith," Acts vi. 7, is made still more apparent, by the close application of the emblematic portraiture, to the figurative language of the Old Testament.

Thus, Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, saith The Lord, which is, and which was, and which is to come, The Almighty." Then Exod. vi. 2, 3, "God spake unto Moses, and said unto him, I am The Lord, and I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of *God Almighty*, but by the name JEHOVAH, I was not known unto them"; again, ch. iii. 13, 16, "And God said unto Moses, I AM THAT I AM, and he said, thus shalt thou say to the Children of Israel, I AM hath sent me unto you." Again, Deut. vi. 4, "Hear O Israel, The Lord our God is one Lord."

The apparent contradiction to this in Christ's claim, was the Stumbling Block over which Israel fell; Compare Isaiah xxviii. 16, with ch. viii. 13, 16, "Sanctify The Lord of Hosts himself, and let Him be your fear, and let Him be your dread; and He shall be for a Sanctuary, but for *a Stone of Stumbling*, and for a rock of offence to both the houses of Israel, and for a snare to the inhabitants of Jerusalem; and many among them shall stumble and fall, &c.—Bind up the Testimony, seal The Law among

my Disciples"; and then, ch. lvii. 12, 14, The Prophet reproves the Jews for their pretended righteousness; and directs the Stumbling Block "to be removed out of the way of the people"; pointing in ch. lxii. 10, to the evidences treated of in former pages, as proofs that all these things have been over-ruled by The Most High, to the furtherance of His purpose, that "*all men should honour The Son even as they honour The Father*"; and that by SUCH ACKNOWLEDGMENT, THE ONLY RESTORATION OF ISRAEL SHOULD BE EFFECTED.—"Go through, go through the gates, prepare ye the way of the people; cast up, cast up the high-way, gather out the stones, lift up a standard for the people"; a passage which receives a clear exposition from Josh. iv. 20, 24, and Deut. xxvii. 2, 3.—So brightly does *The Lamp in the Wilderness* shew the path to such as will seek its light.

The Evangelist then proceeds, verse 12, 16, to tell us, "that when he turned to see Him that spake to him, he saw one like unto The Son of Man in the midst of the seven candle-sticks, and HE HAD IN HIS HAND SEVEN STARS." Who then should have these Seven Stars in his hand, but He who made them?

There would seem to be a special force in the use of this Symbol here, at the time, when according to the Prophetic writings, "the remnant of his brethren should return to the Children of Israel"; which event was to be brought about by the Birth of The Saviour, "How long wilt thou go about O backsliding Daughter? for The Lord will create a new thing in the Earth, a woman shall compass a man," Jer. xxxi. 22; and at a period also distinctly marked out by the Death and Resurrection of The Messiah; for Hosea iv. 2, 5, says "After two days will He revive us, in the third day will He raise us up, and we shall live in His sight," thus fulfilling the words of Jesus, "When ye have lifted up the Son of Man, then shall ye know that I AM HE."

The Symbol I say has peculiar force here, for it carries back the minds of the repentant and returning people, to the circumstances of that Judgment, under which their dispersion commenced, for their rebellion against Him, who was thus described by Amos, in denouncing that Judgment 800 years

before, "Ye who turn Judgment to wormwood, and leave
 "off Righteousness in the Earth, seek Him that made the
 "Seven Stars, that turneth the Shadow of Death into
 "morning, and maketh the day dark with night; that calleth
 "for the waters of the Sea, and poureth them out upon the
 "face of the Earth, The Lord is His Name"—See also
 God's challenge to Job to answer him, "Canst thou
 "bind the sweet influences of Pleiades, or loose the
 "bands of Orion"? ch. xxxviii. 13—and the Prediction of
 Zechariah xiv. 8. 9, "And it shall be in that day, that
 "living waters shall go out from Jerusalem, and The Lord
 "shall be King over all the Earth: in that day shall there
 "be one Lord, and His Name One"; but it must be manifest
 to all, that this *Unity* cannot be the acknowledgment of a
 Doctrine which excludes the Divine nature of Jesus Christ,
 for that would be, to adopt as our own, the principles of the
 Scribes and Pharisees at Calvary; but it must be a *UNITY*,*
 springing from an acknowledgment of the Identity of The
 Son and The Father; as St. Paul says, 1 Cor. xv. 24, 28,
 "Then cometh the end, when he shall have delivered up the
 "Kingdom to God, even The Father; when He shall have put
 "down all rule, and all authority and power, for He must reign
 "TILL HE HATH PUT ALL ENEMIES UNDER HIS FEET;

* It is remarkable that, at the present juncture, when a Disciple
 of the Vatican heads The Mint, and a Jew is returned as Member
 for The City of London, a new Crown Piece should be issuing,
 which revives a motto last used in the time of Charles 1st, "*Tueatur
 Unita Deus*"; and also a custom discontinued from that age, of a
 Crown upon the head of the Sovereign; it being well known that the
De Jure right of the subsequent Monarchs, was never acknowledged
 by Rome. See Dr. Doyle's Evidence, Irish Committee, 1825. This
 fact I conceive affords a strong corroboration of the conclusion to
 which these Pages, and the Plates are designed to lead, viz—That
 The Mint has been made from the earliest period an instrument in
 the organization of Rome and Tradition; and that the Devices of
 man will be over-ruled by Holy Scripture; and that in fact The
 Politic Contrivers have been perpetuating Symbols and Emblems,
 which Holy Scripture enables the true believer to use against them-
 selves. And I may also add in this place, that contemporaneously
 with the new Crown Piece and its Motto, if those who are curious
 in such matters, will examine the Throne recently placed in the new
 House of Lords, they will, I believe, find, just above the head of
 The Sovereign when seated, the same Rabbinical and Deistic
 Emblem of Unity, which The Coin of King John, Plate VI. No. 12,
 exhibits, at the time when he acknowledged his Crown and
 Dominion to be a *fief holden from the Chair of St. Peter at Rome*.
 The same Symbol appears in Plate IX. connected with the Papacy.

“and when all things are subdued unto Him, then shall The Son also be subject unto Him which put all things under Him, that God may be ALL IN ALL.” In other words—THIS UNITY IS SCRIPTURAL UNITY ONLY, when The Jews “acknowledge Him whom their fathers pierced”; and when “The Gospel covers the earth as the waters cover the sea”; neither of which events have happened yet, nor are likely to happen, *by encouraging the Jew and the Unbeliever to continue in their Anti-Christian Unbelief.* Surely such palpable proof as the Scriptures afford, of the identity of Him who was “lifted up,” with The Father who sent Him, ought to put incredulity to silence. “This is our God, we have waited for Him; we will be glad and rejoice in His Salvation,” for who can deny, that when Jesus was lifted up, as Moses lifted up the Serpent in the Wilderness, and with the same object, to deliver his people from their Sins, that “He stretched out His arms among them, as he who swimmeth spreadeth out his arms to swim”?

Say ye not then Confederacy to all to whom this People say a Confederacy, neither fear ye their “Fear,” “Sanctify The Lord of Hosts,” as He has revealed Himself in His Divine Son, “and let Him be your Fear.”

“Assemble yourselves and come, draw near together, ye that are escaped of the Nations: they have no knowledge that set up the wood of their Graven Image, and pray unto a God that cannot save: Tell ye, and bring them near, yea let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I, The Lord? and there is no God else beside me, a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the Earth, for I am God, and there is none else.” Isaiah xlv. 21, 22. And again, “Bring forth the blind¹ people that have eyes, and the deaf that have ears; let all the Nations be gathered together, and let the people be assembled; who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified, or let them hear, and say, IT IS TRUTH. Ye are my witnesses, saith The Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I AM HE, before me was no God formed, neither shall there be after me—I, even I am The Lord, and beside me there is no

"Saviour. I have declared and have saved, and I have shewed when there was no strange God among you; therefore ye are my witnesses, saith The Lord, that I am God." Isaiah xliii. 9, 13.

But the Orange Lecture goes on to specify their Guide and Conductor, as "The Lord, The God of Salvation," and the 20th verse of the Psalm, to which it refers, adds this mark, "*To whom belong the issues from Death.*"

The Evangelist then, after thus far describing The Son of Man as The Alpha and Omega, The First and the Last, holding the Seven Stars in his right hand, proceeds, verse 17, "And when I saw Him, I fell at His feet as dead, and He laid His right hand upon me, saying unto me, Fear not, I am The First and The Last, I am He that liveth and was dead; and behold I am alive for evermore, and have the Keys of Hell and of Death." Surely then He who held the Keys of Hell and of Death, must be He "to whom belong the issues of Death"; but we read Deut. xxxi. 39, 40, "See now that I, EVEN I, AM HE, and there is no God with me, I kill and I make alive; I wound and I heal, neither is there any that can deliver out of my hand, for I lift my hand to Heaven, and say I live for ever." But the Evangelist goes on to say, "I am He that liveth and was dead"—whilst Isaiah, ch. xxvi. 19,—which is a most remarkable chapter in connection with this view—opens with a distinct exhortation to Trust and Confidence in Jehovah, and describes the temper and spirit of his People, closing with language not to be mistaken in its reference to the Vision in Patmos, "Thy dead men shall live, together with my dead body shall they arise, Awake and sing ye that dwell in the the dust, for thy dew is as the dew of herbs, and the earth shall cast forth her dead."

The Prophet Zechariah also gives us another index to connect these truths, where he writes, "It shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day which shall be known to The Lord, not day nor night, but it shall come to pass that at evening time it shall be light," Zech. xiv. 6, 7; whilst at the same time we read in the Gospels, "Now from the sixth hour there was darkness over all the land unto the ninth hour, and about the ninth hour, Jesus cried with a loud voice, and Jesus when he had cried again with a loud voice,

“yielded up the Ghost, and behold the veil of the Temple
 “was rent in twain from the top to the bottom; and the Earth
 “did quake, and the rocks rent, and the graves were opened,
 “and many bodies of the saints which slept arose, and came
 “out of the graves after His Resurrection, and went into the
 “Holy City, and appeared unto many,” Matt. xxvii. 45.

I will not carry this matter further, for it could not be done without meddling with that most unsatisfactory of all subjects, State Policy; but this I may say, (though it is not well to speak anything but good of the defunct,) that had The Legislature of 1824-25, met the calumnies of the Agitator, with but a very moderate knowledge of the purposes of God revealed to them in Scripture, they would not have been led away to do as they did; for they would have seen, that in point of fact, The Lecture contained, only a distinct acknowledgment of The Faith of The Church to which they belonged, viz: that there is “One God and *One Mediator* between God and Men, the man Christ Jesus,” 1 Tim. xi. 5: as THAT TRUTH stands opposed, not only to the multiplied Mediators of The Roman Hierarchy, but also as it affords, against the Jew, the Socinian, and the Philosopher, an unqualified assertion of the Doctrine which Jesus himself declared John x. 30, “I and my Father are one”—a Doctrine not more unpalatable in the days of Christ, than it is known to be, to some of great name, in the present times—“The Jews took up Stones to Stone Him, because “He being a man maketh himself God.”

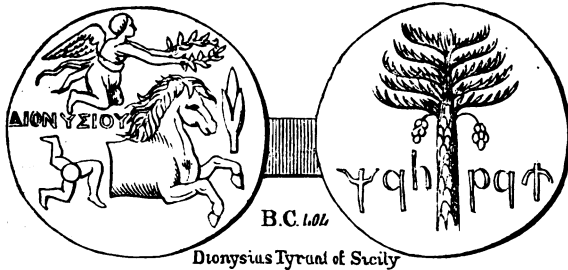
The rapid course of events, and signs of the times, have made “the tracking” of this subject so extremely painful, that I have neither mental nor physical strength to proceed as I designed. I shall therefore give up entirely the idea of a separate article upon the Trinacria of the Isle of Man, which I promised in page 122; in that passage wherein I mentioned, that some years ago the Continental Masons, wishing to obtain the Secret of their Order, sent a Deputation to seek it at Manchester, now made notorious among us, by The Machinations of the Cobden League. I then said, that on the arrival of the Ambassadors at that supposed fountain head of The Mystery, they were directed to seek it at Kilwinning, on the Coast of Ayrshire and Renfrewshire; the region in which, as I have elsewhere stated in a note, St. Patrick,

the Nephew and Disciple of the Miracle monger St. Martin, was born. He was the Son of one Potitus, a Civilian Official employed by the Emperor Theodosius a Spaniard, while that Emperor was carrying on War with the Northern Britons; of whom Tertullian records near 200 years before, that although they would "yield no submission to the Arms of Imperial Rome, yet they willingly took upon them the yoke of Christ; whence I think we only draw a fair Inference when we conclude, that the Christianity of St. Patrick and St. Martin, if it resembled that of St. Patrick's followers in our own day, differed as much from the simple Scriptural Christianity of these Northern Britons, as Protestantism differs from Popery at the present time; and not more than Dr. Croly and others shew, a number of Milanese Churches and Bishops differed from Rome in the same age.

The connection of St. Patrick with St. Martin and Theodosius the Spaniard, implicates his Christianity not only with Roman Innovations, but with the mysterious Policies and Traditionary Legends from Tubal, of which I have elsewhere spoken; and it is worthy remark that all this occurs, within about 20 or 30 years of that fabulous discovery of Peleg's tomb in a triangular form, when digging the Salt-mines of North Germany, to which the Prussian Noachites trace their rise. It also occurs at no great distance of time from the period when we know the Worship of the Virgin and her Images began to prevail in the Church; and when the Bishop of Rome began to set up his pretensions to be THE CENTRE OF UNITY in the Christian World. I have the less need to speak of this matter, and it would be more painful to do so, having in a recent Note called attention to the singular coincidence at the present time of increased and successful encroachments of Rome, upon the Protestant Institutions of our Island, and the revival of "that form of Peleg's tomb," *in a certain place*, contemporaneously with the revival of the Motto from the Mint of Charles 1st.

I have in my Cabinet, Coins of the same Monarch, bearing both the Symbol and the Motto. The Symbol I conceive is readily interpreted by the Coin of King John in his Roman Vassalage; and the Motto, by the aid which we know the Stuarts received as Earls of Renfrew &c., from a class which holds *Unity*, as their Fathers did at Calvary of old.

I have shewn the Trinacria in connection with the Museum of the Knights of Malta; and I insert here a Sicilian



Coin of Dionysius, combining it with the Palm Tree the known emblem of Judea; with the Horses head emblem of Liberty, and also shewing the Phœnician character.

Plate IV. also exhibits it in various quarters, from Aspendus and Selgæ in Pisidia, till we find it settled among ourselves in the Isle of Man. While I was arranging this Plate I received the following observations from an unknown Correspondent, "I have been reading the account of some remarkable ruins of ancient Cities, lately discovered in Asia Minor, on the summit of rocks 3000 feet above the level of the Sea, and overlooking the Valley of the Xanthus, part of the ancient Persian Empire, and now known as Lycia; and I met with the remark, that all the Sepulchral Inscriptions, (supposed to belong to B. C. 500,) bear the Triquetra, as also do the Lycian Coins discovered in the tombs. The Work is by Professor Forbes, and many of the Marbles are now deposited in the British Museum."

The only explanation of that emblem in the Maltese Museum, suggested by De Boisgelin in his History of Malta, is I think, as far as it goes, the true one, viz., that by drawing straight lines through each angle, you have a *right angled Triangle*, "The Rabbinical Symbol of The Shield of Abraham in Jewish lore, and in the lore of Babel's Builders 'The form of Peleg's Tomb.' Utrum horum mavis accipe? I shall only add, that the Kingdom of the ten Tribes, or Ephraim, was overturned, and the People scattered about B. C. 690; and we read in the Book of Judith ch. v, that Holofernes the chief Captain of Nabuchadnezzar, found this mountaineer

description applicable to the children of Israel, "Tell me now ye sons of Chanaan, who this people is, that dwelleth in the Hill Country, shutting up the Passages of the Mountains, and fortifying the tops of the high hills"? We learn also from Josephus that many Colonies of Jews were settled in these parts; and the Acts of the Apostles afford abundant testimony of the Anti-Christian Influence which prevailed in those regions in St. Paul's time; and that it was with reference to Paul's Journeyings in these parts, that that passage of James' sentence, Acts xv. 12, 21, applies, "Moses has in every City them that preach him, being read in the Synagogues every Sabbath day." And I have already stated that the Spanish Traditions assign the Colonization of Betica, and building of Toledo, to Hebrews who accompanied Nebuchadnezzar's Army after he destroyed Jerusalem.

I think therefore that we have evidence sufficient to induce us to suppose, that even in our own day there is more in the Symbols on the Currency, and the restrictions placed upon us by means of it, than most dream in their philosophy; and that from things present, here and elsewhere, we may form a tolerable guess at the Mysterious Policy which St. Paul says was at work in his days; the Machinery being worked, as St. John describes, "by those who say they are Jews, and are not, but are the Synagogue of Satan." "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

Here then you have two classes of the same stock, to both of whom National Symbols would equally belong, with just the difference which exists between the Protestant Churches of England and Scotland, and the Church of Rome; one seeking and finding the solution in Scripture alone, and therefore eschewing the Unitarian Doctrines of Judaism; the other explaining them by human Tradition, and ready to combine with Impugners of our Lord's Divinity, for the aggrandizement of their Craft; "The brethren immediately sent away Paul and Silas by night unto Berea, who coming thither went into the Synagogue of the Jews; These were more noble than those of Thessalonica, in that they received the word with

“all gladness, and readiness of mind, and searched The Scriptures daily whether those things were so.” Acts xvii. 10-16.

Our own experience points out one class, and I conceive Jeremiah xxxi. 18, 21, 22, teaches us where to look for the other, and Tertullian where to find them, in the last stronghold of *Liberty, opposed to the Tyranny of Imperial, and equally of Papal Rome*; and it may be observed here, that when Columba quitted Ireland in resentment, he literally complied with the instructions of Jeremiah, by raising a “Landmark,” which mound I saw some years ago at the west end of the Abbey in Iona. It would extend these pages to far too great a length, (indeed that is done already,) to enter upon the events which peopled, The Isle of Man, with “the remnant that escaped” from the fire and sword of Paulinus in Anglesey, during the reign of Claudius; whether as their portion of that bitter “CUP OF TREMBLING” of which we have spoken; or whether these cruelties were committed under the same influence which “banished Aquila and Priscilla from Rome,” and “slew James the brother of John with the sword”; That Influence being *unquestionably*, “The Green Band Faction,” which combined Heathen Priestcraft and Philosophy, impregnated with the bitter malice of unbelieving Jews, Pharisee, Sadducee, and Herodian, against the Gospel, and the hated Nazarene. The fact however was so, the small remnant which escaped, fled for refuge with their Druid Teachers to The Isle of Man, and the Northern Isles of Skie, &c.; and if we can separate, at this distance of time “the precious from the vile”—seek out truth amid the mass of rubbish with which the later Irish Bards, and Priests, and Monks, have overlaid it—I apprehend there still remains incidental evidence enough to prove, that it is to this *remnant*, not to the Provincial Britons south of Clyde, who had submitted to wear the Gyves of Imperial Rome, that we must look for the Britons of whom Tertullian speaks, as “willingly taking the “Yoke of Christ;” and Ossian’s Poems furnish abundant evidence, that they differed as widely from the Belgian Tribes of the South of Ireland, as Dr. O’Brien differs at this day from Drs. Mc Hale and Cantwell.

Tourists at this day are shewn the Stone to which Cuchullin, the friend of Fingal, was used to tie his dog;

at least such is the Tradition which prevails in the Isle of Skie; He was selected by Fingal and the Tribes of Ulster, as Regent, to maintain "the Ancient Throne of Cormac," against the inroads of the Belgian Tribes of the south of Ireland, during the minority of the youthful Monarch, who was murdered by Cairbar. He was born in The Isle of Skie, his father was Chief Druid, and celebrated for his learning; a plain proof that fraud, not truth, is the source of those representations which would teach us, that Fingal and the Fingalian Tribes, who carried on incessant War with the Roman Persecutors of The Druid, were themselves the exterminators of that class of Teachers, because, as they alledge, that class opposed the generous and liberal rule of Fingal's family. The cause of such misrepresentations it is easy enough to divine, viz: "to turn the tables," and gain, for the lies and fictions of Glassenbury, that sound foundation which properly belongs to another Church, which "stood fast in the liberty wherein Christ had made them free," and of whose principles we have a sample in Dinoth and The Bishops of Cairleon.

But to return to "Mona."—Collins in his Ode to Liberty, has a beautiful allusion to The Isle of Man, and to a Tradition long existing in the Island. As mentioned by him, the story is fabulous, but taken in connection with the events and circumstances of the time, the Allegory admits an easy explanation; The fable goes, that a Mermaid became enamoured of a young man of extraordinary beauty in the Island, who turned a deaf ear to her suit, and in revenge she punished the Island by covering it with a dense mist, so that who ever attempted to carry on commerce with it, either never arrived, or wandering up and down the Sea in search of it, were wrecked upon its coasts.

Speaking of Britannia, as the last refuge of *Liberty*, miraculously separated from Gaul, to which ancient Tradition says she was once attached, the Poet writes

And see, like Gems, her laughing Train,
 The little Isles on every side,
Mona once hid from those who search the Main,
 Where thousand elfin shapes abide—
 And Wight, which checks the Westering tide,
 For thee consenting Heaven has each bestow'd,
 A fair attendant on her Sovereign pride,
 To thee this blest divorce she owed,
 For thou hast made her vales thy loved, thy last abode.

But the more remarkable passage follows, as I much question whether Mr. Collins was aware of the existence of the round Temple, which my Plate, No. 11, exhibits, as found near Stirling; in the very County held by the Fingalians, and the scene of *the last Struggles of Liberty* by those "Northern Britons," who would never submit to the Arms of Imperial "Rome, although they became willingly subject to the "Yoke of Christ." The Poet goes on in the second Epode,

Then too, 'tis said, an hoary pile,
 'Midst the green navel of our Isle,
 Thy Shrine in some religious wood,
 O Soul enforcing Goddess stood!
 There oft the painted Native's feet
 Were wont thy form celestial meet;
 Though now with hopeless toil we trace
 Times' backward rolls, to find its place;
 Whether the fiery-tressed Dane,
 Or Roman's self o'turned the Fame,
 Or in what Heaven-left age it fell,
 'Twere hard for modern song to tell.
 Yet still, if Truth those Beams infuse,
 Which guide at once, and charm the muse,
 Beyond yon braided clouds that lie,
 Paving the light embroider'd sky:
 Amidst the bright pavilion'd plains,
The beauteous model still remains,
 There happier than in Islands blest,
 Or bowers by Spring or Hebe drest,
 The Chiefs who fill our Albion's story,
 In war-like weeds, retired in glory,
 Hear their concerted Druids sing,
 Their triumphs to the immortal string.

The Poet has here fallen into the received error, which commencing in the Ignorance of Pagan Writers, has been nurtured by the fraud of Papal Rome, viz: that "Picti Britanni," meant to describe The Britons as *painted Savages*; a fable which has about as much foundation, as a later Romish Legend referred to in Dugdale, that the Scots were Cannibals in the time of William the Conqueror. Having suggested a new Interpretation of the names Cymri and Britanni in consonance with Scripture, I hope to point out a similar origin for this 3rd Tribe, as I believe them to have been "Grafts of the same Vine," and no more entitling the ancient Britons to the epithet of "painted," than the use of Rouge

at Almacks and elsewhere, would support such charge against their modern successors.

Cluverius in his Geography explains the name of "Picti" in a different, and as I think these Pages and Plates help to shew, in a truer sense; and the Welch Histories complain that The Picts united with The Saxons, to deprive The Britons of their Crown and Sovereign Rights; and singularly enough, we find the explanation of Cluverius would connect them with the fabulous Traditions, which sprung up at a later period, relating to Peleg's Tomb. About the year 268, these Tribes were driven from their Settlements, between the Ister and the Vistula by Claudius Gothicus, they occupied three Islands at the mouth of the Vistula, i. e. off the coast of Pomerania; The largest of which was called PEUCE, from which the People took their name; and it is at that period we find them taking refuge and settling in the British Isles. Their Royal City seems to have been Dunstaffnage on the Coast of Argyleshire. It would take too much time, and space, to shew how the Milesian Tables of O'Connell & Co. have traditionally wrested these facts in History, to the purposes of their own Craft: though such an examination would best explain the unaccountable influence of that body, (combined with the Unitarian Heresy,) upon Statesmen at the present day; and would also best explain, the extraordinary tenacity with which Rome endeavours to regain possession of the British Isles—a conflict predicted by Ezekiel to take place "in the latter days"—Ezek. xxxviii. and xxxvi. 2.

But to return to the "hoary Pile" referred to by Mr. Collins. His description clearly applies to a Temple formed upon the model of The Firmament, and such my Plate II. exhibits, as the ancient Temple, north of the Carron, in the country of those Champions of British Liberty described in Ossian's Poems, the Conquerors of Caracalla and Caransius. The form of the Temple, is equally consistent with the Unity of The Jew, or the Deistic Principles of the Traditions of Spain from Tubal; and also those of natural Religion from Peleg, had we not the evidence of Tertullian, that those Tribes, like the Bereans, were ready recipients of a purer Faith; and when therefore we see in our own days, which we have every reason to believe to be "the latter days" marked out in Scripture as the final conflict between Christ and Anti-

Christ, the combination of this TRIAD, against the Scriptural Institutions of which Britain has heretofore been the Bulwark, it is difficult not to apply to the time, the description of the sixth Vial. Revel. xvi. 12, 15.

“And the sixth Angel poured out his Vial upon the great River Euphrates; and the water thereof was dried up, that the way of the Kings of the Earth might be prepared.

“And I saw three unclean Spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

“For they are the Spirits of Devils working Miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battle of the great day of God Almighty.”

I shall however take leave of the Trinacria here, and in the hope of bringing these Lucubrations to a close, turn to another Symbol, which was placed on the Copper Money of Great Britain, in the reign of Charles the 2nd, whose obligation to a certain class, now again brought prominently forward to dispute a vital point of the British Constitution, is, I believe, a Fact which cannot be disputed. The Emblem to which I allude is *The Trident*, the universally admitted Emblem of Maritime Power, though why it is so, no writer that has ever fallen into my hands, has ever attempted to explain.

The Plates attached to this little book exhibit the Symbol at “the four winds of Heaven”; to which we learn from Holy Writ, the Children of Abraham should be dispersed, after commencing their career of Probation by the passage of The Red Sea, and crossing of Jordan, two signal instances of the exercise of that Power to which the Symbol refers.

The Temple of Siva shews it in Hindostan. The Plate from Etlingen on The Rhine displays it among the German Tribes. The Coin, Plate VI, exhibits it in various places, commencing with Alexander; and the Coin No. 2, on that Plate, taken from Professor Wilson's *Ariana Antiqua*, shews it in connection with Alexander's Successors in the Bactrian Empire.

I have said that the Symbol was introduced by Pompey the Great into the Roman Mint, at the time he held authority

in Syria, Palestine, &c.; and at a time when his pious conduct towards the Temple and Priesthood of Jerusalem, fully accounts for a great accession of favour and popular estimation, among that people, whose corruptions and divisions were fast leading to the ruin of their Polity; and it is especially to be observed, that we thus find the Symbol transferred as it were from the 3rd Empire of Daniel, to that which should succeed: "After thee O King shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth, and the fourth kingdom shall be strong as iron, for as much as iron breaketh in pieces and subdueth all things, and as iron breaketh all these shall it break in pieces and bruise, &c.—Dan. ii. 33, 34, 39, 40, 41.

We find it then, Plate VI, No. 1, used on the Coins of Alexander, the first year of his Conquest over Darius, and the destruction of Daniel's second kingdom. Josephus throws a singular degree of light upon this, especially as throughout the Sacred Volume, from the passage of the Red Sea to the end of the Prophetic Canon, there is no Attribute of Jehovah so prominently placed before us, as that Power of the Sea which is symbolized by The Trident—"He sitteth upon the flood, King for ever." "His way is in the Sea, and his path in the mighty Waters, and his footsteps are not known"; and again, "He calleth for the waves of the Sea and poureth them out upon the land"; and again, "At his word the stormy winds ariseth which lifteth up the waves of the Sea, and poureth them out upon the land," and again, "At his Word the stormy wind ariseth which lifteth up the waves of the Sea," and "He maketh the Storm to cease so that the Waves thereof are still." An attribute, which I have shewn in the crude lines prefixed to this Volume, is equally ascribed in the New Testament to Jesus Christ during his ministrations upon Earth; but which, the Prophet Jeremiah teaches us ch. xxiii, 7, 8, should cease to be remembered—lost in the still greater marvel, of the gathering together his People from all the Nations among whom they had been scattered; but to return to Alexander.

Josephus states, that when Alexander was besieging Tyre, in the outset of his Persian Expedition, he called upon the High Priest and the Rulers of Jerusalem, to acknowledge his Sovereignty, and to join him, which they refused; alleging that they had sworn allegiance to Darius, and

could not be absolved from that pledged Connection, while Darius remained in the land of the living, except by himself. In consequence of this refusal, Alexander in great Wrath, marched with his Army to Jerusalem, with the intention of destroying the City, the Temple, and the Inhabitants. Upon his appearing before the City, a Procession of the Inhabitants of all ranks, headed by the High Priest came out to meet him, when lo ! says Josephus Anti. B. xv. ch. viii., “no sooner did Alexander see the multitude at a distance in white garments, while the Priests stood clothed in linen, and the High Priest in purple and scarlet, with his mitre on his head, having the golden plate whereon the Name of God was engraven, than he left his army, and approaching by himself, adored That Name, and first saluted the High Priest. Whereupon the King of Syria, and the rest of the Phœnicians and Chaldeans, who had looked forward to the plunder of the City and Temple, and hoped for liberty to torture the High Priest, were struck with astonishment at what he had done, looking upon the action as a proof of sudden insanity ; his favourite General Parmenio alone went up to him, and asked him how it happened, that when all others adored him, he should adore the High Priest of The Jews ; to whom Alexander made this reply, ‘ I did not adore him, but THAT GOD who hath honoured him with his High Priesthood ; for I saw this very person in a dream, in the self-same habit, when I was at Dios, in Macedonia ; who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither ; for that he would conduct my army, and would give me dominion over the Persians ; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering the Vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine Protection, and shall therewith conquer Darius, and destroy the power of the Persians. And when he had said this to Parmenio, and given his right hand to the High Priest, in token of amity, he went up into the Temple, and offered Sacrifice to God, according to the Priest’s instructions ; and when the Book of the Prophet Daniel, ch. viii. 3, 7, 20, 21, 22, and ch. xi. 2, 4, was shewn to him by the Priests, he supposed himself to be the person intended, and that he was THE GREEK who should put an end to the Empire of The Persians.”

In consequence of this he heaped favours upon the Jewish People, conferring upon them the Name and Privileges of Native Macedonians; and when they besought him to permit the Jews of Media and Babylonia to live according to their own laws, he willingly promised it; and offered, that if any of the multitude were minded to enlist in his army, upon being allowed to live according to their own laws, and the customs of their forefathers, he was ready to admit them upon that condition. Josephus also informs us that a great number accepted the terms, and marched with him; and I am strongly inclined to think that the mysterious mutiny among his Soldiers, on his arrival at the Hyphasis (now Sutlege), which compelled him to return, leaving the rich and civilized Empire of the Prasii unmolested, wherein we find both the Trident and Triangle in the Temples of Siva; and his setting up "twelve Pillars according to the number of the Tribes of Israel," Exod. xxiv. 4, Josh. iv. 5, to mark the extent of his Conquest, at the Junction of the Rivers near Ferozepore, confirms the supposition, and indeed Arrian and Quintus Curtius both mention circumstances and observances, unaccountable by any other supposition.

I do not pretend to explain them, but merely state these facts, and shew the chain—others must carry the subject forward, without forgetting, that when the British Arms were lately carried beyond the Indus, and invaded Afghanistan, death and disaster dogged their steps; but more recently, the scene of Alexander's "turning back," has been the scene of Glory to the British Trident, reducing to submission the haughty Power of the Deistical Sikhs, and fettering the mysterious movements of their Akali or Priests, Heads of the Khalsa, a sort of Spiritual Republic—an Imperium in Imperio, the counter part of which may be found nearer home. Assuredly it is an extraordinary thing to find, that the Coins of Alexander's Empire should at this particular juncture, exhibit the Trisula, as a Symbol, raised as it were upon the destruction of the second Empire of Daniel, which as I have already shewn, was first introduced into the Roman Mint, when the third of Daniel's Empires, The Greek, was brought to an end; and that we should also find the same Symbol in the Temples of Siva, and in the wilds of Himalaya at the heads of the Ganges, within the ancient Kingdom of *The Prasii*; at the same time knowing, that in ancient Rome, it

was connected in the time of Claudius, the Invader of Anglesey, with a Faction termed by Josephus, *The Prasine*, or *Green Band Faction*; and apparently pretty much under the same influence, which placed it in the time of Charles II, upon the Copper Money of that Empire which has so long held the Sovereign sway over the bounds of the ancient Prasian Kingdom. These facts are certainly marvellous when placed under view together; Alexander approached the Indus with the Emblem, from the West; we, in the opposite direction, and his Trophies and ours meet at Ferozepore.

The Plates in Professor Wilson's *Ariana Antiqua*, (from which I have borrowed one,) shew the Emblem in the Bactrian and other kingdoms, upon Coins found in the Topes of Afghanistan; That Region was, in Alexander's time, occupied by the Brahmanes; an Ambassador from which people, bore the same title which was given to Ezra by Artaxerxes, "a Scribe of The Law"; The same people were called by Cyrus, Euergetes, Welldoers, from the excellence of their conduct, and fidelity to all their engagements.

My Plates shew it as the chief emblem of Siva, in the Temples of Deogur; as an Emblem in use in the mountainous regions of Hungary and Bohemia the country of John Huss; as well as in various parts of the world, to which Holy Scriptures prove to us, that the Children of Abraham should be scattered; while the same authority also assures us, that, though scattered for their Iniquity and Rebellion, (one instance of which was the worship of The Queen of Heaven,) "a remnant should escape, and take root downward, and bear fruit upward." So Amos says, ch. ix. 8, "Behold the eyes of The Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith The Lord." And this "scattering" was not to close, till His people learnt this most useful lesson—"whose word should stand, "THEIR'S OR HIS."

The Emblem is also shewn, Plate VI. 2, on a Coin of Athens, that City of human wisdom in which the chief employment of the learned was, 'seeking out some new thing'; and of which it is recorded Acts xvii. 16, &c., that "Pauls' spirit was stirred within him, when he saw the whole City given up to Idolatry." "As I passed by," said he, addressing the Philosophers on Mars' Hill, "and beheld your Devotions,

“ I found an Altar with this Inscription ‘ To the unknown God ;
 “ whom therefore ye ignorantly worship, Him declare I unto
 “ you ;” Language which British Missionaries might well em-
 ploy, in their Discussions with the followers of Siva, and
 Brahma, in India ; for I conceive it would not be difficult to
 trace the Connection, if not Identity, of the Persian Reformer
 Zoroaster or Zeratusht, with Ezra. Their Æra was the same ;
 The fate of their Original Writings was the same ; and the
 Consonants, which alone are used in Hebrew Writing to ex-
 press the Name and Persian Title of Ezra, Tirshatha, are the
 same as those which are used for the Eastern Philosopher ;
 and as it is well known the Vowels are omitted, or only
 marked by Points, in Eastern Writing, variety of sound among
 different individuals, and in different ages, may well account for
 greater Variation. And as some confirmation of this remark
 in connection with the Symbols, the readers of Sir William
 Jones’ Works will recollect, that he mentions, with consider-
 able surprise, the agreement, in Number, and Power, which he
 discovered between the Sanscrit letters, and the Ogham Cha-
 racter of Ireland, and Bardic Lots of Wales ; Specimens of
 these last, I have given in Plate XV, in order that the reader
 may compare them with the “ literis Oscis” of Livy—the
 Celtic Character upon the Vase found at Castulo—and on
 the Denarii of the ancient Spanish Cities, Plate VII., No. 7
 to 12.

The same Character is found on the font at Bridekirk in
 Cumberland, and upon ancient unhewn Pillars in the Isle
 of Man and elsewhere, which seems to lead us, to Deut. xxvii.
 and Josh. iv. 20, 24, and viii. 32, for the simplest and most
 probable solution of their Origin.* This subject is however
 beyond my depth, and I only throw out the hint, for abler
 hands to follow up, in the belief that it affords a safer clue than
 learned men are wont to follow ; and especially so, in connec-
 tion with the Symbols. And the fact, that some able Writers
 in the Asiatic Researches have been led to conclude, from
 other existing data, that “ the sacred Isles of the West” in
 Indian History, were the British Isles, confirms my supposition.

But let us return to the Trisula ; After the death of Pompey,
 and the defeat of Marc Antony by Agrippa, we find it, ac-
 companied by an intimate Alliance with Herod and his faction,

* A Sacerdotal Cypher known only to the INITIATED.

closely connected with the mysterious Policy of Augustus ; and we have in some of his letters, I think to his friend Atticus, that Emperor's own acknowledgement, of his being indebted for the Diadem, chiefly to the influence of the Priesthood of Carteia and Gades in Spain ; a branch of that Worship of Hercules at Tyre, to which Offerings were sent by an Apostate High Priest from Jerusalem, as I have mentioned elsewhere upon the authority of Josephus. In fact Augustus was descended, by his Mother, from the family of the Balbi, who held the Office of High Priests of Hercules at Gades ; and following the Traditions of Spain from Tubal, Noah's Grandson, of which I have given a sample, from Zepeda's "Resumpta Historial de Espana," it is impossible not to see, how, through all the confusions of Western Europe, whether Goths or others, Statecraft and Priestcraft "hung back," if I may use so vulgar an expression, to a Seed, originally planted there in the line from Tubal ; connecting itself at a later period, with the Mysteries of the Line from Peleg, in Northern Germany.

It is in the Vicinity of Toledo, that we find among the mountains of Oropesa, the Eyrie of the Austrian Eagle : and it is to the same thread of Tradition we must look, for the miraculous descent of the Lilies of France.* But my concern is with more ancient things, and I only allude to these, as Evidences how the Mystery of Iniquity works. In speaking of the Coin of Romulea, I have stated my belief, that it presents to us a perverted application of part of the 89th Psalm ; and I will now mention another case, which I hope will be the last required. It is the case of Berytus, now Beyrout, best known in these days as the scene of Sir Charles Napier's glory. It was a Colony and School of Arts, founded by Augustus and Marcus Agrippa, being specially favoured by them ; and was, on that account called by historians, "The happy Berytus," and "The favoured Colony of Augustus." I have given, Plate V. No. 6 & 7, two Coins of the Colony, from Dr. Hunter's Museum, and have placed them, immediately below two Coins of Carteia from my own Cabinet ; which City, as I have,

* Zepeda, who wrote about the period of the revival of CATHOLICISM, in the Sixteenth Century, says, that A. D. 484, Clodoveus, King of France "exhibited so Catholic a spirit, that "three Lilies descended from Heaven, and at the same time, a Dove "brought down a Cruse of Oil to anoint him, which Vase was "preserved in France, and performed Miracles in the cure of "Diseases."

already said, seems to be the Pivot on which the Mysteries of the Augustan Era, and Professor Ranke's "Ecclesiastical Element," appear to turn. The Coins of Carteia bear, it will be observed, "The Queen of Heaven," Jerem. xlv. 17, and maritime Symbols, combined with the names of Drusus and Germanicus.

But the Coin of Berytus, No. 7, is that to which I wish to call particular attention, as I think it affords pretty close Evidence of the truth of my supposition, that in those days, the Holy Books were turned over to find Subjects for Images, whether for perverted use, or otherwise. We find on that Coin, in combination also with "The Queen of Heaven," an emblematic Portraiture, borrowed from the Prophet Habakkuk; and my readers will have reason to thank me, for directing their attention to so splendid an Instance of inspired Poesy, as the 3rd Chapter of that Prophet presents; The 15th verse however, is that which alone I think it necessary to transcribe, as putting into words, the Emblem engraved on the brass. The Prophet is describing in lofty and figurative language, the manifestation of Jehovah in the Protection of his People; and the Legislature of 1825 would have found in the Chapter, a better Comment upon the Orange Category, than they received in the Calumnies of the Agitator now no more—"Thou wentest forth for "the Salvation of thy people, even for the Salvation of thine anointed, thou woundest the head out of the house of the wicked; Thou didst walk through the Sea with thine horses, "through the heap of great Waters;" whilst in the 68th Psalm, upon which the Category is based, we read, "() God, when "thou wentest forth before thy people, when thou didst march "through the wilderness, the Earth shook, the Heavens also "dropped at the presence of God, even Sinai itself. (which forms the grand Pass-word of the Lodges,) "was moved at the "presence of God, which is The God of Israel." This then is the Scene which the Orangeman is called upon to "*remember,*" and to deliver down, *to the remembrance of those who come after.*

Before I close this subject. I would wish to direct the attention of the reader to another Spanish Colonial Coin, that of Nova Carthago, (a branch of the same tree) Plate VII. No. 6; as I think many of them, will recognise the robe of The Official; and, not without connecting it with a recent unhappy question, which has disturbed our Peace at home, and, per-

haps thereby guessing at the Influence, and the object, which threw the fire-brand among us.*

The Coin from which the engraving is taken is not in good preservation, and I think the Artist is at fault in the Censer, which appears to me more like the Capeduncula, or ladle used in conveying the blood of the Sacrifice to sprinkle upon the Altar, &c., alluded to by St. Paul in the 9th of Hebrews.

But to return to The School of Berytus; I had a little more to say of the influence it maintained in the Roman Empire, but as the writer in the Quarterly for October, 1846, in the Article upon Constantinople in the 4th Century, expresses my views, and touches upon its connection with The Order of Templars, more briefly, and better than I could explain them, I shall take the liberty of transcribing the passage. "Elsewhere, he says," the ordinary course of "Academic training closed on a Student's attaining his 20th year, but it was not supposed that any one could have imbibed all the learning of Berytus, till five years more had supervened. This same Berytus, the Metropolis of ancient law, was only a provincial town, and so far subordinate to Tyre, the Capital of the district of Phœnice. It abounded not only in law, but also in merchandise, as innumerable traders were attracted by the fame and plenty of Tyrian purple; still more ominously it had been the favourite scene of Gladiatorial Shows. Strange—that incipient law should so early have steeled itself to cruelty and death. Constantine desired to soften the Legal heart, even from its cradle, and hence his celebrated Edict against such exhibitions was first promulgated at Berytus. That decree was not to be slighted, and henceforth the humanized Templars could only solace their leisure with the Circus and the Theatre." He then states, from an old writer, "That learned Practitioners were draughted from hence, as Assessors to the Governors of the foreign Settlements of the Empire, and that Berytus was the copious source whence all these rills of law were derived—and he goes on to shew the encourage-

* While on this subject, it may not be amiss to mention to my readers a Coin of Vespasian's, struck A. D. 69, while Titus was carrying on the siege of Jerusalem. We are told by The Prophets, that "Judah should be in the war against Judah and Jerusalem"—and we learn from Josephus, that Agrippa and no small portion of the better class sided with Titus. I have never seen the Coin, but

“ments held out to teachers, by granting Immunities to every class of Engineers, Surveyors, Builders, and Mechanics.” As these must have been derived from the middle classes, it is easy to conceive the important effects such a course must produce; and as easy to imagine the deep devices of a Priestcraft, which, having climbed to Power by its assistance, would use that Power to stem the torrent; “When that which letteth is taken out of the way, then shall that wicked be revealed, whom The Lord shall consume by “by the Spirit of His mouth, and destroy by the brightness “of His coming.”

The Coin Plate VII, No. 1, is of Nemausus, in Gaul, bearing the heads of Augustus and Agrippa on the obverse, and on the reverse, a Crocodile, (the emblem of Egypt, Ezek. xxix. 2, 4,) chained to a Palm Tree the emblem of Judea, thus shewing a connection with the Cities at the mouth of the Rhone, and an allusion to the aid given to Augustus at the period following the Battle of Actium.

The Coin No. 3, on the same Plate, is of Gades, and exhibits the Trident and Fish, and compared with the Coins 7 to 13, shews the difference between the Phœnician and Celtic Characters.

The Medal No. 5, is of Constantine at the time of which we have spoken.

The Coin of Severus, Plate VI. No. 9, is introduced as shewing BRITANNIA, with an Emblem, borrowed from 2 Chron. xviii. 10, and Deut. xxxiii. 17, referring to The destiny of the Posterity of Joseph. “His glory is like the “firstling of his bullock, and his horns are like the horns of “unicorns: with them he shall push the people together to “the ends of the earth: and they are the ten thousands of “Ephraim, and they are the thousands of Manasseh.”

It has been said, by a learned President of my own College, in a paper presented some years ago to the London

the Emblem it bears, is an Eagle standing on a monument, with a Caduceus in his beak, and at his feet a Palm branch. The Legend round it is, N. C. P. O. R. *an equilateral Triangle* C. O. R., which I take, by the light cast on it from these Symbols, to mean, “The Pontifices of The Roman Order of Nova Carthago, are the Conservators of the different ranks and liberties of The Romans”: and I am confirmed in this interpretation, by finding many Coins of a later period, which bear as Legend—Pontifices Conservatores Carthaginis sũe.

Society of Antiquaries, upon a Coin of Nerva, found near Colchester, (and which I have given Plate V. No 2,) "that no Deity of the higher order, so seldom appeared on the Coinage of Greece and Rome, as Neptune"; but were it not for the space and time it would require, I would shew Him, and his attributes, combined with some of these Judaic Symbols, as the foundation resorted to in the Mysteries of the Priests and Oracle at Delphos; the Plates however shew evidence enough of his extensive transit; and I must hasten to complete my design as well as I can, to shew that Ezek. xlv. 9, 16, affords the clue to the origin of his Worship—"Levites that went astray, and ministered before the Idols," carrying with them Emblems of a purer Worship, which they concealed from their Votaries.

No writer I have ever seen or heard of, though I have enquired of many, has solved the puzzle, why the chief Symbol of a Water Deity, should come down to us from the earliest ages, "before the Light of Song arose," in an Instrument that cannot hold water. The Prophet Habakkuk, ch. i. 12, 17, seems to throw some light upon the matter; comparing "Men to Fishes," exposed to the Chicaneries of such as "take them in their net, and gather them in their drag," and then, rejoicing in their success, "sacrifice to their net, and burn Incense to their drag, because by them their portion is fat, and their meat plenteous."

We learn from Livy, that the Festival proclaimed by Romulus, of which I have spoken elsewhere, as an unquestionable Plagiarism from the Book of Judges, was proclaimed to "Neptunus Equestris"; and the heathen Fable hangs upon some fictitious Pelops, the Inventor of Chariots and Horse-racing; an Imagination, which, like the Story of the Sabine Rape, seems to have been stolen from the Holy books of Israel, where the destruction of Pharaoh's Chariots and Horsemen in the Red Sea, shews how the Idea of God and Chariots came to be connected, see Exod. xv. But we may trace the connection still closer, by referring to Isaiah xliii. 14—17. "Thus saith The Lord, your Redeemer, The Holy One of Israel; I am The Lord your Holy One, The Creator of Israel, your King. Thus saith The Lord which maketh a Way in the Sea, and a Path in the mighty Waters, which bringeth forth the Chariot and the Power;" and again in the Psalm upon which The Orange Category is based, "The Chariots of God are

“twenty thousand, even thousands of Angels, and the Lord is among them as in the holy place of Sinai.” Pa. lxxxviii. 17.

The whole of these Chapters of Isaiah from the 41st to the 57th are, in this view worthy of special attention, as God forcibly presses these “Sea Attributes” upon the people; at the same time predicting the Coming of Christ, and the Circumstances and Progress of his Mediatorial Kingdom, and challenges the Wisdom of the Nations to deny his Truth. “Produce your Cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them, or declare us things for to come.” Ch. xli. 21,22., and again, “Let all the Nations be gathered together, and let the people be assembled; Who among them can declare this, and shew us former things? Let them bring forth their Witnesses, that they may be justified, or let them hear and say, It is Truth,” ch. xliii. 8, 9. “Ye are my witnesses, saith The Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I AM HE; before me there was no God formed, neither shall there be after me—I, even I am The Lord, and beside ME there is no Saviour.” And then The Prophet proceeds, in the passage I have already quoted, as to “the Chariot and the Power.” Again, ch. lxxv. 20, “Assemble yourselves, and come, ye that are escaped of the Nations, they have no knowledge that set up the wood of their graven Image, and pray unto a God that cannot save; Tell ye, and bring them near; yea let them take counsel together; who hath declared this from ancient time? have not I The Lord? and there is no God beside me; a just God and a Saviour, there is none beside me; look unto me, and be ye saved all the ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue swear. Surely shall one say, in The Lord have I righteousness and strength, and to Him shall men come, and all that are incensed against him shall be ashamed; in The Lord shall all the Seed of Israel be justified and shall glory”—and, ch. xlviii, “Hearken unto me O Jacob and Israel my called: I AM HE; I am the first, I also am the last. All ye assemble yourselves and

“hear, which among them hath declared these things.” In this passage, as well as the former relating to “the Chariot and the Power,” we must observe that Jehovah claims to himself the self-same Name, which Jesus Christ declares to the Jews, that “*after he was lifted up,*” they should know belonged of right to Him, and under which Name he appeared to John in Patmos.

The next passage to which I will refer is the 48th of Isaiah, in which the Maritime Power and The Cup of Trembling are found together—“I am The Lord thy God that divided the Sea whose waves roared—The Lord of Hosts is His Name, and I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people. Awake, awake, stand up, O Jerusalem which hast drunk at the hand of The Lord the Cup of His Fury; thou hast drunken the dregs of the Cup of Trembling, and wrung them out; there is none to guide her among all the sons she has brought forth, neither is there any that taketh her by the hand of the sons that she hath brought up. These two things are come upon thee, who shall be sorry for thee?” Now it must be here remarked, that as the Judgments were the consequences of the Rejection of Jesus, and of the Iniquities of Calvary, the next passage cannot be applied to any people, while they obstinately persist in that rejection—but to those alone, on whom the punishment has taken its due effect, (as in the case of Ephraim Jeremiah ch xxxi. 18, 21, 22, producing Repentance, and “the Acknowledgment of Him whom their fathers pierced.” “Therefore hear thou this, thou afflicted and drunken, but not with wine: Thus saith The Lord, thy Lord, and thy God that pleadeth the cause of his people, behold I have taken The Cup of Trembling out of thine hand, even the dregs of The Cup of my Fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy Soul, Bow down, that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over.”

Paul and Apollos, Aquila and Priscilla, “mighty in the Scriptures,” could not be ignorant of these striking pictures of Him, to whom they were directed to look, as “The Saviour of the whole Earth;” nor could King Agrippa, of whom Paul

testifies that he was "expert in all customs and questions among the Jews;" "King Agrippa," said the Apostle, "Believest thou the Prophets? yea, I know that thou believest; then Agrippa answered unto Paul, almost thou persuadest me to be a Christian." Acts xxvi. 27.

Now this King Agrippa, and his Uncle before him, were brought up with the family of the Drusi and the Germanici, at Rome*; and, we are told by Josephus, that they owed their dominion to the favour of Claudius; as Claudius himself owed his accession to the Empire, to his being a Germanicus, and that, by the Intrigues of the Uncle spoken of in Acts xii, and the Green Band Faction, termed also Prasine, at Rome, with which as I conceive, we have identified the Trident, *perverted* to the purposes of Priestcraft and Statecraft. Indeed almost any Newspaper of the last eight-and-twenty years, enables us also to identify the Green Band Faction, with O'Connell and Dr. McHale; and Gifford's History of France, proves its connection with THE LEAGUE in the reign of Lewis XI, 1464; at the head of which was the Duke of Brittany, from whose dominions, a body of Jesuits have just settled at St. Asaph, in hopes, by means of their Symbolic and Traditional Artifices, to draw the Welch People again, into that Spiritual Thralldom to the Papal Chair, which Dinoh, Abbot of Bangor Iscoed, and his Companions, The Clergy of the

* It is right to add, that some medalists have attributed the Coin, Julia Genetrix Orbis, to Livia the wife of Augustus, which I have assigned, page 198, to Julia his Daughter by Scribonia, married to M. Agrippa, and after his death to Tiberius. On being adopted into the Julian Family, when Augustus took her from her husband and married her B. C. 37, Livia took the name of Julia. It matters little to which it belonged, though I incline to the Daughter; *Both* were implicated in the Mysterious Policies carrying on in Spain. The Intrigues of Livia, put Caius and Lucius Cæsars out of the way, to get the Diadem for Tiberius; but after his death, the Line of The Germanici, which, by the marriage of Germanicus, Son of Drusus and Antonia, (the Daughter of Marc Antony by Octavia,) with Julia Agrippina, Daughter of M. Agrippa and the *younger Julia* (if I may so distinguish her, rather than by her immoralities,) connected the lines; and upon the death of Tiberius, this united line came in by the accession of Caius Caligula, Son of Germanicus, and then of Claudius his Uncle, Brother to Germanicus; and both by the influence of the *Green Band Faction*, and the *Jew Agrippa*, of whose end we read, Acts xii.; all of which affords us a clue to the Mysterious Connection of The Popedom, with Knights Templars—Knights Hospitallers, and the manifold Host of Military Orders, to which the Histories of Spain and The German Empire introduce us.

Ancient British Diocese of Caerleon, rejected when proposed by Augustine near 1400 years ago; and for which rejection, 1200 Members of that Collegiate Body were slaughtered under the Walls of Chester.

"The mystery of Iniquity does already work," says St. Paul to the Thessalonians; and St. John tells us, by the hands of those who "say they are Jews and are not, but are the Synagogue of Satan." Rev. xi. 9. He tells us this, when speaking of Smyrna; Coins of which City are given on my first Plate, with the Mater Deum, whose earlier workings, I think I have elsewhere shewn, in connection with the Oracle at Delphos, and the *Stone of Pessinus*, the Corner Stone of the *Milesian Fables*, of which some of my readers may have heard; though probably they heard of them without applying the Tales as I am inclined to do, to a Stone in Westminster Abbey; brought down, as it would appear, from Livy, book xxix, from the time of the Consul M. Val. Lævinus, about B. C. 220, through the aid of the King of Pergamos, referred to, Revel. ii. 12, 13.

Passing however from this, let me again observe, that throughout the Old Testament, from the passage of the Red Sea, to the close of the Prophetic Canon, the Power represented by the Trident, is more uniformly pressed upon our notice, as a distinguishing Characteristic of the God of Israel, than almost any other Attribute whatever. I need but refer to the 24th and 29th Psalms. Would then these descriptions pass away, from the minds of a "waiting people"?—with those who, like the Bereans of old, "searched the Scriptures daily, whether the things spoken of the Apostles were true?" I trow not, and more especially when they heard, and some saw, that Jesus "stilled the Storm with a Word"—that "he walked "upon the raging Waves"—that he commanded "a Fish to "bring the Tribute Money to Peter"—and, that when the Disciples had toiled all the night fishing, and had taken nothing, yet, at their Lord's command "they let down their net "again, on the right side of the ship, they hauled so great a "draught, that their nets brake, and they were obliged to call "the fishermen in the other ships to help them." John xxi.

Jesus had said, "When ye have lifted up the Son of "Man, then shall ye know that I AM HE," and without any other evidence whatever, the application of these Events to Isa. xliii. 8, 17, was beyond dispute. To the 'waiting people'

then, the Trisula, (acknowledged as it seems to have been, as the Emblem of Maritime Power,) would appear in a very different sense, from its perverted use among the Germanici; and, without its corruptions, might still continue, as from old time, the Emblem of THE POWER WHICH RULED THE SEA.

Failing to obtain any Explanation of the Origin of the Emblem in other quarters, let us try whether Holy Scripture will not extricate us from this Dilemma; and it is singularly instructive, as a proof that the Perversions and Machinations of Satan and his Emisaries are over-ruled, that we find the explanation we seek, by means of the abuse of the Symbol.

The Plates prove the Symbols handed down to us upon the Coinage, *the representative of wealth*. In the 1st Book of Samuel, ch. ii. 27, 32, we read that "a man of God was sent to Eli to denounce the destruction of his race for the iniquities of his Sons;" and among other denunciations, he adds, "*Thou shalt see an Enemy in all the Wealth which God shall give to Israel*"; if, therefore, we can trace up by Coinage, the Symbol of The Trident, and find it in use as a Priestly Symbol, among such a class as the Prophet Jeremiah describes ch. xxiii. 1, 4, then, taken in connection with the succeeding part of the chapter, I think we shall not fail in discovering one continuous fulfilment of the denunciation; and we shall thus more easily discover the footsteps of its fulfilment in later ages, by the Posterity of that 7000 in Israel in Elijah's time who "had not bowed the knee to Baal."

In Exodus xxvi, God gives to Moses special instructions respecting the form of every Instrument to be used in the Tabernacle Service; and the instructions are accompanied with a positive command and caution, reiterated in other places, which I have made the Motto on my Title Page; "*Look that thou make all things according to the pattern shewed the on the Mount.*" Again when David gave his directions to Solomon, how to prepare every thing for the Temple Service, we find in i. Chron. xxviii, 19, this addition, shewing that he also had been taught the specific forms by Divine Inspiration: "*All this, said David, The Lord made me understand in writing by His Hand upon me.*" Other explanation of the form or shape we have none; but if we refer again to the 2nd Book of Samuel, ch. ii. 12, 17, we there read the abuses of their Sacerdotal Privileges by

the Sons of Eli, WHICH CAUSED "MEN TO ABHOR THE OFFERING OF THE LORD," and to despise His Ritual, bringing the then Church of God into contempt. And there also, we find an Instrument of Sacrifice described as used in Shiloh, according to the ordinances of Moses, which could not fail to be universally known among the People, and which might well therefore become a Symbol of That Priesthood, wherever dispersed, whether in its perverted use, in the Spirit of which we read, Judges xvii, respecting Micah, "Now know I The Lord will do me good, seeing I have got a Levite for my Priest," though that Levite was ministering before his Graven Image, like the class described, Ezek. xliv. 9, 14; or whether it was found, as found it would be to the close of the Sinaitic Dispensation, among that worthier class and their disciples, "the Sons of Zadoc who kept the charge of the Sanctuary when Israel went astray"; and who are described, with their duties and privileges, in the succeeding verses of the same chapter of Ezekiel. To return however to Samuel, we read there, "The Priests' custom with the people was, that when any man offered Sacrifice, the Priest's servant came with a Flesh Hook (Zeleg,*) of three teeth in his hand, and while the flesh was in seething, he struck it into the pan, or caldron, or pot, all that the Flesh Hook brought up, the Priest took for himself, so they did in Shiloh unto all the Israelites which came thither." We have then here an explanation of one of the Instruments "shewn to Moses in the Mount"; and the mode of using it, "he struck it into the pan," shews that it was not an *hook* in our ordinary acceptance of the word, but a Harpoon, similar to that which we find handed down upon these Plates, and upon the Medal of Judea especially. Upon this passage we must observe, that the abuse consisted, not in the use of the flesh hook, but in the selfish purpose to which it was applied; for the same Ritual which appointed the flesh hook, appointed also the portions belonging to the Priests; but the greediness of some of The Order, set at defiance the regulations of their office, and even went beyond the liberal concessions of the people; for the record proceeds, "And if any man said to him, let them not fail to burn the fat presently, and then take as

* Hence is evidently derived the name given to The Trident, by the followers of Siva in India—TRI-SULA.

“much as thy Soul desireth; then he would answer him; “Nay, but thou shalt give it me now, or else I will take it by force.”

Having thus identified the Instrument, as a Symbol in Shiloh; and, as I conceive, pointed out a very simple and rational explanation of its Origin, and consequently of the Fable of Neptune; let us endeavour to trace downward, the Class, from which, in its perverted sense it was borrowed by the heathen Priestcraft and Statecraft; and used for the self-interested ends of a Pontificate, described by the Prophets, as “feeding themselves not the flock”; in consequence of which, saith the Lord God unto those Shepherds, Ezek. xxxiv. “My sheep were scattered because there is no Shepherd, and they became meat to all the beasts of the field, when they were scattered; my sheep wandered through all the mountains, and upon every high hill, yea my flock were scattered upon all the face of the Earth, and none did search or seek after them, therefore ye Shepherds, hear the Word of the Lord”; and the Prophet proceeds to denounce woe against them, and to promise “Behold I, even I will both search my sheep and seek them out.”

Jeremiah also, Chapter xxiii., speaks the same language, immediately before his prediction of the rise of THE BRANCH of David—“Behold the days come, saith The Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgement and Justice in the Earth,” in whose time they should no more say, “The Lord liveth which brought up the Children of Israel out of Egypt, but The Lord liveth which brought up, and which led the seed of the house of Israel out of the North Country, and out of all Countries to which they had been driven.”

In Chapter vii, the same Prophet expostulates with the Priests and Rulers of Judah, “Is this House which is called by my Name, become a den of robbers in your eyes; behold I even I have seen it, saith the Lord”; and then he desires them to remember the Judgment sent upon Shiloh, saying, “Because ye have done all these things, and I spake unto you, rising up early and speaking, but ye heard not, and I called you, but ye answered not, therefore I will do unto this house which is called by my Name, wherein ye trust, saying, The Temple of the Lord, the Temple of the Lord are these; and to the place which I gave unto your fathers, as I have

“done to Shiloh, and I will cast you out of my sight, as I have cast out all your brethren, even the children of Ephraim.” The Prophet is then ordered neither to pray, or make Intercession for them, and singularly enough, in the very next verse, is called upon to view their Iniquities, and the one presented to him bears a strong Affinity to the call made by the Priests of Rooksey, (in what I called “Postscript” many pages ago) upon their deluded followers in Kerry, to rear up new Altars and make Offerings to the Queen of Heaven, Our Lady of——. “Seeest thou not what they do in the Cities of Judah, and the streets of Jerusalem; the children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the Queen of Heaven, and to pour out drink-offerings to other Gods, that they may provoke me to anger”?

Proceed we then next to the Prophet Zechariah, and with him I hope to close my remarks upon the Trisula, bringing the Symbol home to the period of that awful wickedness consummated at Calvary; and having already shewn its adoption by the 4th Empire of Daniel, through whose Instrumentality, the Empire of the Greeks, “the kingdom of brass” Dan.viii, 20,24, was terminated, and the utter Desolation of Jerusalem was to be effected.

But first let me observe here, as so much of the working of the Mystery of Iniquity, depends upon the Connection of Spain and Etruria, (the secret “ecclesiastical element” which supports the fabric of The Papacy,) that there is a strange obscurity about “the Æra of Spain,” which has puzzled the Writers of The Universal History; of which profane Authors give no account; and the solution of which, seems to be best attained through Holy Writ, by connecting its commencement with the adoption of this Symbol about B. C. 39; in the Consulship of Asinius Pollio, in whose house the Sons of the Usurper Herod were educated at Rome, and the Events of whose Consulship, are described in Virgil’s 4th Pastoral, as the opening of a new and golden age.

- “The last great Æra, by Cumæan verse
- “Of old predicted, is at length arrived;
- “The mighty round of years again revolv’d;
- “The Virgin now, and Satan’s reign return,
- “And a new offspring from high Heaven descends.”

alluding to the Birth of the elder Drusus, in the Palace of

Augustus, three months after his Mother Livia's marriage with that Emperor, but of this I have spoken elsewhere ; we therefore return to Zechariah.

The 11th Chapter predicts the Destruction of Jerusalem, and be it observed, *that a like destruction is denounced in all ages*, wherein the same unprincipled Spirit prevails. It is a remarkable Chapter, and singularly applicable to some of the Events which have taken place among ourselves, within the last few years. My remarks, however, commence with the 10th verse ; " And I took " my Staff, even Beauty, and cut it asunder, that I might " break my Covenant which I had made with all the people ; " and it was broken in that day, and so the poor of the flock, " *that waited upon me*, knew that it was The Word of the " Lord. And I said unto them, if ye think good give me my " price, and if not, forbear ; so they weighed for my price " thirty pieces of silver. And The Lord said unto me, cast " it unto the Potter, a goodly price that I was prised at of " them, and I took the thirty pieces of silver, and cast them " to the Potter in the house of The Lord. Then I cut asunder " mine other Staff, even Bands, that I might break the Brother- " hood between Judah and Israel." What then read we in the Gospel, as to the Principles, or rather no Principle of the Priests and Rulers at the Time ? *It is Expedient !!!*

Turn to Matt. xxvi. 14. " Then one the twelve, Judas " Iscariot went unto the chief Priests, and said unto them, " what will ye give me, and I will deliver him unto you ? and " they covenanted with him for thirty pieces of silver ;" the value of a slave gored by an ox, according to the Levitical Code. Well indeed might Paul write to the Philippians of Jesus, " he " took the form, or condition, of a servant !" But we proceed to Chapter xxvii " When the morning was come, all the chief " Priests and Elders of the people took counsel against Jesus, " to put him to death ; Then Judas which had betrayed him, " when he saw that he was condemned, repented himself, and " brought again the thirty pieces of silver to the Chief Priests " and Elders saying, I have sinned in that I have betrayed in- " nocent blood ; and they said, What is that to us ? see thou " to that ; And he cast down the thirty pieces of silver in the " Temple, and departed, and went out, and hanged himself. " And the chief Priests took the Silver pieces, and said, " It is not lawful for us to put them into the Treasury ;"

(ADMIRABLE CASUISTS!!) "for it is the price of blood; and "they took counsel, and bought with them the Potter's field." And here I cannot proceed, without inserting a remark, upon an awful specimen of the Spirit, which pervades the literature of our age. I never saw the Work, but only a review of it; and I never remember it, without a feeling of horror and shame, that a member of the English Bar should have chosen such a subject as Judas, for his poetic talents; or that an English Reviewer should have passed it over without reproof. The Poem to which I allude, carries poetic license to its utmost verge, palliating the despicable meanness, and covetousness of Judas, by ascribing the motive of his conduct, to the nobler passion of Love for the Daughter of the High Priest; and that the crime was made the Pontifical Condition of obtaining the Object of his Devotion; and that his Suicide was from disappointment, on being refused the reward of his Iniquity by the deeper villainy and cunning of the Priest. The Iniquities of Eli's Sons vanish into venial faults, when compared with this horrid scene described by the Evangelist, The Climax of a self-seeking Priestcraft and Statecraft!

But return we to the Prophet; "The Lord said unto me, take "unto thee yet (*amplius, once more*) the Instruments of a "foolish Shepherd; for lo! I will raise up a Shepherd in the "land, which shall not visit them that be cut off, neither shall "seek the young ones, nor heal that that is broken, nor feed "that that standeth still; but he shall eat the flesh of the fat, "and tear their claws in pieces." I abstain from saying what rises forcibly upon my mind, when I read such descriptions as this; but the Picture, already quoted from the Prophets, of "foolish Shepherds," and the Evidence, afforded by the Case of "the Servants of the Priests in Shiloh," in the 1st Book of Samuel, do not, I conceive admit a question, as to the Instrument to which Zechariah alludes; and when we also remember, what I have stated in another place quoting from Josephus, that the form of the golden Candlestick was changed, among the spoils of the Temple, and took the shape of a Trident in the Triumphant shows of Vespasian and Titus; it requires no Conjuror to discover the grounds of St. Paul's assertion to the Thessalonians: "The Mystery of Iniquity doth already work, "and will work, till that which letteth be taken out of the way, "and then shall THAT WICKED be revealed"; or why St. John, in the Second Chapter of Revelations, connects "Satan's

“Seat,” the Mater Deum of Pergamos, Delphos, and Pessinus in its shape of a Stone—The seductions of Jezebel calling herself a Prophetess—and “the depths of Satan” working at Thyatira, with those “who say they are Jews and are not, “but are the Synagogue of Satan.”

That which letted was taken out of the way, when the Imperial power was overthrown by the Goths, &c., and at that time we find the *budding horn* of Ecclesiastical Domination in the Vicinity of Toledo and Carteia, to which the Trisula has been traced, in connection with the Green Band Faction.

Here I pause, I shall not attempt to carry the subject further, only reminding my readers that the Green Badge, now so notorious through the Agitations of O’Connell, is also found amongst The Knights Hospitallers, and those of St. John of Jerusalem, and is the Badge of the Knights of the East, or Chevalier de L’Orient, in modern continental Masonry, and of The Scottish Order of The Thistle, with its Motto, “Nemo me impune lacesset;” which is best translated by Zechariah, ch. ii. 8, “Deliver thyself O Zion, that dwellest “with the Daughter of Babylon; For thus saith the Lord of “Hosts, After the glory hath he sent me unto the nations “which spoiled you; *for he that toucheth you, toucheth the “apple of mine eye,”* compared with Deut. xxxii. 7—15.

I shall now hasten to conclude this weary work; and I can only hope, that with all its Imperfections, my readers may find some few hints to interest them. And if these crude Pages, and the Plates, should lead any to a closer Study of “The “Lamp, which is a guide to our paths,” the labour will not have been in vain. The kindness of my friends has alone enabled me to present the Plates to public observation, they speak for themselves, but could not well have been given to the world, without the kind and liberal assistance which I have received from the Subscribers to the Book.

CONCLUSION.

St. John writes in the book of Revelations, ch. xii, 4, 5, 6 “The Dragon stood before the Woman which was ready to be delivered, for to devour her Child as soon as it was born, and she brought forth a Man Child, who was to rule all Nations with a rod of Iron : and her child was caught up to God, and his Throne ; and the Woman fled into the Wilderness, where she has a *place prepared* of God, that they should feed her there 1260 days.” From Ezek, ch. vi. 5, 6 we learn, that in Prophetic language, “ a Day represents a Year.” In the same Prophet ch. xxix, 3, we find Egypt symbolized as “the great Dragon.” And in the Spanish Traditions, we find that the regular Orders of Monckery were first introduced into Spain, from Africa and Egypt, A. D. 575 ; a period, which those Traditions report to have been signalized, by the miraculous Conversion of a celebrated Robber, Nuno Onez, by the appearance to him, of “ Our Lady of Balbanera, in the “ Convent of Benedictines.” And about fifteen years before this time, we are told, that Theodomir, King of the Suevi, who reigned in Galicia, was converted by St. Martin, of the Order of Benedict ; This St. Martin being the uncle of St. Patrick, by whom he was educated for The Church. I do not mean to *fix* this as the commencement of the period of 1260 years, but it is certainly a little singular, that we find Rome and Toledo much implicated together, in the abuses growing up from this time, and influencing Political affairs.

To enable my readers to form a Judgment of the spirit of that age, I will quote, from a Note of Dr. Southey’s in his Roderick, Vol. 1, page 172, an occurrence which took place A. D. 548 ; the same year in which Columba quitted Ireland in disgust, and settled at Iona—a disgust which we can little wonder at, if the Disciple of St. Martin had introduced into Ireland, the fooleries with which that holy man was connected elsewhere ; and the Legends of Monckery in Ireland and at Glassenbury, afford abundant evidence that such was the case. But to Dr. Southey’s Miracle, which I also find recorded in Zepeda’s Hist. Resump. of Spain.

“ Near to the City of Ossin, there was a famous Athanasian Church, and more famous Baptistery, which was in the form

“ of a Cross. On Holy Thursday in every year, the Bishop, Clergy, and People assembled there, saw that the Baptistery was empty, and enjoyed a marvellous fragrance, which differed from that of any, or all flowers and spices, for it was an Odour, which came as the Vesper of the divine Virtue, which was about to manifest itself. Then they fastened the doors of the Church and sealed them. On Easter Eve the doors were opened, and the Baptistery found full of Water, and all the children born during the preceding year, were baptized. Theadisclo, an Arian King, set his seal also upon the doors for two successive years, and set a guard there; still the miraculous Baptistery was filled. The third year he suspected pipes, and ordered a trench to be dug round the building to detect the fraud; but before the day of trial arrived, he was murdered—The trench was dry—but the miracle continued.”

But my reason for introducing this *Catholic* Triumph here, is this; I have already landed the Priestcraft and Statecraft of the Augustan Æra with the Trident, at Carteia. The murder of Theadisclo produced a Revolution in the State, and by the aid of the Roman, (called *Catholic*), Faction, Athanagild was raised to the throne; he having married the daughter of the Duke of Carthagena, or *Carteia*; and upon his death, his successor, Leovigild, married the widow, who was also sister to the Saints, Leander, Isidore, and Fulgentius. It was this Leovigild who removed the Royal Court to Toledo, A. D. 584.

* * * “ The proud array
“ Of ermines, aureate Vests, and Jewelry,
“ With all which Leovigild for after Kings
“ Left, ostentations of his Power,”

were some years later carried to Oviedo in the Mountains of Asturias, with an Ark full of other precious Relics, Bones, &c., to save them from the Moors; and it would appear they are still preserved there in all the odour of sanctity, at the present day.

Leovigild was succeeded in the kingdom by Recaredo, who, *distinguishing his reign by the persecution of Heretics*, was, by the Third Council of Toledo, hailed with acclamation, under the new Title, “EL CATHOLICO,” A. D. 589.

It was at this period also, that Gregory the Great, succeeded to the Papal Chair. This Pope is best known to us, by his Emissary Augustin, of whom I have spoken in a former

page ; To him Recaredo sent an Embassy, to “ present his
 “ hearty allegiance and an Offering, which the Holy Father
 “ acknowledged by an Autograph Letter ; sending at the same
 “ time, *one of the Links of the Iron Chain with which St.*
 “ *Peter had been bound ;* and, as a still more precious relic,
 “ *some of the hair from the head of John the Baptist ;* and
 “ for his friend St. Leander, Archbishop of Seville, he sent the
 “ Pontifical Pall described by Southey :

“ Of wool undyed, which on the Apostle’s tomb
 “ Gregory had laid, and sanctified with prayer ;
 “ That from the living Pontiff and the dead,
 “ Replete with holiness, it might impart
 “ Doubly derived, its grace.”

“ But to speak plainly,” Fuller says in his Church History, page 71, “ The Mystery of Mysteries in the Pall was, that the
 “ Archbishops receiving it, shewed therein their dependence
 “ on Rome ; and a mote, in this manner ceremoniously taken,
 “ was a sufficient acknowledgement of their subjection, and as
 “ it owned Rome’s power, so *in after ages, it increased its*
 “ *profit.*” The interview between Dinoh and Augustin at Austin’s Oak, shews that this Badge of Servitude was not received by the Archbishop of Caerleon, or acknowledged by the Welch Clergy : and excepting during the short reign of Paulinus, Augustin’s Emissary in the reign of Edwin, it was neither received, nor subjection acknowledged, by the northern Bishops, of York, Withern, Lindisfarne, or Hexham, till accepted by Egbert Archbishop of York, during his brother Edbert’s reign in Northumbria, A. D. 724. Aidan, Finan, Colman, and their Successors, Bishops from Iona, uniformly rejecting this Badge of Slavery. I have Stycas of Eanbald, who succeeded Egbert, and was living at the dissolution of the Heptarchy, when Eanfred, king of Northumbria, submitted to the Supreme Sovereignty of Egbert, King of WESSEX, the part of England said by Cæsar, to be chiefly peopled from Belgium, and The Rhine ; and from whence were derived, The *Bolgæ* of the South of Ireland, of whom these pages speak.

It is worth observation too, that this was the period when the Danish Pirates, or Sea Kings, commenced their Inroads upon the Coasts of Britain, who evinced no less hostility to the Mummeries and Innovations of Rome, than their Predecessors, the Piratic Force of Pompey’s time, did, against the Idolatries of the Ancient World—Witness

Sir Walter Scott's story of the Nuns of Coldingham, and the desolation of Croyland, &c. &c.

Northumbria was the last of the Heptarchic Kingdoms which was subdued, in the reign of Eanfred, about A.D. 808; and that subjugation was brought about, by the Factions which prevailed among the Nobles, and which were evidently fomented by the Intrigues of Rome, which Power prevailed in Egbert's *Belgian* Kingdom.

And it is worthy of remark, that though the Stycas of Eanbald, and generally of the Northern Kingdoms of Mercia and Northumbria previously, which passed current *by preference* in all the northern parts of Europe, bore no Emblems but a simple Cross, or a Circle with a dot in the centre, (the Emblem of Eternity), within a very few years after the dissolution of the Heptarchic Kingdoms, we find them struck in Kent, (where the Mint had been introduced by Paulinus a Benedictine Monk, after his flight from Northumbria on the death of Edwin); The Cross being superseded, and its place supplied, by *The Madonna and Child*; This, when we consider the difference of opinion which prevailed between Aidan and the Northern Bishops, and those of Paulinus and the Italian Clergy, referred to in the 'Introduction' to these Pages, affords us, as strong a proof as we could desire, of the New Italian Influence, which then began to prevail in the concerns of the Mint; and it is a curious fact, that amongst a large number of ancient Stycas, found a few years ago, in digging an unusually deep grave, under the N.W. wall of the Transept of Hexham Abbey, I obtained one, (since published by the London Society of Antiquaries), the Reverse of which, bore an Emblem well known to me; It was the rude figure of a Horse standing by a Palm Tree, with the head turned back; an Emblem, of which I have various instances in Coins of Carthage and Sicily. The Horse being the Symbol of Liberty, its juxta-position with the Palm Tree, induces me to interpret the reverted head, by the feelings expressed in the 137th Psalm; "By the waters of Babylon we sat down and wept, "when we remembered thee O Sion!"

There is also another singularity, which may be mentioned as to these Stycas, as it appears to shew, that The Times were "troublesome Times;" and that Romish Archbishops, *with the Pall*, were not very popular in these Northern Parts. I have mentioned a Coin of "Eanbald A.R. E.," which bears the

name, and Title, plain, on the reverse of a Coin of Eadulf, (the father of Eanfled,) who was driven from the throne in 806; but I have also another of the same Monarch, upon which, the Name and Title is *under a Cloud*, as if for the sake of concealing, that which it might be impolitic to express, viz: That the Church of Rome had assumed to itself the authority over the Coinage; for previously, the Stycas bore the Name of The Monarch, with the Title R.E. (King); but now the R.E. is omitted, and as it would appear, the Name of the Monarch requires to be sustained by the authority of the Episcopate. In-

2 7 6 5 3 8 4 1 9 1 0

stead of Eanbald, The Legend runs ADLANABERE, which, read by the figures, makes in like manner Eanbald, Ar. E. (*Archiepiscopus*.)

But we return to Spain and Recaredo. Under this eminently *Catholic* rule, (truly a rod of Iron!) 300,000 Jews were forcibly baptized; and to escape Persecution, many fled into France and Italy, A. D. 612. Thirty years after, The Monastery of Complutum was founded, to which I have before alluded, as *from thence*, came that MS. which gives the Numbers of Daniel, ch. viii. 14, 2400 years; in agreement with the Manuscripts found by Dr. Wolff in the East, instead of, as given in our Version, "2300 Years." Having then traced the Augustan mystery to CARTEIA, and shewn the rise of "El Catholico" from the connection of Seville and Toledo, with the reigning Duke there, I need follow this subject no further, for it seems self-evident, what *the mystery* is, which the word "CATHOLIC" describes.

We will therefore return to St. John: we read in the 14th verse, "To the Woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, "where she is nourished for a time, times and half a time " (1260 years) from the face of the Serpent," &c.

Let it be remembered then, that we have traced the "Mater Deum," from Pergamos and Pessinus, in the shape of a stone; and that such stone, from about the year 220 B. C., became the Palladium of The Roman Power; let it also be recollected, that the Milesian Fables of O'Connell and Co., are built upon a *similar Palladium*; and that in Westminster Abbey, there exists a Stone, at this moment I believe, under the Old Coronation Chair, which, when I was at Westminster, stood in a sort of Chapel behind the Screen of the Altar, on the left-

hand side, as you enter Henry VII. Chapel; and upon That Stone, which the Milesian Fable describes as brought from Spain to Ireland—removed from thence to Dunstaffnage, and from thence to Scone, and from Scone to Westminster, a long line of Kings had been crowned, and the legend attached to it runs to this purport:—

“Ni fallat fatum, Scoti quocunque locatum,
“Invenient Lapidem, regnare tenentur ibidem.”

That is, ‘If the decrees of Destiny be true, The Scoti, (which means Wanderers*), shall find this Stone wherever it be, and wherever found, they, the race of the Wanderers, shall reign.’ Now the world may be sought over for Wanderers, but none will be found to contest the Title with the Descendants of Abraham, whose history commences at the passage of the Red Sea; for Holy Writ declares that “they shall be sifted through all Nations as corn is sifted in a sieve, yet shall not the least seed fall upon the earth.” Amos ix. 8—10, &c.

Again Daniel, ch. ii. 33, 34, writes with reference to the Roman Empire and its break up, “His legs of Iron, his feet part of Iron and part of Clay, Thou sawest till that a Stone was cut out of a mountain without hands, which smote the Image.”—And then verse 44, he interprets the Passage, “And in the days of these kings, shall the God of Heaven set up a Kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever; And forasmuch as thou sawest that the Stone was cut out of the mountain without hands, and that it brake in pieces, the iron, the brass, the clay, the silver and the gold, The Great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure.”

Let any one compare this, with the Prediction of Jeremiah ch. li. 7, 19, 20 to 26, which denounces God’s Judgements on Babylon for her cruelties to Israel. “Babylon hath been a golden cup in the Lord’s hand, that made all the earth

* In a former page, I have shewn from Zepeda’s Tubal-ine Traditions, that the name Italy is taken from a *fictional* King Italus of the race of Hercules, who reigned in Spain 1637 years before Christ—formed many Settlements of Spaniards in Italy and Sicily; and built a City, Saturnina, on the Tibur, which is now Rome. The word ITALUS signifying Ganadero or Wanderer.

“drunken ; the nations have drunken of her wine, therefore “the nations are mad.” Again, verse 13, 14, “O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will *fill thee with men, as with caterpillers?* and they shall lift up a shout against thee.” He then declares “the time of their visitation to be come”; and how does he describe it? “The portion of Jacob is not like them”—Vanity and Errors—“for He is the Former of all things, and Israel is the rod of his inheritance ; *Thou art my battle ax, and weapons of war ; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.*” Surely then we have a clue here, to The Stone, which breaks in pieces “the iron, the brass, the clay, the silver, and the gold”; and it is utterly impossible to reconcile, either with scripture, or experience, the application of this passage, to *any combination with a Christ-denying heresy*, seeing, as we have seen, throughout so many ages, the fulfilment of that awful curse which The Founders of the Heresy at Calvary, brought upon themselves and upon their posterity, “His blood be upon us and upon our children.” But so far from it, we must look, for *that Rod of Jehovah*, to the “portion of Israel,” which St. Paul tells the Romans, was “not blinded ;” and to which, when the rebellious were cast off, *The Blessing*, promised by oath to Abraham, would be limited, until the time, when the detail, in that eleventh chapter of Romans, be fulfilled, and “all Israel shall be saved ;” and I think existing circumstances before our eyes at home, with the visible progress of Anti-christian Principles, adds to the strength of my conclusions.

But let us, however, return to Daniel. In ch. viii. 14, as I have said above, the Prophet foretells “a cleansing of the “Sanctuary,” which should arise out of the destruction of “those kingdoms ;” and should occur at a specific period, which our Version, The Vulgate, and others, state to be, 2300 years from the date of the Vision, which was probably about 553 years before the coming of Christ ; but which period of 2300 years, the best MS. in the Vatican Library, the Complutensian, (derived from the Monastery of Complutum, near Toledo, founded A.D. 646), agrees, as I have said, with Dr. Wolff’s Eastern MSS. in reading 2400 years.

If then, we suppose Daniel saw the Vision B. C. 553, by

adding to that number, as many years of the Christian period, as will make up the entire sum, 2400, we seem to approximate to the close of Daniel's Term. Add then to 553, the sum of 1847, and you will find it equals 2400 years. But we have also marked out by Daniel in ch. xii. 5, 7, another period of 1260 years; which is likewise referred to by St. John, as the time during which "The Woman was to be fed in the wilderness, "in the place prepared of God for her." The end of this latter term must synchronize with the close of Daniel's 2400; and by reckoning back 1260 years, from that which I have above supposed to close Daniel's term, viz, 1847, we shall find the period of "The Woman's Flight," and "the Dragon's waiting "to devour her child," to be the precise time, when Recaredo obtained, by the ascendancy of the Romish Faction in Spain, the new Title "El Catholico;" and when, like our John at a later period, he acknowledged obedience and subjection to the Papal Chair, that is, in or about the year 587; for by adding 587 to 1260, you have the sum 1847. The interview of Dinoth and the Welch Clergy with Augustin, took place about the same time, for Augustin came in 585. The result of that interview, and the difficulty, and lapse of years, which it took to rivet the chains of Romish Domination upon the British Isles, when compared with the Facts and Dates stated, afford us, I conceive, a clue "TO THE PLACE PREPARED."

The date from the MS. of Complutum, agreeing with the Jewish MSS. of the east, seems to prove to us, the connection of that date, with the pretended Synagogue of the Jews of Toledo; of whom Romish tradition speaks, as writing to Caiaphas, "that Jesus appeared to be the person prophesied "of in Holy Scripture." (See *Southey's Notes on Roderick*, Vol. 1, p. 176). And whether, therefore, the Dates and Numbers be correct Scriptural Numbers, or not, we can, having traced them to Complutum, in connection with Rome, and to the Jews, by means of Dr. Wolff's MSS., we can, I say, the less wonder at what we have seen, viz., that a "*deep Ecclesiastical Element*," founded upon, and supported by Tradition, should, as the end approached, *make extraordinary efforts, and disturb the peace of the world*, to regain possession of THE PLACE, which it had long usurped, but from which it had been banished by the circulation of Holy Scripture, and The Knowledge of Divine Truth emanating from it, by the preaching of the Reformers.

In regard to the doubts occasionally put forward as to our title to *interpret a Day in these Prophetic Numbers, to mean a Year*, I own I cannot see, how such doubts can stand, against the solemn Declaration of Jehovah, regarding the Wanderings of Israel in the Wilderness Num. xiv. 26,34, "Your Children shall wander in the Wilderness forty Years and bear your whoredoms, until your Carcases be wasted in the wilderness; *after the number of the days in which ye searched the land, even forty days, each day for a Year, shall ye bear your Iniquities.* But there is also another Prophetic period, which seems very consistently to fall in with this view of the Numbers of Daniel and St. John; and which, may be clearly brought to bear upon "*The Ecclesiastical Element,*" or Mystery of Rome and Toledo; convinced as I am, that these predictions are *not limited to one single fulfilment*, but also apply to similar cases of Judgments (*Breitheanas,*) whenever a similar rebellious spirit prevails; and I think it is unquestionable that the Papacy has been, *ab initio*, perverting these periods to its own behoof, working through the superstitions of the ignorant; as for instance, Ezekiel predicts a Judgement in his fourth Chapter, which primarily relates to the Period from the Defection of Jereboam B. c. 975, to the Babylonish Captivity (2 Chron. xxxvi. 21.) B. c. 588, a Space of 387 years or thereabouts.

Now the Prophet specifies 390 Days for the Iniquity of the House of Israel, and forty days for the Iniquity of Judah, making together 430 Years; the period which elapsed between The Promise to Abraham and The Exodus.

If this be applied, as applicable I conceive it to be also, to the next Judgement upon Jerusalem under Vespasian, A. D. 70, add to 70, the term 430, which brings you to A. D. 500.

Another Prophet, speaking of the oppressions of Israel by the Ammonites Jerem. xlix. 2, says, that at the end of the Judgment, "Israel should be Heir to them that were his Heirs." This too, we may well apply in the same manner, as a *running* Prediction, if I may use that phrase.

Now when Titus destroyed The City and Temple, Rome became "*Israel's Heir*;" and I have already shewn the mysterious connection between Rome and Toledo, and that Toledo was not unconnected with Jews. According to Zepeda's Traditions, The Empire of Rome closed in Spain,

A. D. 468 ; and Rome herself was sacked by Alaric about the year 506 ; deduct then from 506, the 70 years previous to Titus' desolation of Jerusalem, and you have a period of 436 years, more or less, for the Captivity, and the Commencement of that Period of which Daniel speaks, "In the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed." *THIS*, Rome and her Traditions, would have us to suppose, applies to her Spiritual Dominion, as "Vicar of St Peter," and "Vicegerent of God upon Earth ;" and, as I have already shewn, that the Close of the 5th Century commences "*the abuses of Doves coming down from heaven with Lilies, and Cruses of Oil ; and "Baptisteries miraculously supplied with water, at Toledo,"* which are undeniably Marks, of that "Mystery of Iniquity," whereof St. Paul speaks, as to be "revealed when that which letted," (viz. The Roman Empire) "should be taken out of the way."

I need not point out the bearing of this upon the Interpretation, which I have suggested, of Daniel's 2400 years. God's dealings with man, have manifest "Beginnings" and "Endings," but it is presumption to limit by years, ONE with whom "a thousand years are but as one day." It is enough for us to observe, and to note, The Spirit which prevails at certain Periods ; and unquestionably, the Period we have now arrived at, shews that Rome and Toledo, ("*They say they are Jews and are not,*" Rev. ii. 9.) were *hatching their Claim* to "the Heirship of Israel," as well as to "the Heirship of The Heathen Empire." And it therefore seems to be but a reasonable inference, that the Commencement of the 1260 years, during which "The Woman was to have her refuge in "the wilderness," must be calculated, at not many years distance from this time ; and if so, then it will be also as natural to expect, that towards the close of that Term, we should witness extraordinary efforts made to recover that ascendancy in the Affairs of the World, which "The Mystery" had so long possessed, working by Prodigies and sham Miracles upon the superstitions of mankind.

THAT MERE STATESMEN should favor the Pretensions of THE MYSTERY in all ages, can be no matter of surprise to any, who reflect how much easier it must be, to govern a people through a Priesthood which pretends to carry the Key of Heaven in its pocket, than by a Clergy which teaches nothing to be a vital point of Faith, which is not "*declared in Scripture, or cannot be proved thereby.*"

Daniel himself opens the 9th Chapter by telling us "That he understood *by books* the number of the years, whereof the word of The Lord came to Jeremiah the Prophet, that He would accomplish seventy years in the Desolation of Jerusalem, and he therefore set his face to humble himself before God," &c.

But Daniel speaks of "*a Stone cut out of a mountain without hands,*" in connection with "The Kingdom which the God of Heaven would set up"; now we have traced such a Symbol from Pessinus to Rome, as representing The Mater Deum, or Queen of Heaven. We find St. John, in the 2nd of Revelations, referring to Pergamos as connected with the "Seat of Satan," through the instrumentality of whose king, The Symbol was originally carried to Rome; and we find in the same Chapter, the enemies of the Gospel, whom St. Paul tells us were working "This Mystery," described as saying they "*were Jews, but were not,*" as seducing the souls of the people "into the Idolatries of Jezebel," by means of "The depths of Satan;"—And we have, by shewing the transit of Symbols, connected these things with Carteia, and, by consequence, with the mysteries of Toledo, and the modern Mother of God, The Queen of Heaven, who gave a piece of her Veil, (now preserved with other famous Relics, in the Ark at Oviedo,) to St. Ildefonso, in the presence of King Resucindo, The Grandees of the Kingdom, and many Bishops, with a great Concourse of People, while celebrating the Festival of St. Leocadia at Toledo, A. D. 669, (see page 42), and any one curious as to the history of this Lady's Bones, may consult Southey's Notes, vol. ii. page 219. But we have also traced many of these Symbols, with the Character in use at that time there, still further, viz. to the British Isles, where they are exposed to the correctives of a people taught in Holy Scripture.

Now The Scottish Stone, and its Legend, bear striking evidence, by aid of the Milesian Fables, that our friend of Pessinus, has been turned to the purposes of modern Priestcraft and Statecraft, as it was of old; and that during the many years the sacred and profitable Lambskin bore sway here, it appertained to a mountain, or kingdom, widely diverse from the Scriptural Constitution of reformed Britain. Our own experience teaches us, that Statesmen would now restore it to its old masters; but The Word of God among the People, has

“cut it out of *that mountain without hands*,” and man’s hand will find it no easy matter again to build up the fabrick of superstition to which it belonged. Better were it to listen to the language of Isaiah ch. xxvii, where he speaks of God’s care of his Vineyard, “In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing Serpent, even Leviathan that crooked Serpent, and He shall slay the Dragon that is in the Sea. He shall cause them that come of Jacob to take root ; Irael shall blossom and bud, and fill the face of the world with fruit. Hath He smitten him as He smote those that smote him ? or is he slain according to the slaughter of those that are slain by him ? In measure when it shooteth forth, thou wilt debate with it ; He stayeth his rough wind in the day of the east wind. By this therefore shall the Iniquity of Jacob be purged, and this is all the fruit to take away his Sin ; when he maketh all the stones of the Altar as chalk stones that are beaten asunder, the Groves and Images, (objects of Superstition and Idolatry,) “shall not stand up.”

In the 1st Book of Maccabees, ch. iv. 41, 46, we read, that “Judas chose Priests of blameless conversation, such as had pleasure in the law, who cleansed the Sanctuary and bore out the defiled stones into an unclean place ; and when as they consulted what to do with the Altar of burnt-offerings which was polluted, they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it, wherefore they pulled it down, and laid up the stones in the mountain of the Temple, until there should come a Prophet to shew what should be done with them.” If such respect was shewn to the polluted Stones of the Altar of Jerusalem, there was one of an earlier date, which deserved, and according to Parkhurst, obtained, similar Honour and Reverence. It was named “*The Hand of the Lord* ;” being “The Stone on which Moses sat, while Joshua warred against Amalek” Exod. xvii. 15 ; and which we there read, was to be “The Banner of the Lord against Amalek from generation to generation. And Moses called the Altar Jehovah-Nissi, for he said, because the hand of Amalek is against The Throne of The Lord, therefore the hand upon (*that sitteth upon,*) the Throne of the Lord shall have war with Amalek from generation to generation.”

∴ If my readers will turn back to page 180, they will see,

that the grand Pass-word of the Orange Lodges described by Mr. O'Connell, was "Remember Sinai." The last word, uttered by Charles First to Bishop Juxon on the scaffold, when giving him The George, was a reference to this "Remember." In the account given to us 2 Kings, xi. 12, of the Restoration of the Crown which had been usurped by Athaliah, we read, that "Jehoiada the Priest who had concealed him six years in "the Temple, brought forth the King's son, and put the "crown upon him and gave him THE TESTIMONY;" That Testimony, we find in Deut. xvii. 18, "It shall be when he "sitteth upon the throne of his kingdom, that he shall write "a copy of this law in a book, out of that which is before "the Priests the Levites, and it shall be with him, and he "shall read therein all the days of his life, that he may learn "to fear the Lord his God, to keep all the words of this Law "and these Statutes, to do them, that his heart be not lifted "up above his brethren, and that he turn not aside from the "commandment, (BHRAITHREAN), to the right hand or to "the left, to the end that he may prolong his days in his "kingdom, and his children in the midst of Israel." James II. departed from The Testimony, imprisoned seven of the guardians of that Testimony, and "being taken in the pit of the "nations, the old Lioness, who waited upon The Lord in the "way of His Judgements, (*Breitsanas*,) took another of her "Cubs, who would give the pledge required, viz—To observe "The Testimony, and carry on the conflict with Amalek.

Little now remains to be said. St. Paul, Romans xi, compares the "Restoration," or "Re-ingrafting of Israel into "his own Olive," to a "Resurrection from the dead;" and Ezek. ch. xxxvii, prefaces his Prediction of the future union of the two families of Judah and Ephraim into one, by first describing the Valley of Drybones; thus seeming to imply, the deadness, or lowness of Faith, at the time, when in after ages, the event should be made manifest. "Behold, I will take the children of Israel from among the heathen, whither they be gone, "and will gather them on every side, 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." The same promise had been made in the preceding chapter; "I will take you from among "the heathen, and gather you out of all countries, and will

“bring you into your own land; *then will I sprinkle clean water upon you*, and you shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you, and I will put my spirit within you, and cause you to walk in my Statutes, and you shall keep my Judgements, (*Breitasanas,*) and ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God.” See also Hosea, ch. i. 10, 11: “In the place where I said unto them, Ye are not my people, there it shall be said unto them, Ye are the Sons of the living God. Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves one head.”

What then say The Gospels? “After this Jesus knowing that all things were accomplished, that the Scripture might be fulfilled, saith, I thirst—and when he had received the Vinegar, he said, *IT IS FINISHED*, and he bowed his head and gave up the Ghost.” Compare John xix. 28, 30; Psalm lxix. 21. Such were the last words of the dying Saviour! It is finished, for those that believe on Him in every character which He claims—They, and they only, are “His Body, The Church of which He is the *alone* Head.”* And to this Body, we read in the conclusion of

* As in these days this expression is liable to misconstruction, and misrepresentation, I subjoin the xxxvii Article of The Church of England, which seems more in unison with Rom xiii. 1, 7, Titus iii. 1, 9, and 1 Peter ii. 13, 17, than the Dicta of those, who stigmatize, Submission to the laws, by the Title of “Erastian”; while they in practice seem to be seeking the Head Ship for themselves, as privileged Office Bearers, which seems to be neither more nor less than Popery in its Democratic Phase, “*The Scarlet Lady riding upon the Beast*” Revel. xvii; for what are the Sovereign, the Judges, and the Magistrates, but Office Bearers under God, as much as the Clerical Body? Rom. xiii, 1, 7.

ARTICLE XXXVII.

The Queen’s Majesty hath the chief power in the Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen’s Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering

St. Matthew's Gospel, how Ezekiel's "Sprinkling" is to be fulfilled, in the last instructions of THE RISEN LORD: "All Power is given unto me in Heaven and in Earth; Go ye therefore and teach all Nations, *baptizing* them in the Name of THE FATHER, and of THE SON, and of THE HOLY GHOST; teaching them to observe whatsoever I have commanded you: and lo! I am with you always, even unto the end of the world."

Believer then, what does The Lord require of thee? but "to do justly, to love mercy, and to walk *humbly* with thy God," Micah vi. 6. 8. Surely then, this last expression which seems required to perfect the religious character of man, can not imply less, than that we should acknowledge God, not according to our own fancies, but *as He has revealed Himself*, that is, in His divine Son; "No man knoweth The Father, but The Son, and He to whom The Son will reveal Him." Matt. xi. 27, compared with John iii. 36.

It remains only, briefly to show from Scripture, that there are reasons for believing, that the British Isles were so given to their fathers, and that there existed there, a Plan which would necessarily result in the course of time, in the "Two Sticks becoming one in the Lord's hand."—Then my Task is done.

But I may as well mention here, one of the leading circumstances, which, many years ago turned my thoughts into this channel; as it will in some degree explain, to those of my Canadian Allies who have favoured me with their support in this Work also, why an individual of retired habits, and little known, *should have done as I have done*.

"If The Mother was to be plucked up in fury," there was the greater need that "The Seed should be sown in the Wilderness." Ezek. xix. 10, 13.

Contemporaneously with O'Connell's attack, and calumnies, upon The Orange Lodges, which terminated in the suppress-

either of God's Word, or of the Sacraments, the which thing the injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but *that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself*; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the *stubborn*, and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

sion of them, and the Bill of 1829, there was a Movement also, in the Conclave of Red Cross Street ; and in 1824, a Bill entitled "The Unitarian Marriage Bill," (perhaps a feeler put forth to try the wind), was introduced into The House of Commons; the object of the Bill being, to compel the Clergy of the Church of England, upon the demand of any of the Parties requiring it, to omit that Portion of The Marriage Service, which more especially marks the Distinction of her Liturgy, as a Christian Church, viz: the acknowledgement of The Three Persons in The Godhead, in The Blessing before the Psalms, "GOD THE FATHER, GOD THE SON, and GOD THE HOLY GHOST, bless, preserve, and keep you," &c.

The Bill passed the lower House, but when debated in The Lords, was strongly, and powerfully resisted by the late Lord Eldon ; and among other grounds, upon its "direct violation of the Common Law and Constitution of England, which he maintained to be Christianity." He was replied to by a noble Baron, also since deceased, the late Lord Holland, who asserted "*that it remained to be proved, whether Christianity was the common constitutional Law of the British Empire ;*" and we need scarcely wonder, that when so direct an Anti-christian avowal, could pass with little Notice, in a Legislative Assembly, comprising Spiritual, as well as Temporal Peers, the combined Parties should be encouraged to proceed to greater lengths ; and even to project, the extinction in *one of the most important Colonies of the Empire, of The Protestant Bishop, Clergy, and all, as a Sacrifice to Rome for her support*

That a great mass of the rural Clergy of England, would have thrown up their office, sooner than have officiated under such a Bill, as soon as their eyes were opened to the heinously Anti-christian nature of its Provisions, I have myself not a shadow of doubt, for it would practically have made them, the mere Officials of the Revolutionary Religion of France ! and perhaps it was a foresight of this Issue, ("coming events casting their shadows before,") which led to the withdrawal of that Bill, and the ultimate introduction of a Scheme, which, however Anti-christian as far as the Nation is concerned, yet, left the Clergy exempt from so awful a dereliction of their duty as Christian Ministers, in obedience to the Statutes of Man.

THE TIME OF PROOF, to which the noble Baron adverted,

seems to be now upon us, and That, which a Parliament of 1824 dared not to encounter, seems likely to become the leading Question, in the Session of 1847. Be this however as it may, the Views I held then, I hold now; and I am fully prepared to see the ungodly Expedientists, caught "in the trap which themselves have laid." And I humbly hope, if The Children of Israel will read these pages, and consider the Proofs which The Plates afford, of the Transit of their National Symbols, and their Gathering in an Island ("the Sea a wall to them, "on the right hand and on the left,") which has been, since the desolation of their Temple, an especial bulwark of Scriptural Religion, against the Idolater and the Infidel throughout the world, that they will, by God's blessing, be brought to see, that "The Christian Constitution and Common Law of "England," when divested of the Pandects, and Excrescences of human wisdom, is but a Transcript of their own Law—The incontestible Completion in the latter days, of Deut. iv. 5, &c. "Behold I have taught you Statutes and Judgements "*(Breitheneas)* even as the Lord my God has commanded "me, keep therefore and do them, for this is your wisdom, "and your understanding in the sight of the nations, who shall "hear all these Statutes, and say, surely this great nation is a "wise and understanding people, for what nation is there so "great, who hath God so nigh unto them? and what nation "is there so great that hath Statutes and Judgements so right- "eous as all this law which I set before you this day."

They will remember, that this language was addressed to their Fathers, as a people "*taken from the midst of another "nation, by signs and wonders,*" Deut. iv. 30, 35; and they will observe that it gives a description, which affords the only rational Explanation of the name of Cymri, by which designation, The Ancient Britons have been known for ages, and which is still preserved in Wales; and among which people, wherever scattered, are to be found as I have shewn, those singular Memorials, which their own Leader Moses commanded Joshua to set up on the banks of Jordan, "when the Ark of "The Lord had passed, that all the people of the Earth might "know The Hand of The Lord that it is mighty, and that "they, and their posterity might fear The Lord their God for "ever."—Compare Deut. xxvii. 1, 8, Josh. iv. 20, 24; and which Memorials also, the separated Tribes had recourse to, in order to prevent their posterity in future ages, from being

cut off from the family of Israel ; See Josh. xxii. 21, 34, "The children of Reuben, and the children of Gad, and the half-tribe of Manasseh called the Altar ED, for it shall be a witness between us that the Lord is God." And they will also observe, that among the same people, are to be found those "High Heaps or Way-marks," which Jehovah, by the mouth of Jeremiah, commanded repentant Ephraim to set up, Jerem. xxxi. 21.

These are Marvellous Circumstances, fulfilling the Predictions of their ancient Prophets, which can no otherwise be accounted for, except in connection with that Remnant, of which St. Paul speaks in the eleventh of Romans, "If the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the dead?" by which expression, The Apostle seems to imply, that "the receiving of them" shall be, at a period *resembling the days in which we live* ; when Faith shall be at so low an ebb, as to be in danger of extinction among its professing followers—
A SACRIFICE AT THE SHRINE OF WORLDLY EXPEDIENCY.

We now return therefore, to the point we quitted abruptly in page 69 ; The Welsh Tradition mentioned by Mr. Edward Llewyl, in his "Mona Antiqua restaurata." I have referred before to the Prediction of Ezekiel, that "the two Sticks of Judah and Joseph shall become one in The Lord's hand,"—a Promise, also confirmed by the Prophet Zechariah ch. x. 6, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them, for I have mercy upon them, and they shall be as though I had not cast them off, for I am The Lord their God and I will hear them ; and I will sow them among the people ; and they shall remember me in *far countries* and they shall live with their Children and turn again ; and I will strengthen them in The Lord, and they shall walk up and down in his name, saith The Lord." See also in the Prophet Micah, iv. 1, 5, The Triumph, and Glory, and Peace, of The Mountain of The Lord's House in the latter days.

In the vi. Chapter 9, 15, the same Prophet Zechariah adverts to the same event, the Establishment of the kingdom of "THE BRANCH," in which the united Sticks of Judah and Joseph are to rule—"one King over both, and no more to be divided into two kingdoms for ever."

This Prophet also shews the mode, in which this union is

to be brought about, by the intermingling of four families in the lapse of time; and we may, from thence, interpret the indirect answer given by our Blessed Saviour to the Disciples, Acts i. 7, "Wilt thou at this time restore the Kingdom to Israel? *It is not for you to know the times and the seasons, which The Father hath put in his own power.*" He had previously told them, John x. 16, "Other Sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd"; specially alluding no doubt, to the Tribes scattered with Ephraim in the various parts of the world, as well as "to the Sons of the Stranger that join themselves to The Lord," Isaiah lvi. 6, 7.

Zechariah says, "The Word of The Lord came unto me saying, Take of them of the Captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take gold and silver, and make Crowns, and set them upon the head of Joshua, the son of Josedek the High Priest, and speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the Man whose name is THE BRANCH, and he shall rise up out of his place, and he shall build the Temple of the Lord; even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his Throne, he shall a Priest upon his Throne, and the Counsel of Peace shall be between them both," that is, between the Civil Authority he holds as Monarch, and the Spiritual or Ecclesiastical authority as Head of the Church, which he holds, *only upon the Throne*.—The appendage of The Crown, as in the 37th Article of The Church of England inserted in the last note, and by the Christian Constitution of Britain—"And the Crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the Son of Zephaniah, for a memorial in the Temple of The Lord, and they that are far off shall come and build in the Temple of The Lord, and ye shall know that The Lord hath sent me unto you. And this shall come to pass if ye will dilligently obey the voice of The Lord your God."

Coupled with the evidence of the Symbols, and the Spanish Traditions of Toledo, and the Irish Milesian Fables, The *pervverted* Application of this passage to the Spiritual do-

minion of the Vatican, seems to explain to us, the recent movements of The Jesuit Body, in establishing themselves at St. Asaph, &c. in order, as they speak, to recall the Welch to the Ancient Church. Dinoth and his brethren however, even upon the authority of Bede a Romanist writer, may afford the Welch a ready answer: "You propose to us obedience to the Pope of Rome, are you ignorant that we already owe a deference to The Church of God, to The Bishop of Rome, and to all Christians of Love and Charity, which obliges us to endeavour, by all possible means to assist, and to do them all the good we can: other obedience than this, to him you call Pope, we know not, and this we are always ready to pay; but as for a Superior, what need have we to go as *fur as Rome, when we are governed under God, by the Bishop of Caer Leon, who hath authority to take care of our Churches and Spiritual Affairs.*" At this Council, A. D. 586, were present seven British Bishops—Hereford, Landaff, St. Paterns, Bangor, Clewyd, (now St. Asaph,) Worcester, and Morgan, with Dinoth, Abbot of Bangor Isoed, and a large number of that Collegiate Body; from which, unquestionably, The British Universities of later times have emanated, though perhaps occasionally overlaid by Papal Usurpations.

It only now remains to add the extract from Mr. Llewyl's Book, which is clearly applicable to the above Prediction of the Prophet; and I add it, with this single remark, that The Family of Hen, the 4th in the list, was a Princely House in Wales, long within the bounds of History, and that a Scion of that House, is known, in Welch Literature, as a celebrated Poet.

Extract from Llewyl's Mona Antiqua Restaurata, 2nd Edition, page 170, upon the Cornwall Family.

"That Cambria and Cornwall, to which these two families were entitled, were Provinces of great antiquity among the Britons, long before the Romans invaded the Island, appears by a very old fragment of the Moelmutian Laws, made some hundreds of years before the Christian Æra, and still extant among our British MSS.; wherein it is enacted 'Un Goron Arbenning a Gynhelin yn yr ynys hoñ ac yn Llundain Cadw'r Goron: Ar thair Talaith a Gynhelin tani; un yn Ghymra Benbaladr: Arall yn Nhyn Edyn yn y Gogledd:

“ar dryddid yn Gŵernnyw;” - “One imperial Crown is established in this Island, and the Crown kept in London, and three Princely Coronets contained under it, One in Wales of the chief line, another at Edinburgh in the North, and the third in Cornwall.”

I have not the Book to enable me to continue the extract, but it went on to state, the limitation of the Crowns to four families, of which Helem was the first, and Hen the last in the list; and is provided for the event of an heir failing in any, by specifying how the lapse was to be filled up in regular order, from the other lines.

I add only this final remark, that we have thus, *a most extraordinary light* cast upon that ancient British Priesthood, called Druids, many of whose known Rites, mentioned by Cæsar, are clearly of Mosaic Origin; and we have also a strong Confirmation, of that solitary passage in an ancient Roman Historian, to which I have elsewhere referred, “that *Claudius was induced to persecute the Druids of Anglesey*, (those that escaped flying to the Isle of Man, and the North of Britain,) *by the tendency of the Doctrine they taught, to the spread of the Nova Superstitio*,” that is, Christianity; and it fully accounts for THE KNOWLEDGE OF ONE GOD, which is known to have prevailed in Britain at that Period.

The Poems of Ossian give decided evidence, that, the Doctrine of a Resurrection, was not unknown among the Fingalian Tribes; Two out of many instances I add, in proof of Tertullian’s Report of the Northern Britons—one taken from the first of “The Songs of Selma.” “Deep is the sleep of the dead; low their Pillow of dust. No more shall thy father hear thy voice, no more awake at thy call. *When shall it be morn in the grave to bid the slumberer awake?*”

The second is from the 8th Book of Temora. “My fathers, Ossian, trace my steps; my deeds are pleasant to their eyes. “Wherever I come forth to battle, on my field are their Columns of mist. But mine arm rescued the feeble! the haughty found my rage was fire. Never over the fallen did mine eye rejoice. *For this my fathers shall meet me, at the Gates of their airy Halls, tall with robes of Light, with mildly kindled eyes. But to the proud in arms, they are darkened moons in heaven, which send the fire of night red wandering over their face. Father of heroes! Trenmor, dweller of eddying winds! I give thy spear to Ossian, let thine eye*

“rejoice. Thee have I seen, at times, bright from between thy clouds, so appear to my son, when he is to lift the spear.” And again in the 5th Book of Fingal, Ullin The Bard, informs the King of the death of his son Ryno in battle. “Ryno, said Ullin, the first of the Bards, is with the awful forms of his fathers, with Trathal king of Shields, with Trenmor of mighty deeds. The youth is pale, the youth is low, he lies on Lena’s heath! ’ Fell the swiftest in the race, said the King, The first to bend the bow! Thou scarce hast been known to me! Why did young Ryno fall? But sleep thou softly on Lena, *Fingal shall soon behold thee, soon shall my voice be heard no more, and my footsteps cease to be seen.*”

Surely we must cease to wonder, that we find, in the dominion of these noble-minded Chieftains, a Temple such as Mr. Collins describes, and which my eleventh Plate exhibits—“a resemblance of the Tabernacle in which Jehovah dwelleth.”

In one way, and only one, can the Mystery be solved—by “The *TRUE LAMP IN THE WILDERNESS.*” The name Druid is derived from the Greek “Drus,” an Oak. “Zion shall be redeemed with Judgement, (*Breiteanas*), and her Converts with Righteousness; And the Destruction of the Transgressors, and of the Sinners shall be together, and they that forsake The Lord shall be consumed: for “THEY SHALL BE ASHAMED OF THE OAKS WHICH YE HAVE DESIRED, AND YE SHALL BE CONFOUNDED FOR THE GARDENS THAT YE HAVE CHOSEN.” Isai. i. 27, 29.

Here I close my crude Work on Medallie Symbols, with one brief observation. To my simple understanding, “give the Lie” to all the fictitious boastings of Human Intellect, and Traditionary Wisdom from Tubal, or from Peleg, or from Thoth and The Cabiri, which last derive their Name from The Hebrew, “Kabir,” “Mighty,” used in 2 Sam. xxiii. 8, to describe “*the Mighty Men of David*”; and this Circumstance, connected as the use of it is, with the last words of David, “He that ruleth over men must be just, ruling in the Fear of The Lord,” proves, I think beyond contradiction, the real origin of The Cabirian Rites, when divested of the Stubble and Rubbish, with which ages of Priestcraft and Statecraft overlaid them.

The Symbols do this, by the palpable evidence they afford, of their being borrowed from the Mosaic Institutes,

and the figurative language of Holy Scripture ; and thus they present to us, a simple and undeniable proof, That God has been over-ruling Men's machinations to His own purposes, and to the fulfilment of His declaration by Jeremiah—

“ Fear thou not O my Servant Jacob, neither be afraid
 “ O Israel, for lo! I will save thee from afar, and thy Seed
 “ from the land of their Captivity ; and Jacob shall return,
 “ and shall be in rest, and be quiet, and none shall make him
 “ afraid ; for I am with thee to save thee, *though I make a*
 “ *full end of all the Nations, whither I have scattered thee,*
 “ *yet will I not make a full end of thee,* but I will
 “ correct thee in measure, and will not leave thee wholly
 “ unpunished,” Jer. xxx. 10, 11.

See also that remarkable Passage of the same Prophet, ch. xxxiii. 24, 26, directly applicable as it is, to the views maintained in these pages, “ Considerest thou not what this
 “ people have spoken saying, The two families which The
 “ Lord hath chosen, he hath even cast them off, thus they
 “ have despised my people, that *they should be no more a*
 “ *Nation* before them ; Therefore thus saith The Lord,” &c..

FINIS.



**"IN THAT DAY SHALL MESSENGERS GO FORTH FROM
" ME IN SHIPS TO MAKE THE CARELESS ETHIOPIANS
" AFRAID, AND GREAT PAIN SHALL COME UPON THEM,
" AS IN THE DAY OF EGYPT FOR LO ! IT COMETH."**

Ezekiel xxx, 9, and see Isaiah xviii, 1, 2, 3.

SCHEDULE OF THE COIN PLATES

PLATE I. Is already spoken of, as exhibiting The Mater Deum; and as also applicable to Lithographic Plate 14.

PLATE II, No. 1, 2, 3. Shew the Saphan—Daman Israel,—or Israel's Lamb, ("The Coney of Proverbs,") in connection with Spain and Sicily, in some measure elucidating Mr. G. Burrow's Incident, page 60, 62.

No. 5, 6, 7, shew Hispania personified with another Symbol, The Duo Gæsa, or two Javelins, traced to the British Isles.—The same Symbol connected with the Triumphs of Drusus over the German Tribes, and with the Destruction of Jerusalem under Titus.

PLATE III, No. 1, shews it, as connected with the part of Macedonia to which St. Paul was called by the Holy Spirit—Acts xvi. 6, 13.

No. 2, connects it with the Cornelian Family, near 200 Years B. C., when The Roman Senate was in close alliance with The High Priest and Sanhedrim at Jerusalem.

No. 4, connects it with THE BRETTII, on the Bay of Tarentum. No. 5, with the Municipal Privileges of Saragossa. No. 7, with Dacia and the Mouths of the Danube, subdued by Trajan. No. 8, with Thessaly. No. 9, with the Mountaineer Tribes of Mauritania, who, to a man, joined the Army of Genseric, when attacking The Roman Colonies in Africa, and in his expedition to plunder Rome.

PLATE IV, exhibits the Transit of the Trinacria, or Legs of Man, from B. C. 48. No. 8 connects it with Peucetia in Calabria, one Branch of The Picts. No. 10 gives it upon a Sicilian or Spanish Coin, combined with the Palm Tree, the acknowledged Emblem of Judea, and with Punic Characters.

PLATES V & VI, shew "the scattering" of The Trident, or Trisula, from the beginning of Daniel's 3rd Kingdom, under Alexander The Great—At the commencement of the 4th Kingdom of the same Prophet, under Pompey and The Cæsars; and till we find it on the Copper Money of The British Empire. It is exhibited in combination with The Saphan; The Duo Gæsa; The Vine Branch

and Grapes, (explained Psalm 80, "Thou hast brought "a Vine out of Egypt, &c.;" with the Scollop Shell, called by Ossian "The Sign of Fingal's Peace;" with The Vase or Pot of Manna, emblem of a Church; With Fish; and with the Mater Deum, or Queen of Heaven of Jerem. xlvi, 19, &c. Number eleven, Plate V, evidences its true, or perverted, connection with Judea.

PLATE VII, No. 1, shews the connection of Nemausus, now Nismes, in Gaul, as a Colony of Augustus and Marcus Agrippa; with the Crocodile of Egypt chained to a Palm Tree, a clear allusion to the aid received from "The People of the Palm Tree," in the subjugation of Egypt. No. 2, shews the bloody hand of The Ulster Barortage, combined with the "Oscis literis." The hand was the emblem of the Pinarian Family, Priests of Hercules, and of the *Cabiric* Mysteries, See i Macca. vii, 47, 48. No. 3, exhibits the Trident, &c, with the Punic Characters, to compare with the Celtic Characters on the smaller Coins, and the Welch lots, in Lithograph Plate 15. No. 4, exhibits a Public Sacrifice of Commodus, with peculiarities, in decided agreement with the Institutes of Leviticus, Numbers, and Psalm 81. No. 6, The Coin of Nova Carthago shews the Sacradotal Vestment in use there, with the mark which distinguished the Levitical Priests, from the Heathen Pontiff's, according to Exodus and Ezekiel xlv, 17, 18, viz. The Bonnet.

THE BRANCH, is an emblem which every student of Holy Scripture can explain for himself—and it explains also, an Institution peculiar to the Constitution of Britain. The Branch Pilots of the Trinity House, as Pilots of the Kingdom of *The Branch*—(i. e.) The Kingdom, whose Constitution is built upon *allegiance to Jesus Christ*, "The Branch of David." Jer. xxxiii, 5, 6. This is the true meaning shewn by Scripture passim; and it is explained, in its *borrowed and perverted* sense, by Æneas' Visit to the Infernal regions, in Virgil's Æneid.

The Lighthographs are sufficiently noted, without further observation, except Plate 17, on which the remarks follow.

Explanation of Plate 17.

THE SPANISH MARRIAGES.

This Ceremonial, is a Jewish Custom traditionally preserved, and is represented, as practised on the recent Marriage of Isabella 2nd, in the Chapel of the Virgin of Atocha ; and in connection with the Archi-Episcopate of Toledo, the Primacy of Spain.

In the "Resumpta Historical de Espana, of Zepeda," extending from the Deluge to the year 1642, we are told, page 14, that large bodies of Jews, who accompanied the Army of Nebuchadnezzar after the destruction of Jerusalem, penetrated into the Provinces of Carpentanea, and founded Toledo.

The same Work says, A. D. 50, "Drxtro writes "that Peter came into Spain ; and the Arci Priest St. Just, "and Ambrosio de Morales assert, that he brought with him "at the same time, "la Imagen de Neustra Senora de Atocha." I imagine the two Idols in the Gallery, may be This Virgin of Atocha, and either St. Leocadia who transferred her own Corpse from Flanders, or our Lady of Loretto who conveyed the "Santa Casa" from Jerusalem to Madrid the same year ; This may be seen reported officially, in the notes to Dr. Southey's Roderick, Vol. II, page 203, succeeding, *as became her*, the celebrated Image of Diana at Denia. But enough of this,—The peculiar holiness of the Chapel of our Lady of Atocha, as connected with Toledo and the Spanish Crown, speaks "Trumpet tongued" as to "the "Ecclesiastical Element" of Professor Ranke, which effected the revival of Catholicism, nearly defunct, in the Sixteenth Century.

I proceed therefore to transcribe in part, a Note of Dr. Southey's, Vol. I, page 176 ; and then a Passage from Allen's Modern Judaism, which fully explains the traditional use of the Ceremonial.

"The Moors' Conquest," says Dr. S. "procured for the "Jews an interval of repose, till the Inquisition was established, "and by its damnable acts put all former horrors out of "remembrance. When Toledo was recovered from the "Moors by Alonzo VI, the Jews of that City waited upon "the Conqueror, and assured him that they were a part of

“ the Ten Tribes whom Nebuchadnezzar had transported into Spain, not the descendants of the Jerusalem Jews, who had crucified Christ. Their ancestors, they said, were entirely innocent of the Crucifixion: for when Caiaphas the High Priest had written to the Toledan Synagogues, to ask their advice respecting the person who called himself the Messiah, the Toledan Jews returned for answer, that in their judgment, the Prophecies seemed to be fulfilled in This Person, and therefore he ought not by any means to be put to death. This reply they produced in the original Hebrew, and in Arabic, as it had been translated by order of King Galifre. Alonso gave ear to the story, had the letter translated into Latin and Castilian, and deposited it in the Archives of Toledo.”

Extract from Allen's Modern Judaism, page 424-26.

“ The Marriage Ceremonies in different times and places have exhibited some unimportant varieties, but the latest of their own writers have given the following general account of them, as performed in these and other Countries.

“ A Velvet Canopy is brought into the room, and extended on four poles. The Bride and Bridegroom are led to their Stations under the Canopy, the Bride by two Men, and the Bridegroom by two Women. The parties are placed opposite each other, and then the Chief Rabbi, (The Chusan being also present,) takes a glass of wine in his hand and says—

“ Blessed art thou O Lord of the Universe, O Lord our God, who created the fruit of The Vine. Blessed art thou O Lord our God, King of the Universe, who hast sanctified us with thy Commandments, and hast forbidden us — and has restrained us from the betrothed, but has permitted us those who are married to us, by means of THE CANOPY and WEDLOCK. Blessed art thou O Lord who sanctifiest Israel. The Bridegroom and Bride then drink of the wine; after which the Bridegroom takes the ring, and puts it on the Bride's finger, saying, Behold thou art Wedded to me with this ring according to the Law of Moses and of Israel.”

According to Socrates, “ The Religious Ceremony of Marriage (see Quarterly Review, No. 156, page 350,) was performed a day before the Civil Ceremony; a Bishop or

“ Priest joined the hands of the parties, and pronounced “ a Blessing, but at home, not in the presence of The “ Church.”

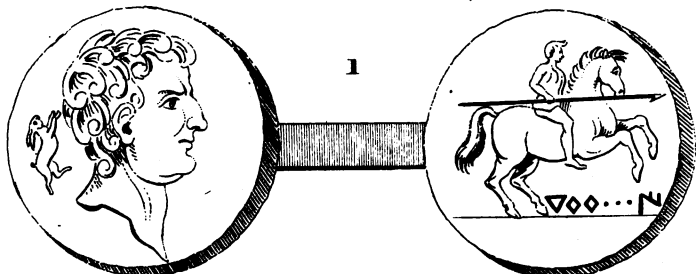
The Royal Marriages at Madrid were celebrated in the Palace at half-past ten on the night of the 10th of October, “ 1846, according as The Holy Catholic and Apostolic Roman “ Church directs.” The Ceremonial of the next day, in the Chapel of the Virgin of Atocha, must therefore have a reference to The Velacion, or something else, beyond the mere Marriage ; and when the Traditions of Toledo, are brought to bear upon this *Preservation of a Jewish Rite*, in the observances of a Crown, which, in close connection with Papal Rome, has uniformly displayed the bitterest Persecution of the Jews, (deriving the connection from the Pagan City, and Mystery of Iniquity to which I have in these pages referred,) “ *the Ecclesiastical Element*” seems to be apparent ; The Rite being preserved, to bolster up a pretended claim to the Promises made to Judah and Ephraim, for which end we see a general move in the Jesuit Body throughout the world at the present time.

The movements in France may also be *enlightened* through the same channel, as the same system of Tradition relates, that within a few years after the close of Roman Imperial Authority in Spain, The French Monarch was so eminently Catholic, in his obedience to The Roman Pontiff, “ that a Dove descended from Heaven with the three Lilies, “ and a Vase of Oil, with which he was to be anointed.

“ The Mystery of Iniquity does already work, only he who “ now letteth will let, till he (*The Roman Imperial Power,*) “ be taken out of the way, then shall that Wicked be revealed, “ whom The Lord shall consume with the Spirit of His Mouth, (the Holy Scriptures,) “ and destroy by the brightness of His “ coming ; *even him* whose coming is after the working of “ Satan, with all power, and signs, and lying wonders, &c., &c.

2 Thess. ii. 6, 11.





Celuberian before the Augustan Age.
With the 'LITERIS OSCIS.'



Coin of Agrigentum in Sicily,
L. Northwick's Collection,
Eagles & Saphai. See Borrow's Bible in Spain.
Vol. III. P. 127.



1



Bisaltica on the Strymon in Macedonia the part to which S^t. Paul was called by Vision.

Acts XVII. 9 & c.

2



CN. COR. BLASIO.

2



COS. B. C. 270.

3



POMPEY & HISPANIA.
B. C. 54.

1



Thurinm olim Sybaris Capital of the Brettii.
Bay of Tarentum.

3



C. VALERIUS
II VIR
OF SARACOSSA
B. C. 48.

7



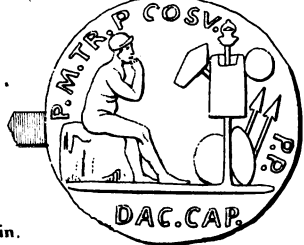
DACIA SUBDUED -

3



Caesars Legate in Spain.
B. C. 21.

7



- BY TRAJAN A. D. 103.

9



HADRIAN. A. D. 122.

3



PELINNA IN-

3



- THESSALY.

Jere pastorali habitu, aqrestibus teliafalcibus gaesisque binia armati.

Livy's Description of Etrurians B. IZ. S. 35



Aspendus in Pamphylia.



Selge in Pisidia.



Syracuse in Sicily.



A. Allienus Pr. Consul in Sicily. B. C. 47.
P. L. Marcellinus Curule Aedile. B. C. 43.



Iactia in Sicily.



Panormus in Sicily.



Metapontum in PEUCETIA



Terina a City of the BRETTII.



Celt-



-berian.



Coin of

Cross in the Church Yard of Kirk Maughold in the Isle of Man.

From Edinburgh Archaeologia
Vol. II. P. II. 1823.

Digitized by Google



Isle of

Man.



Bactrian -

From P. Wilsons -



B.C. 331.

First year of Alexander the Great.



- Empire

- Ariana Antiqua.



Carteia.



B.C. 8.



B.C. 66.



Carteia.



B.C. 8.



Berytus -

Favourite Colony of -



B.C. 8.



A.D. 69.

Pompey the Great.

Corinth.
Colony of Emp. Galba.



B.C. 8.

- now Beyroul.

- Augustus & M. Agrippa



Isle of Tenos.

Jerh 2 & 21.

Isaiah 53 & 6.



Imp. Nerua.



A.D. 96



Tarentum



Isle of Tenos.

Jerh 2 & 21

Isaiah 53 & 6.



in



Baeotia.



A.D. 193

Produced in Britain.



Calabria.

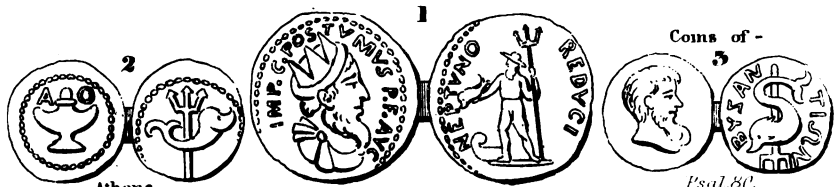


Carystus in Euboea.



Gulf of Tarentum.





Coins of -

Athens.

Posthumus, Governor on the Rhine.

Psal. 81.

A. D. 256



Docimeum in Phrygia.



Coin of the Brettii

In Sicily, Calabria, Spain &c From Lord Northwicks Museum.



- Byzantium in Thrace. From whence the first Welsh Colony



Messana in Sicily.



Emblem adopted by Charles 2nd at the restoration.

Jerem. 23. 5. 8. Zech. 6. 12. 23.



Emp^r Severus A.D. 210.

From Pinkerton. See Deut^y 53. 17.



Pompey took Jerusalem. B.C.61. And introduced the Trident in the Roman Mint.



A. D. 1209



Irish Coin of King John. Shows the Triangle used as the Mark of Subjection to Rome See Pag. 117-119 & Pl. 9.

Believed to belong to the Adherents of the last Iaccabean Prince Antigonus, beheaded by Marc Antony to compel the Jews to receive Herod.



...of the ...
...the ...
...the ...

...of the ...
...the ...
...the ...

Coin of Nemausus now Nismes in Gaul.



B. C. -



B. C. 26.

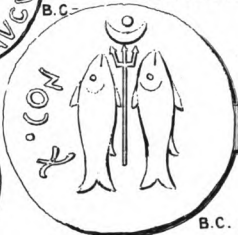


- 30.



Nova -

A very rare Coin of Urso, a City of Betica Colonised by Augustus.



B. C. 380.

Gades.

With Phnic Characters.



- Carthago.



Oscæ.



A. D. 283.

Commodus.

See Page 128.9.



Urso.



Helvanthica.



10



Saguntum.



Return of Constantine Mag. to Constantinople after the defeat of the Goths.



- in Betica.



Ilipa -

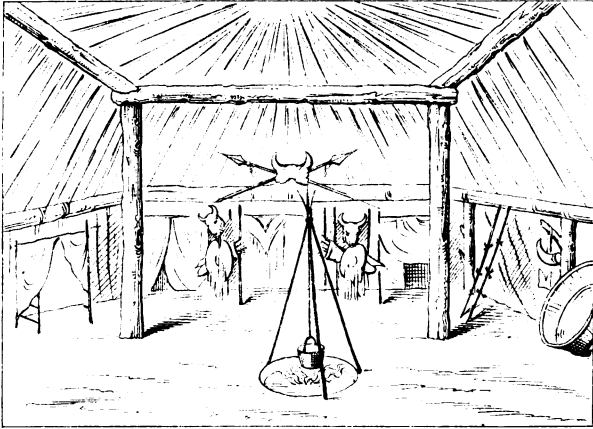


Sætabi.



Emporia. on the Gulf of Rosas.





Tent of Mandan Chief, The most sacred Mystery of the Mandan Tribe of Indians on the upper Missouri, from Catlins, N. A. Indians Vol. 1. P. 20 & 104. also Appendix A. Vol. 11.

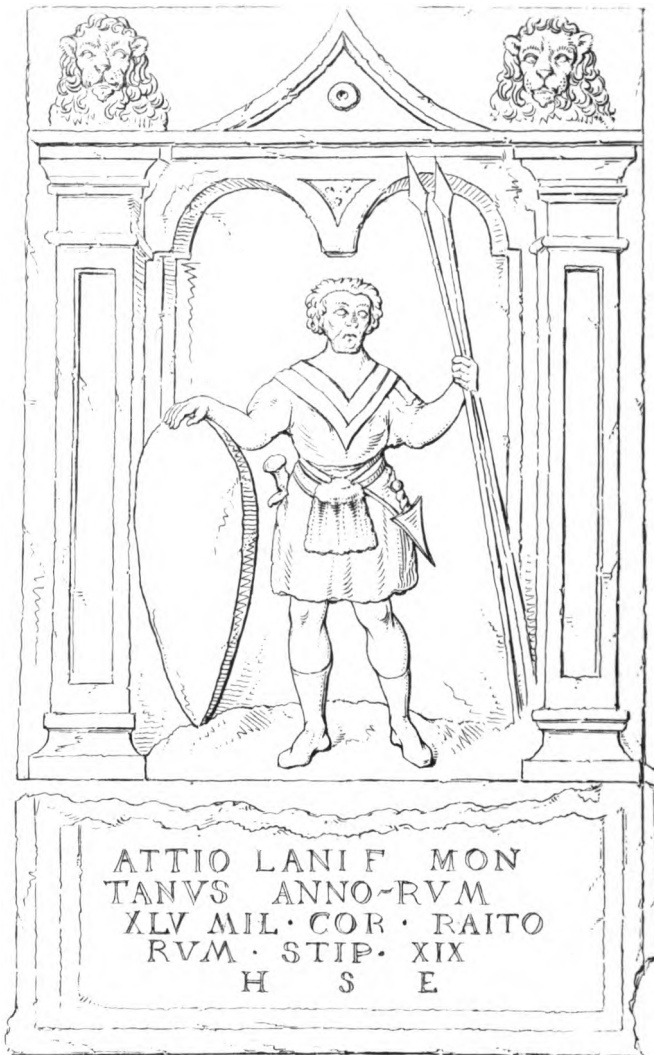


Vignette from Medallas de las Colonias Mucipales y pueblos Antiguos de España, by Henrique Florez del orden de S.º Augustin. Madrid 1757 Vol 1.



Frontispiece to Varias Antiquidades de Espana, Africa y otras Provincias
 by D^r Bernardo Alaric, Canon of the Cathedral of Cordova, 1614. The Scroll upon the
 Cross bears the following. *Te ducente novos Hispania detegit orbes*. (The day came).

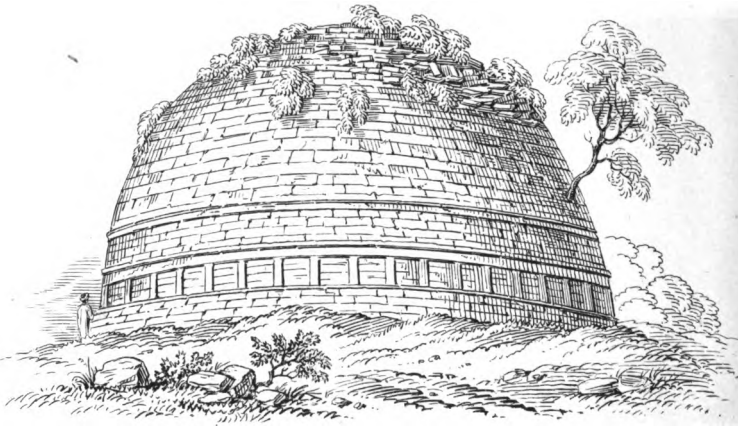
The Rhaetian Soldier
with the
DUO GCSA



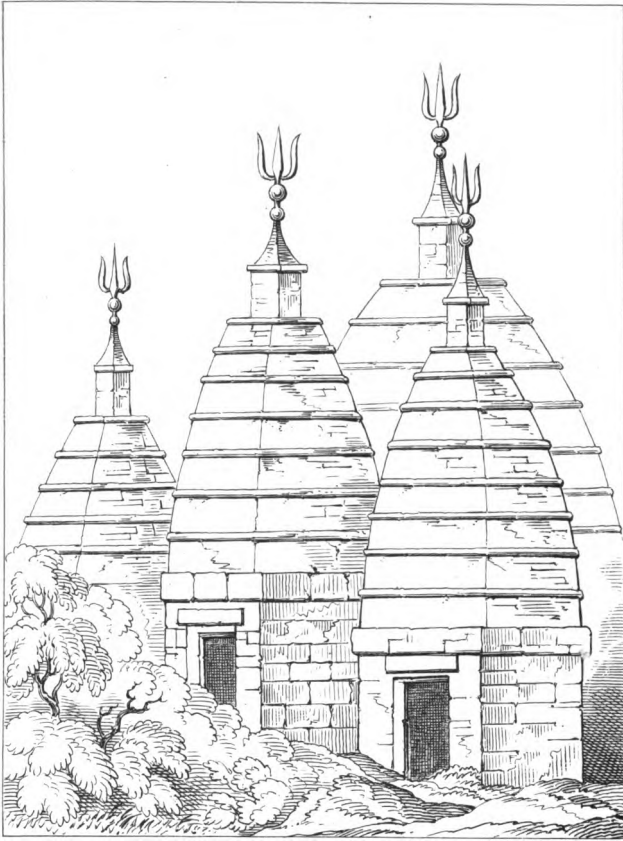
*Pro Foribus Cemiterii D. Petri
from Inscriptiones Germaniae of Peter Apian, Ingolstadt 1534, fol. cccviii*



*Pictish or ancient British Temple on the North of the River Carron,
between Falkirk & Sterling, N. of Agricola's Wall; from General Roy's Survey
Lond. Ant. Soc. & Gordon's Itinerarium.*

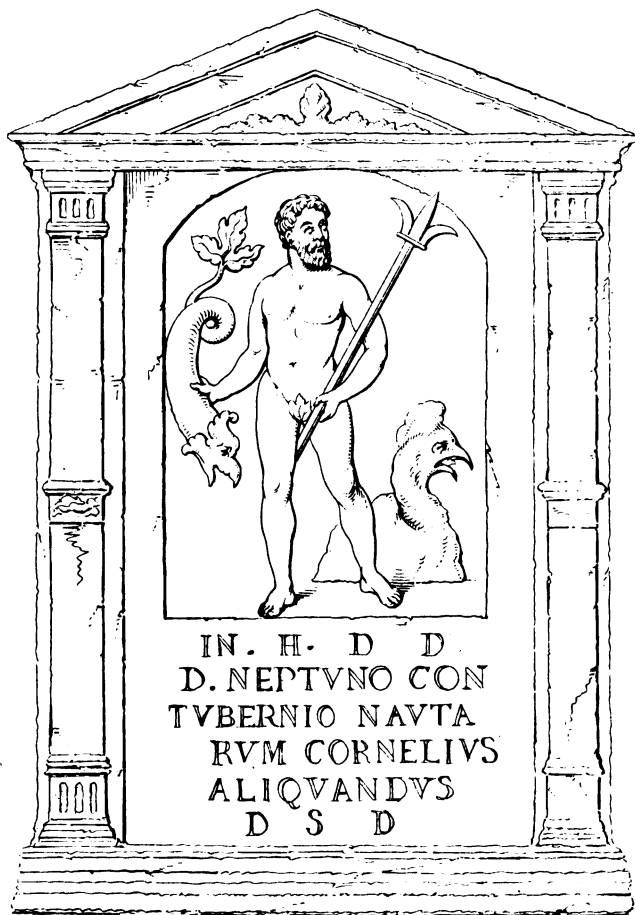


*Topp of Manikyala discovered by The Hon. Mountstuart Elphinston,
on the Indus, not far from Attock & in the
Country anciently called Pruce Laotis.*



*Temples of Siva at Deogur, now Dowlatabad, from the Indian
Antiquities of the Rev.^d M.^r Mowrice &
Asiatic Researches .*

ANTIQUÉ From Etlingen, near Baden,
in Swabia, on the Upper Rhine.



Found at Etlingen and removed by order of the Emperor Maximilian
to Wysemburgh. Ingoldstadt 1534. *Inscriptiones Sac. Sanct.*, Taken from
a rare Book printed at the private Press of Peter Apian . M. CCCCXVI

Capua ad S. Benedictum in pavimento

TE TIBI VNA QVE ES OMNIA DEA
ISIDIS ARRIVS BALBINVS. V. C.

Nomina ISIDIS

Quidam Isidem, alii Cerezem
quidam Thesmoplioram, alii
Lynam, nonnulli Ivnonem,
alii alio nomine appellant!



EGO ISIS SVM
&

*The Inscription also found on a Pillar at
Gades in Spain, Fol. XXVII.*

*Ego Isis sum Aegypti regina a Mercurio
erudita quas ego legibus statui nullus
solvet. Ego sum prima frugum inven-
trix. Ego sum Ori regis matri Ego
sum in astro canis refulgens
Iahki Budastya urbe condita est
Gaude Gaude Aegypta me
tristis.*

*Hosea Ch. II. 16. 17 And it shall be in that day, saith the Lord, that
thou shalt call me Ishi, and shall call me no more Baali; for I will
take the names of Baalim out of her mouth and they shall be no more
remembered by their Name*

Vase found in the Ruins of Castulo, at the Source of the Betis, A. D. 1513
 Celtiberian Characters, or "Literæ Oscae". From Velasquez/
 Ensayo sobre de las letras desconocidas" of Hispania &c



Bardic Lots or Letters of Wales
 From *Davies' Celtic Researches*, Page 272

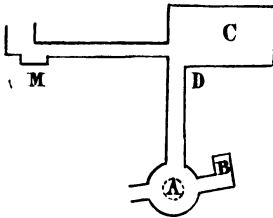
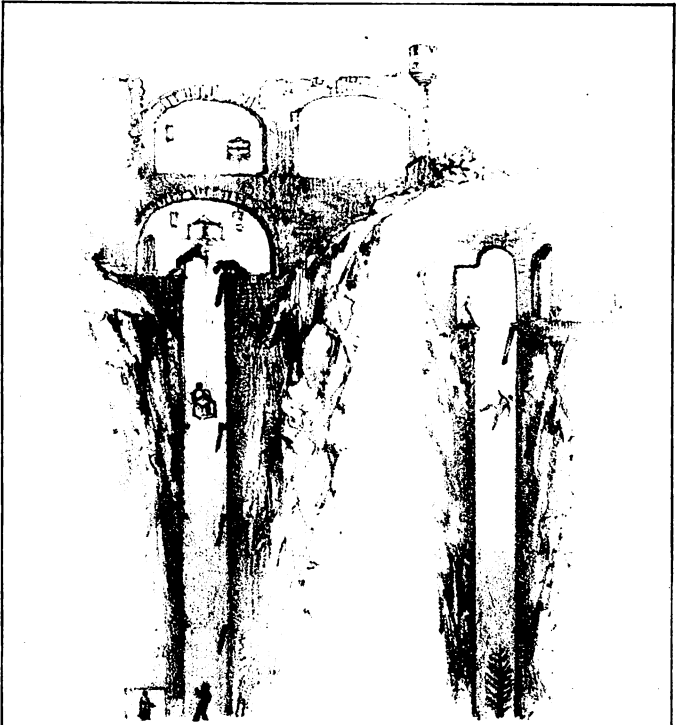
Vowels

Λ Λ J J I Y V Y ◊ ◊ V V
 a â e ê i u û y o ô w ð

Consonants

∨ ∅ ∅ W U Γ N P R < K X C ◊
 b v m m n p ph mk f c ch ngh g ng

↑ N N > D W U K N P V Y H C
 t th nh d dh n n l ll r rh s h hw



- A The Vertical Shaft descending to the
 — Prisons from the lower apartments of
 — the Castle 70 f.' deep, 6 f.' diam'.
 B Cell to receive the Victims.
 C Torbire Room.
 M Maiden & Pitfall 36 f.' deep.
 D Stone Door turning on a Pivot.
 E Wheel armed with Knives.

*Chambers of the Secret Tribunal of Westphalia ,
 hewn out of the Solid Rock, under the foundations of the lower Castle
 at Baden Baden*

*From a Drawing by James Skene Esq.' Edin. Ant. Soc. Trans
 Vol. III, P° XVII.*

*Celebration in the Church of Our Lady of Atocha an Image said to be brought
to Madrid A. D. 50
The same Year with S.^t Peter.*



*The VELACTON a religious ceremony Customary on the Marriage of the Kings of Spain
from London Illustrated-News, Oct. 24 1846*

See Allen's Modern Judaism.



