

# Tamar Tephi: or The Maid of Destiny.

The Great Romance of the Royal House of Britain.

BY JOHN DUNHAM-MASSEY, A.M.Inst.C.E. WITH NOTES BY JOHN J. PEARSON.  
Second and Revised Edition. London: THE COVENANT PUBLISHING CO, LTD. 1924.

"Truth is oft-times stranger than fiction." (Byron)

## PREFACE.

No more remarkable manifestations of the exact fulfillment of the Divine Decrees, as promulgated in the Holy Scriptures, have ever been presented to mankind during the whole course of recorded history than those displayed in The Almighty's Providential dealings with the peoples dwelling on these "Isles which are beyond the Sea" (Jer. 25:22).

In every phase of British History, and especially in the marvelous perpetuation of the Royal Line of our Sovereigns - all of whom, with but few exceptions, I am persuaded, have been and now are of "The House and Lineage of David," and consequently "Children of the Stock of Abraham" (Luke 2:4; Acts 13:26) we can trace unmistakable evidences showing "The good Hand of our God upon us" (Ezra 7:9), ordering and directing the National Affairs according to His Will and Pleasure, in pursuance of His vast designs concerning "The remnant of His people, the Outcasts of Israel and the dispersed of Judah in the Isles afar off .... which shall declare His glory among the nations" (Isaiah 11:11-12; 66:19). And "foolish, and slow of heart to believe" must he or she be who cannot discern and gratefully acknowledge this gracious and beneficent supervision of Britain's destinies, and look forward to the still greater glories promised to the "Lost sheep of the House of Israel" (Luke 24:25; Matt. 15:24).

Deeply impressed with the conviction that the long-continued prosperity of Britain and the steady augmentation of dominion and power vouchsafed to her must have been foreshadowed in some of the prophetic utterances recorded in Holy Writ, I diligently sought for such references; but for a long time without any prospect of success.

At last, almost giving up all further quest, my eye caught the remarkable passage in that magnificent prophetic poem, in which the last of the Patriarchs blesses his children, "when he was a-dying" (in the land of their exile and far from the "burying-place" of his fathers in the cave of Machpelah), where Jacob prophetically declares "The Sceptre shall not depart from Judah nor the Ruler's Staff from between his feet until Shiloh come; and to Him shall the gathering of the peoples be!" (Gen. 49:10, R.V. and Marg.) Compare Ezek. 21:26 and 27. Then the passage in Jeremiah 33:17, in which the Prophet (acting as the amanuensis of the Holy Spirit, 2 Peter 1:21) declares, "For thus saith the Lord, David shall never want a man to sit upon the throne of Israel," occurred to me.

Here then, were two specific and definite pronouncements concerning two tangible things - a Sceptre and a Line of Monarchs wielding that Sceptre - which God declared in His Word should exist and continue until the Master's Return! The Almighty has said, "Surely as I have thought so shall it come to pass: and as I have purposed so shall it stand!" and "The Strength" (or "Victory") of Israel will not lie nor repent [change his mind]: for He is not a man, that He should repent! [change his mind]" (Isaiah 14:24; 1 Sam. 15:29).

Could it be that this venerable emblem of Judah's Sovereignty is actually in existence; and that a long line of monarchs, descended from Judah's last native king - Zedekiah, deposed and blinded by the savage Nebuchadnezzar in 586 B.C. (2 Kings 25:7) have been sitting upon the throne of David from that sad day to this very time, and we have been oblivious as to these important and significant facts?

To locate the present resting-places of the "Sceptre of Judah" and the "Shepherd-Stone of Israel," and endeavor to ascertain which of the existing Ruling Families held the distinction of representing "The House and Lineage of David," were the mysteries I set myself to unravel; but with that an ocean of difficulties I found' myself confronted!

Preterist Commentaries were misleading: the Higher Criticism worse than useless. A remark made by Sir Frederick G. Kenyon, in his scholarly and deeply interesting work, *Our Bible and the Ancient Manuscripts*, set me a-thinking, and ultimately furnished the clue to the elucidation of these apparently inscrutable enigmas. This erudite and recognized Authority says, "The Jews themselves have generally held manuscripts written in Spain to be the best" (P. 38); and this opinion, on enquiry, was endorsed by many Jewish friends whom I consulted.

But why Spain, at the Western extremity of "The Great Sea" or "Sea of the Setting Sun," and not regions bordering upon the Levant which are contiguous to Palestine? An examination of the ancient place-names in the Iberian Peninsula, bearing indubitable evidences of Hebrew origin, revealed the fact that in that interesting country was hidden the key giving admission to these mysterious arcana; and references to certain hitherto obscure passages in the "more sure word of prophecy" (2 Peter 1:19) cast a flood of light into the dark recesses of dimly recorded history.

The results of these investigations are feebly and imperfectly set forth in the following pages, together with some appended Notes by my friend, J. J. Pearson, whose assistance in the compilation of this work, and revision of the proofs as they issued from the press, I gratefully acknowledge.

I most heartily wish that this attempt at showing forth "The wonderful works of God" in regard to the fulfillment of His purposes concerning the "Sceptre of Judah," the "Shepherd Stone of Israel," and the "Throne of David," had fallen to the lot of some one better qualified than I am to handle "the pen of a ready writer," - that some more highly favoured person, endowed with "excellency of speech" (1 Cor. 2:1) and capable of employing "enticing words of man's wisdom," (1 Cor. 2:4) had undertaken the

compilation of the crude materials forming the basis of this modest and unpretending essay (Judges 5:14; Psalm 45:2; i Cor. 2, 1, 4). But I trust that my readers - and especially those who, like Simeon of old, are "waiting for the Consolation of Israel" (Luke 2:25) - will scan these pages with a lenient eye, and generously make every allowance for the many defects and shortcomings they cannot fail to notice, and of which I am too deeply and painfully conscious.

J. Dunham-Massey, Sutton, 1918.

---

PREFACE TO THE SECOND EDITION. The First Edition of this unpretending work (published in 1918), has now been entirely sold: a most gratifying proof of the increasing interest manifested in the illustrious Ancestry of the Royal House of Britain and its still more glorious destiny, by all sorts and conditions of men, not only in this the Home-land, but also throughout the far-flung "British Dominions beyond the Seas."

The widely-expressed interest, and the inquiries respecting the Beautiful Palm of Judah, exhibiting no signs of cessation, this Second Impression has been prepared and issued, in order to meet the sustained demands received from all parts of the English-speaking world. This has been most carefully revised - the Text from amendments suggested by the erudite and talented Author, shortly before the gracious invitation, "Friend, go up higher," (Luke 14:10) had reached him, and his abundant entry into "The Rest that remaineth for the People of God" (Hebrews 4:9) - the Notes (some re-written, others added), by the Contributor of the Appendix. The facts and dates have been diligently scanned and compared with those given in, or inferentially deducible from Holy Scripture, Ancient Monumental Inscriptions, or the Records of reliable Chroniclers, Jewish, Arab, Spanish, Irish, Scottish, and Anglo-Saxon: while the many annoying typographical errors, negligently left uncorrected by the Printers of the First Edition, have been rectified.

It is sincerely hoped that this amended and revised issue of a work upon which much labor and research have been bestowed, will fill up a lacuna in Anglo Israelitish literature, and prove acceptable to all who are watching the "Signs of the Times" and patiently waiting for "The Glorious Appearing": (Matt. 16:3); (Titus 2:13); all loyal subjects who entertain feelings of love, homage, and fealty to our revered Sovereign, his Gracious Consort, and the Scions of the Royal House: and patriotic aspirations for our beloved country, our native shores - these "Islands of the Blessed"; these Fair Gems of the Western Seas: the British Isles of incomparable beauty, ancient glory, and imperishable fame.

John. J. Pearson, Stoke Newington, 1924.

---

TAMAR TEPHI: OR THE MAID OF DESTINY.

## INTRODUCTORY REMARKS.

ONE of the greatest epochs in the history of the ancient world was the fall of Nineveh, the proud capital of the Later Assyrian Empire on the Hiddekel or Tigris, which was effected by the conjoint forces of Chaldea and Media, under the leadership of Nebopalassar, or Nebu-pal-esara ("Nebu is the son of the host of heaven"), the erstwhile Viceroy of Babylonia, and Akhasveroth ("Cyaxares") the King of the Medes. This momentous event - in the bringing about of which Nebopalassar, the revolted Assyrian Governor, obtained a better name than rebel, and founded for himself an independent kingdom - took place in 607 B.C.; and it convulsed the then known world much in the same way as the later overthrow of Rome changed the face of Western Europe.

The old Assyrian Empire, erected by Asshur upon the ruins of the hoar Hamitic kingdom of Nimrod (Gen. 10:8-10), had long since passed away, and now the later Power on the Tigris tottered to its fall. The dominion of these "Romans of Asia" would, in all probability have collapsed at the time of the siege of Samaria (725-722), had not the nervous arm of Sargon II been interposed to prop up the declining State. This crumbling of the Great Power, which had for so many centuries dominated the larger portion of the regions comprising South-Western Asia, occasioned great political upheavals in all the adjacent countries - from the western verge of Asia Minor to a line drawn from the southern shores of the Caspian Sea and to the neck of the Persian Gulf, and from the Caucasus Range to the Nilotic Delta by arousing the ambition and exciting the cupidity of the vassal kings in the outlying provinces of the empire, eager to throw off the yoke of "the great King, the King of Assyria" (2 Kings 18:19); annex portions of the decadent State to their own territories, and participate in the despoliation of its opulent Capital, - "an exceeding great city of three days' journey .... wherein *were* more than six score thousand (120,000) persons that could not discern between their right hand and their left hand: and also much cattle" (Jonah 3:2; 4:11).

Palestine became the focus of all the political intrigues set on foot during the chaos prevailing in the Middle East on the declension of the Assyrian State; and this now unfortunate country was the "debatable land" in which the rival armies of the contending Powers strove for the mastery. Ahaz, of Judah, the father of Hezekiah, had voluntarily placed himself under the vassalage of Assyria, by sending "Messengers to Tiglath-pileser" (Tugulti-pal-esara, "The servant of the son of the host of heaven"), acknowledging himself to be the Assyrian King's "servant and son," and sending the customary "present" (2 Kings 16:7 and 8).

Hoshea, of Israel, was brought into subjection by Shalmaneser IV. (Shalli-mannu-esara, "The peace belonging to the host of heaven"); but intriguing with Shabaka of Egypt (the "King So" of 2 Kings 17:4) against his Assyrian suzerain, he not only lost his throne and his liberty, but brought about the complete overthrow of his hapless country (2 Kings 17:5 and 6). This occurred in 722 B.C.

Hezekiah, of Judah, "Rebelled against the King of Assyria, and served him not" (2 Kings 18:7); and this defection so incensed the proud Sanherib, or "Sennacherib" (Sinn-akka-erba, "The Moon-god has increased the brethren"), that in 701 B.C., he "came against all the fenced cities of Judah and took them." (2 Kings 18:13). The Assyrians, foiled in their attempt upon Jerusalem through Divine intervention (by which 185,000 of their troops perished in one night, 2 Kings 19:35), evacuated the country: and, - with the exception of the capture, deposition, and imprisonment of the wicked Manasseh by Esarhaddon (Esara-haddini, "The lord of the host of heaven"), and his restoration by Asshur-bani-pal (the "son's son of Asshur"), - Judah saw "the captains of the host of the King of Assyria no more" (2 Chron. 33:11).

This brings us down to about the year 610 B.C., when the great events leading up to the most wonderful story of the Jewish Princess occurred:- the maid destined by the "determinate counsel and foreknowledge of God" (Acts 2:23; 15:18; Rom. 11:33), to raise and carry to other and far-off lands the "Sceptre of Judah" (Gen. 49:10); where it has been wielded by Princes of the "House and Lineage of David" (Luke 14), from the time when it fell from the palsied hands of the unfortunate Zedekiah, the last of the Davidic Kings of Judah, until the present day. Thus has been fulfilled to the very letter the specific declaration of THE ALMIGHTY, "David shall never want a man to sit upon the throne of the House of Israel" (Jer. 33:17).

Pharaoh Necho II. of Egypt, foreseeing the impending dissolution of the great Assyrian Monarchy, and ambitious of extending his authority over Palestine - then "a delightful land," and not the "dry and thirsty" desolation it is to-day [1924] - and at the same time avenge the severe defeats and humiliation which his predecessor Taharga ("Tirhakah") had experienced at the hands of Sennacherib (2 Kings 19:9), Esarhaddon, and Asshur-bani-pal ("the great and noble Asnapper" Ezra 4:10), resolved to forestall any other possible competitor, and, in the first year of his reign, marched an army into Palestine with the object of pushing forward to the Euphrates and possessing himself of the important strategic position of Carchemish, on the great western bend of that river.

This design of the Egyptian monarch was clearly perceived by the gallant and farseeing King Josiah - the last free and independent sovereign of Judah - who rashly essayed to dispute his passage by force of arms. Brushing aside the overtures of the Egyptian invader, and "hearkening not unto the words of Necho from the mouth of God," the patriotic and fearless Josiah, "went out against him and came to fight in the valley of Megiddo" (2 Chron. 35:20-24); and in the fiercely contested battle that ensued, the brave Josiah went into the thick of the fight, though disguised like Ahab at Ramoth-gilead (1 Kings 22:20), and was slain in his fortieth year. "His sun went down while it was yet day." (Jer. 15:9).

This noble and pious King of Judah, was the last of the monarchs of David's Line who was honored in his death with a royal burial "in the sepulchres of his fathers" - the ardent desire of every son of Israel (Gen. 49:29-30; 49:29-32) - "and all Judah and Jerusalem mourned for Josiah; and *Jeremiah lamented for Josiah*" .... "The breath of

our nostrils, the anointed of THE LORD, was taken in their pits: of whom we said 'Under his shadow we shall live among the nations'" (2 Chron. 35:24-25; Lament. 4:20).

Thus was fulfilled the prediction of Huldah, the Prophetess, made to the deputation headed by Hilkiah, the father of Jeremiah, sent by King Josiah (2 Kings 22:12; Jer. 1:1):- `Unto the King of Judah, who sent you to enquire of THE LORD, thus shall ye say to him, Thus saith THE LORD, THE GOD OF ISRAEL, As touching the word which thou hast heard: because thine heart was tender, and thou hast humbled thyself before THE LORD .... and hast rent thy clothes, and wept before Me: I also have heard thee. Behold, therefore, I will gather thee unto thy fathers neither shall thine eyes see all the evil which I will bring upon this place'" (2 Kings 22:18-20).

As for the three sons and grandson of Josiah, who followed him on the then tarnished throne of Judah, "their carcasses did not come unto the sepulchres of their fathers" (2 Kings 23:34; Jer. 22:18 and 19; 2 Kings 25:7; Ezek. 12:12 and 13; 1 Kings 13:22).

## **KING JOSIAH**

Concerning the short and eventful life of Josiah, the following may be taken as a summary. On the assassination of his father Amon (2 Kings 21:23-24), Josiah, at the tender age of eight years, was made King. "In the eighth year of his reign he began to seek after the God of David, his father: and in the twelfth year he began to purge Judah and Jerusalem" from the gross idolatry everywhere openly practiced (2 Chron. 34:3). It would appear from 2 Kings 23:19, and 2 Chron. 34:6, 7 and 33, that his authority extended over all Palestine: and his meeting in battle the forces of Pharaoh Necho at Megiddo, in the West of the Plain of Esdraelon lends countenance to this view. Josiah shares with Cyrus (in Persian, "Khusru," in Hebrew, "Coresh") the distinction of having been mentioned by name nearly three centuries before he saw the light - his birth and exploits being foretold by "the man of God out of Judah," who prophesied against Jeroboam's idolatrous worship. (1 Kings 13:1 and 2; Isaiah 44:28 and 45f).

This last really independent Representative of the "House and Lineage of David" who reigned in Jerusalem, made affinity with the family of "Hilkiah the High Priest," who was one of his most trusted counsellors (2 Kings 22:4, 8, 12, 14; 23:4), a family next in dignity to the royal house itself; and he married Hamutal, the daughter of Jeremiah, the Prophet [some doubt this, and think it was a different Jeremiah], who was the son of this High Priest, Hilkiah (Jer. 1:1). Queen Hamutal became the mother of Jehoahaz and Mattaniah, (afterwards Zedekiah 2 Kings 23:31; 24:18). This latter fact is important to remember as it furnishes us with the reason why this Prophet Jeremiah took so prominent a part in the wonderful series of events connected with the ultimate transference of the Sceptre of Judah to the Younger Line of that Tribe, and its perpetuation (through Female Merging), in the Davidic Line, as shown in the following pages. See note on Jeremiah in Appendix.

## CHAPTER I. THE BEGINNING OF THE END

*"Coming events cast their shadows before."* - Thomas Campbell

THE twenty-two and a half eventful years that intervened between the death of the good King Josiah and the final subversion of the Jewish State, were, indeed, sad and troublous times for Judah and Jerusalem. When the chariot bearing the mortal remains of their late beloved monarch from the fatal field of Megiddo, reached the grief-stricken capital, the sorrow of the mourning people was sincere and universal: that of his father-in-law, Jeremiah, being specially noted (2 Chron. 35:24-25). And well in truth had they cause for lamentation: for could the inhabitants of Jerusalem have clearly "discerned the Signs of the times" (Matt. 16:3), the dead corpse of their fallen king, decked out in all the trappings of departed glory, really typified the impending extinction of their own national life.

Realizing that prompt and vigorous action was necessary in the unsettled and menacing conditions of the times and the dangers now threatening the State - as soon as the obsequies of the dead king were over - "The people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him King in his father's stead" (2 Kings 23:30): thus passing over his elder brother Eliakim, the son of Josiah by another wife, "Zebudah, the daughter of Pedaiah of Rumah" (2 Kings 23:36). The young King thus elected, who was only twenty-three years of age when raised to the throne, was the son of Josiah and Hamutal, the daughter of Jeremiah the Prophet; and the preference thus shown by the people would appear to indicate that this lady was universally regarded as the principal wife or queen of the late monarch.

But the Jewish notables and people, in thus hastily disposing of the Succession, had reckoned without their host. Pharaoh Necho, having failed in his primary objective - the capture of Carchemish on the Euphrates (Jer. 46:2) now retraced his steps, in order to reap the advantages won by his splendid archers at Megiddo and consolidate the hold upon Palestine which that victory had given him. Whether actuated by fear or from policy, the young King Jehoahaz went to meet the Victor on the Orontes, where Necho was making a strong place of arms at Riblah. If Jehoahaz went thither hoping to obtain recognition of his assumption of the throne of Judah, he was woefully undeceived; for we are told that "Pharaoh Necho put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem: and put the land to a tribute of a hundred talents of silver and a talent of gold" (2 Kings 23:33).

Necho then advanced upon the Capital, bringing with him the captive monarch whom he formally deposed in Jerusalem (2 Chron. 36:3); making "Eliakim," the eldest son of Josiah, "King in the room of Josiah his father, and turned his name to Jehoiakim; and he took Jehoahaz away; and he came to Egypt, and died there" (2 Kings 23:34). Thus ended the brief go days kingship of Jehoahaz, the favorite son of Josiah. The lament of his maternal grandfather, Jeremiah, is very pathetic: "Weep ye not for the dead (Josiah) .... but weep sore for him that goeth away; for he shall return no more, nor see his

native country .... but in the place whither they have led him captive, there shall he die, and he shall see this land no more" (Jer. 22:10-12).

The protégé of Necho, whose name Eliakim was changed to Jehoiakim - a practice largely obtaining in the East, and noted in the cases of Abram, Sarai, Jacob, Israel and Joseph (Gen. 17:5 and 15, 36:28, 35:10, 41:45); Gideon (Judges 6:32 and 7:1); Daniel, Hananiah, Mishael, and Azariah (Dan. 1:7); Simon Barjona (John 1:42); and Saul of Tarsus (Acts 13:9) ruled as vassal-king under the suzerainty of Egypt for some three years or so, "doing that which was evil in the sight of THE LORD, according to all that his fathers had done" (2 Kings 23:37), - when clouds of foreboding mischief began to loom on the north and east, heralding the impending fulfillment of the solemn prophecies of Jeremiah - "Out of the north an evil shall break forth upon all the inhabitants of the land." .... "Set up a standard towards Zion; flee for safety, stay not; for I will bring evil from the north, and a great destruction. The lion is gone up from his thicket, and a destroyer of nations: he is on his way, he is gone forth out of his place, to make thy land desolate, that thy cities be laid waste without inhabitant" (Jer. 1:14, 4:6 and 7).

And truly "out of the north" that storm did burst upon Judah which was destined, in fulfillment of the purposes of GOD, to sweep away the Jewish monarchy. Nebuchadnezzar, the son of Nebopolassar (the Captor of Nineveh and Founder of the new Chaldean Kingdom), as his father's general, routed the Egyptian army and recovered Carchemish (Jer. 46:2); and, following up his successes, he finally drove Necho from one position to another until he was altogether expelled from the whole of Palestine as well. "And the King of Egypt came not again any more out of his land, for the King of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the King of Egypt" (2 Kings 24:7). Succeeding his father on the throne of Babylon in 604 B.C., Nebuchadnezzar advanced upon Jerusalem, "and Jehoiakim became his servant for three years; then he turned and rebelled against him" (2 Kings 24:1, Dan. 1:1).

But this defection of Jehoiakim's, after Nebuchadnezzar's leniency - who had "bound him in fetters to carry him to Babylon" (2 Chron. 36:6), but relenting had restored him to his Kingdom - called for exemplary punishment; and such he certainly received. Jehoiakim, not only "did that which was evil in the sight of THE LORD" (2 Kings 23:37), but he was barbarously cruel, and a scorner of God's Word. He had sent men and had "fetched forth out of Egypt" Uriah the prophet, whom he murdered in cold blood, and then had his body cast into a common, perhaps, a dishonored grave (Jer. 26:20-23); he also was the impious monarch who daringly and openly mutilated and destroyed the written Word of God! (Jer. 36:20-25).

But terribly was he punished for his insolent temerity. "Thus saith THE LORD concerning Jehoiakim, the son of Josiah, King of Judah: they shall not lament for him, saying, 'Ah, my brother! .... Ah lord! or, Ah his glory!' He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem" (Jer. 22:18-19). And, as in the case of another great one of the earth who was a despiser of God's Word (2



Kings 7:20), "so it fell out to him." His short and wicked reign of eleven years served but to further debase and humiliate his wretched country; the wooden yoke of Egypt was indeed broken and lifted off the neck of Judah, but it was replaced by the iron collar of the Chaldean, and the firm grasp of the vigorous, Nebuchadnezzar of Babylon, whose little finger was thicker than the Egyptian Pharaoh's loins, closed upon the miserable country and its doomed inhabitants.

Jehoiachin, the son of Jehoiakim - called Jeconiah (1 Chron. 3:16-17, Jer. 24:1 and 36:20, Matt. 1:11-12; and Coniah, Jer. 22:24 and 28, and 37:1), a vicious youth of eighteen, now ascended the precarious Jewish throne. Whether the "servants of Nebuchadnezzar," who had deposed and slain his father, and who were now endeavoring to make themselves masters of Jerusalem (2 Kings 24:10), could not prevent his assumption, or whether they tolerated it pending the arrival of the Chaldean King who was on his way to the city, is not clear from the inspired narrative.

But when "Nebuchadnezzar, King of Babylon, came into the city while his servants were besieging it; .... Jehoiachim the King of Judah went out to the King of Babylon ..... and the King of Babylon took him in the eighth year of his" (Nebuchadnezzar's) "reign" (2 Kings 24:10-12). Thus ended the reign (if, indeed, a duration of 100 days can be dignified by such a name) of this depraved son of vicious parents, - for his mother was the daughter of Elnathan, one of the counsellors of his wicked father, Jehoiakim, who lured the prophet Uriah to his doom (Jer. 26. 22-23). For his terrible after-experience, and the future amelioration of his condition, by Evil-Merodach, the successor of Nebuchadnezzar, on his coming to the throne of Babylon in 561 B.C., (see 2 Kings 25:27-29).

As the conqueror of Palestine, Nebuchadnezzar now raised the uncle of Jehoiachin, Mattaniah, to the throne (changing his name to Zedekiah), whose mother was Hamutal, the daughter of Jeremiah the Prophet (2 Kings 24:17-18).

---

## CHAPTER II. THE CLOSING SCENES OF A GREAT DRAMA

MATTANIAH or Zedekiah, the youngest son of Josiah, and grandson [?] of the Prophet Jeremiah (2 Kings 24:18), was only twenty-one years of age when selected by Nebuchadnezzar to fill the vassal throne of Judah, yet young as he was, the picture presented to us of him and of his people, in the Sacred Volume is a sad mixture of precocious vice in the youthful King and the most abandoned wickedness, in both the priests and the people, over whom he was permitted to rule (2 Chron. 36:11-16; Jer. 37:1 and 2).

The shameful ill-usage he knowingly allowed to be perpetrated on the person of his pious old maternal grandfather, is referred to in Jeremiah 22:2 and 3; 33:1; 37:12-16; and 38:9-13.

The whole course of his iniquitous and disastrous reign of eleven years, was one steady declension from bad to worse, until this faithless and dissolute prince of Judah, and his debased subjects had "filled up the measure of their fathers": and "when the transgressors had come to the full," they were "suddenly cut off, and that without remedy" (Matt. 23:32; Dan. 8:23; Prov. 29:1; 2 Chron. 36:16).

Before conferring the sovereignty on Zedekiah, the Chaldean monarch had compelled that prince to "swear by God" to be true and faithful in his duty to the suzerain State of Babylon (2 Chron. 36:13); yet the Jewish King - whether he thought (like Harold II. in later times), that an oath exacted under such circumstances was not binding, or whether, more probably, he had received offers of assistance from the new King of Egypt, Haa-ab-ra (the "Pharaoh Hophra" of Jeremiah 44:30), the successor of Pharaoh-Necho, we are not informed, broke his compact with Nebuchadnezzar, and defied the Chaldean power. This ill-advised temerity cost Zedekiah dear. The Babylonian monarch, justly incensed at the defection of his faithless and rebellious vassal, despatched an army under some of his trusty officers, whose names and titles are given in Jeremiah 39:3, and Jerusalem was invested; all hope of offering resistance to the Chaldean advance in the open field being out of the question.

An Egyptian army, either sent or led by Pharaoh Haa-ab-ra, in person, now advanced to the relief of the beleaguered city:- "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they brake up from Jerusalem" (Jer. 37:5). This respite filled the citizens with the hope that they had seen the last of their stern enemies: but Jeremiah dashed these aspirations to the ground by declaring that the Egyptian army would be forced back into their own territory, and that the Chaldean forces would resume the siege of Jerusalem, and bring it to a successful issue (Jer. 37:7-10).

It was during the relaxed conditions due to this temporary raising of the siege by the Chaldean army that the grief-stricken Jeremiah attempted to leave the doomed city; an attempt that led to his arrest and severe punishment at the hands of venal judges, placing more faith in the word of an official than in that of a Prophet of God (Jer. 37:11-16).

The guilty conscience of Zedekiah pricked him when he heard of the indignities heaped upon his unoffending grandfather by his corrupt and mendacious myrmidons; and after Jeremiah had "remained in the dungeon many days," he sent for the ill-treated servant of the God whom he had so grossly neglected, and "asked him secretly in his own house, and said, Is there any word from THE LORD?" (Jer. 37:16-17). And when Jeremiah upbraided him for the cruelties which had been inflicted upon him by his time-serving courtiers, and piteously begged for release from the duration to which he had been subjected, all Zedekiah did was to enlarge the bounds of his imprisonment, and order his aged relative a daily ration of bread! (Jer. 37:18-21).

But the inveterate malice of the villainous crew of officials could not be allayed. On a trumped-up charge of disaffection to the ruling powers, they again seized upon the

unoffending Prophet and thrust him into a fouler dungeon than before, where he would have perished but for the service of a devoted friend, Ebedmelech, a despised Ethiopian, who alone dared to tell the weak King Zedekiah some plain truths, and secured Jeremiah's release from a horrible death (Jer. 37:1-13).

Having compelled Pharaoh Haa-ab-ra's forces to re-enter Egypt, and thus insured themselves against all menace from this quarter, the Chaldean armies, now largely augmented, again appeared before the defenses of Jerusalem, from which they were never to retire until the proud walls, which had successfully repelled all previous attempts upon them, were levelled in the dust. And now the gaunt spectre of famine stared the wretched defenders in the face, and added its horrors to those of war. The terror-haunted Zedekiah - driven into a *cul de sac* out of which no escape was possible - once more had recourse to his aged relative, the prophet Jeremiah.

"In the third entry that is in the house of THE LORD," the cowed and despondent King tremblingly seeks to know his future and that of his doomed capital. "I will ask thee a thing; hide nothing from me," falteringly pleads the miserable dupe of his own delusions and the treacherous machinations of his false and opportunist counsellors. The seer knew perfectly the character of his now abject grandson: "If I declare it unto thee wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me? So Zedekiah the King swore secretly unto Jeremiah, saying, 'As the LORD liveth that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life'" (Jer. 38:14-16).

This oath was kept: see Jeremiah 38:28.

The dread alternative is then placed before the terror-smitten monarch, "Thus saith THE LORD, THE GOD OF HOSTS, THE GOD OF ISRAEL, 'If thou wilt assuredly go forth unto the King of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire: and thou shalt live and thy house. But if thou wilt not go forth to the King of Babylon's princes, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand'" (Jer. 38:17-18).

#### THE FALL OF THE CURTAIN.

The rest of this melancholy story may be soon told. The weak and irresolute Zedekiah, now perceiving when too late that further resistance was unavailing, and that such could only have the effect of further exasperating the fierce and relentless enemy, who now pressed on the siege more vigorously, would have yielded to the Prophet's inspired counsel, but a feeling of false pride restrained him. It appears that many of the Jews, realizing that the struggle was hopeless, had deserted to the Chaldean army, for Zedekiah said to his grandfather, "I am afraid of the Jews that are fallen away to the Chaldeans, lest they deliver me into their hand and they mock me" (Jer. 38:19). He also dreaded that his evil ministers should know of this secret conference with the man whom from pure malice they sought to destroy (Jer. 37:24-27).

Truly "the wicked flee when no man pursueth" .... "neither shall wickedness deliver those that are given to it" (Prov. 28:1; Eccles. 8:8).

After a siege of two years (interrupted for a short time by the Egyptian attempt to thwart the efforts of the Chaldean army to reduce Jerusalem), "a breach was made in the city, and all the princes of the King of Babylon came in and sat in the middle gate" (Jer. 39:2 and 3), thus exactly fulfilling the prophecy of Jeremiah, uttered some years before; "For, lo, I will call all the families of the kingdoms of the North, saith THE LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah" (Jer. 1:15).

Zedekiah witnessed this mortifying spectacle with feelings which can be imagined, but not adequately described. "And it came to pass that when Zedekiah King of Judah, and all the men of war saw them, then they fled, and went forth out of the city of night, by way of the King's garden, by the gate betwixt the two walls; and he went out the way of the plain (Arabah). But the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho; and when they had taken him they brought him up to Nebuchadnezzar King of Babylon to Riblah" - (where Jehoahaz, Zedekiah's own brother, had been deposed and imprisoned by Necho of Egypt, 2 Kings 23:33), - and he gave judgment upon him" (Heb. "spake judgments with him"). "Then the King of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the King of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him in fetters to carry him to Babylon. And the Chaldeans burned the King's house, and the houses of the people, with fire, and brake down the walls of Jerusalem" (Jer. 39:4-8. R.V.). Thus were fulfilled the prophecies concerning this rebellious and wicked city, uttered by Isaiah 1:7-9, Hosea 9:17, Joel 1:6-7, and other prophets, and also the remarkable prediction of Ezekiel, "This burden (or `oracle') concerneth the Prince in Jerusalem, and all the house of Israel ..... the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face that he see not the ground with his eyes. My net also will I spread upon him, and he shall be taken in My snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there!" (Ezek. 12:10-13).

The misguided and miserable people of Judah, deserted in their hour of dire misfortune by their craven, panic-stricken monarch and his sordid and venal councilors, were left to "Sit down by the rivers of Babylon, and weep when they remembered Zion" (Psa. 138:1); the weak and vicious Zedekiah, deprived of his eyesight,, went into durance in a foreign prison, and the shameless Jewish nobles and wicked councilors met with the just reward of their evil doings, being put to death by Nebuchadnezzar, who had no further use for such traitors.

## DESOLATION.

With its King a captive, its nobility and skilled artisans expatriated; its proud Capital a heap of smoldering ruins, and its territory overrun by a savage and relentless enemy,

Judah drank the cup of misery and degradation to the very dregs. All her former pride, pomp, and power were laid in the dust at the feet of a ruthless conqueror, and she sank into the condition of an acquired Dependency whose fortunes were henceforth to depend upon the will and whims of an alien despot. And, humanly speaking, all the promises of God made to the forefathers of Israel and Judah (see Note 2 in Appendix) had come to nothing.

"But Nebuzaradan, the captain of the guard, left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time" (Jer. 39:10).

"And as for the people that were left in the land of Judah ..... even over them he made Gedaliah, the son of Ahikam, the son of Shaphan, governor" (2 Kings 25:22 R.V.).

---

### CHAPTER III. MIZPAH

GEDALIAH, the grandson of Shaphan, the trusty Scribe or Secretary of State of good King Josiah (2 Chron. 34:15-18 and 20), whose appointment as Governor gave great satisfaction to the miserable residue of the nation, transferred the seat of his administration from the blackened ruins of the former capital to Mizpah, the fortress erected by the pious King Asa, a few miles north of Jerusalem (Jer. 40:10; 1 Kings 15. 22).

Here he made a compact with "all the captains of the forces which were in the fields and their men" and all the terror-stricken Jews who had fled before the Chaldean invaders into Moab, Edom, and other adjacent countries, who "when they heard that the King of Babylon had left a remnant of Judah, and that he had set over them Gedaliah .... returned out of all places whither they were driven, and came to the land of Judah to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much" (Jer. 40:7-10).

Conspicuous amongst the many throngs of people who thus sought the countenance and protection of the kindly Governor was a little group of four persons, consisting of a venerable individual, whose lineaments bore the deep impress of great and recent sorrow, two young females of surpassing beauty, whose splendid dress and noble bearing indicated their high rank, and a quiet and serious man, whose mien was that of an upper and confidential servitor. Mark well this little band; for upon the life and welfare of one in that small and apparently insignificant company were suspended the most stupendous destinies - destinies which were to powerfully affect and influence, for good or evil, the status of Israel's Royal House, down to the final "restitution of all things."

The members of this small group who sought the presence of the Governor at Mizpah were the princess Tamar Tephi ("The Palm Beautiful ") the eldest of the surviving children of Zedekiah, and consequently, the Princess Royal of the House of Judah; her

younger sister (whose name, unfortunately, has not come down to us), their great-grandfather, the weeping Prophet Jeremiah, and his secretary Baruch (Jer. 40:6).

We may be sure that Gedaliah was highly gratified when this illustrious party of notables presented themselves before him, and we may be equally certain that he received his welcome guests with all the honour due to their exalted rank: and this more especially in the case of Jeremiah. For "Nebuchadnezzar, King of Babylon, gave charge concerning Jeremiah to Nebuzaradan, the captain of the guard, saying, `Take him, and look well to him, and do him no harm: but do unto him even as he shall say unto thee'" (Jer. 39:11, 12).

Knowing the expressed wish, or rather command of his Sovereign, Gedaliah would not dare run counter to it; and recognizing the sterling worth of the Prophet, and the high estate of his great-grandchildren, we may rest assured that Jeremiah and his defenseless proteges were "courteously entreated" and suitably lodged by the genial Governor, with whom they settled down at Mizpah.

The story of Jeremiah's sufferings and release is best told in the simple words of Holy Writ,

"So Jeremiah abode in the court of the guard until the day that Jerusalem was taken" (Jer. 38:28). After receipt of King Nebuchadnezzar's order, as given above, we read: "So Nebuzaradan, the captain of the guard, sent ..... and all the chief officers of the King of Babylon: they sent and took Jeremiah out of the court of the guard" (Jer. 39:13).

"The captain of the guard had let him (Jeremiah) go when he had let him go from Ramah, when he had taken him, being bound in chains among all the captives of Jerusalem and Judah, which were carried away captive unto Babylon. And the captain of the guard took Jeremiah, and said unto him ... `And now, behold, I loose thee this day from the chains which are upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee: but if it seem ill unto thee to come with me unto Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient unto thee to go, thither go."

Now while he was not yet gone back, `Go back then,' said he, `to Gedaliah .... whom the King of Babylon hath made Governor over the cities of Judah, and dwell with him among the people: or go whithersoever it seemeth convenient unto thee to go.' So the captain of the guard gave him victuals and a present, and let him go. Then went Jeremiah unto Gedaliah, the son of Ahikam, to Mizpah and dwelt with him among the people that were left in the land" (Jer. 40:1, 2, 4-6, R.V.).

Thus was fulfilled, in the most striking manner, the promise made to Jeremiah by The Almighty, when commissioning that Prophet, and sending him on his great work (Jer. 1:17-19); and, as we shall see later on, the same Protecting Hand was extended over Jeremiah, who (like Paul of a later day), travelled further and "laboured more abundantly than they all," - of the "goodly fellowship of the prophets" in the former dispensation.

But if Jeremiah had passed through much trouble, so had the two young Princesses, now placed by Providence under his protecting care. They may have gone through all the horrors of the dreadful siege; they may, indeed, have felt the effect of the famine which "was sore in the city, so that there was no bread," and may have taken part in the hurried midnight flight from the doomed city, and in the arrestation of the fugitives in the plains of Jericho (2 Kings 25:3-5). It is not probable that they actually witnessed the fearful scene of slaughter which took place at Riblah, where their brothers were all slain before their agonized father's eyes, or the piteous fate of that father, who, after being compelled to look on whilst his offspring were being butchered, had his own vision destroyed, and was then put into heavy fetters of brass, preparatory to his going into perpetual exile; for we are told that when the Chaldean army "overtook Zedekiah in the plains of Jericho, all his army were scattered from him. Then they took the King," etc. (2 Kings 25:5-7). The sword must, indeed, have passed through the hearts of both of these delicately nurtured young Princesses, now so terribly orphaned (we hear nothing as to the fate of their mother, Hamutal), and suddenly reduced to utter dependence upon others for their very food, clothing, and lodgment.

Theirs was, indeed, a sorrowful plight, nor could the tender consolations of their pious and resigned great-grandfather (who well knew how to draw upon The Source of all Consolation), seconded by the kindly attentions of the good natured Governor, whose honored guests they were, entirely dispel the depression caused by the horrible nightmare of recent events, or lull their dismal forebodings as to what the future might have in store for them. Many and strange were the adventures through which these two highly-born and delicate creatures were to pass before they were to arrive at a permanent resting place.

#### THE PLOT.

The peaceful life at Mizpah, which appeared so calm and restful after the terrible scenes of the Chaldean invasion was destined to be rudely disturbed; and the disquieting cause sprang from an unsuspected quarter. Among the visitors calling on the easy-going Governor, was a man of considerable note in the country, named Ishmael, who was declared to be "of the seed royal" (2 Kings 25:25; Jer. 41:1). This individual, whose after conduct proved him to be of a very treacherous disposition, saw the beautiful Princess Tamar Tephi, and became deeply interested in her and her misfortunes. Whether this interest ever deepened into a more tender feeling we know not: but he speedily made it evident that he meant by some means, fair or foul, to gain possession of his lovely kinswoman.

Ishmael may have declared his passion to the royal lady herself, and been repulsed; Jeremiah, being a keen judge of character, may have cautioned his great-grandchild against his advances; or Gedaliah may have perceived the drift of his attentions, and warned him off; but these details are pure surmises, warranted, indeed, by subsequent events, but concerning which the Word of God is silent.

It is tolerably easy (even from this distant standpoint), to gauge the motives which actuated the ambitious and selfish mind of this unscrupulous and determined adventurer. He was aware that Jehoahaz had died during his Egyptian captivity: that Jehoiakim was also dead; that his son, Jehoiachin, with all his family had been carried to Babylon, from whence there was little or no likelihood of any return: and now he knows of the slaughter of Zedekiah's sons at Riblah, and of that unfortunate monarch's deportation to Babylon (2 Kings 23:34; 24:6; 25:7).

And thus this charming Princess Tamar (here a guest of Gedaliah's at Mizpah), was now the undoubted Heiress to the throne of Judah! Conscious of his own royal descent (through a collateral branch of the House of David), and doubtless thinking that an alliance with this beautiful Princess would constitute him the legal and actual King of Judah, if not, indeed, of all Israel, he resolves to leave nothing undone calculated to bring about this consummation of his covetous projects.

Ishmael is a very clever politician, and all his plans are carefully thought out. He knows that the new monarch of Egypt, Pharaoh Haa-ab-ra, is smarting under his recent repulse from Judea, and that the Ammonites have not forgotten their being tricked out of the spoils of Jerusalem in Jehoiakim's days by the Chaldean King; and he counts on receiving assistance from both of these quarters, whereby he will be enabled to give effect to his arrogant pretensions (2 Kings 24:2, 7).

At this juncture, overtures were made to Ishmael by Baalis, the King of Ammon, proposing the assassination of the recently-appointed Governor: and this coming to the ears of Johanan, one of the military leaders, that astute officer warned Gedaliah of his danger, and at a secret interview, he solicits permission to remove Ishmael. This the open-minded and generous Gedaliah refused, with disastrous consequences to himself (Jer. 40:13-16).

## THE ABDUCTION.

All the carefully laid plans of Ishmael were now fully matured, and nothing remained but to carry them into execution. The ready accessibility of the unsuspecting and hospitable Gedaliah made this easy of accomplishment. With ten accomplices, who must have been as culpable as their rascally employer, Ishmael paid a visit to the Governor, and was kindly received and entertained: "there they did eat bread together in Mizpah." (Jer. 41:2). During the course of this fatal banquet, Ishmael and his hired miscreants set upon and killed their genial and too-confiding host and all the rest of the guests at his table. This black treachery was followed up by the indiscriminate slaughtering of "all the Jews that were with him ..... and the Chaldeans that were found there, even the men of war"; and the number of the victims of this shocking massacre must have been very great, seeing that a large pit or trench, which King Asa had long ago constructed as one of the defenses of the fortress, "was filled with them that were slain" (1 Kings 15:22; Jer. 41:3 and 9).



Nothing now remained to hinder or thwart the murderous desperado in his mad ambition. "Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the King's Daughters ..... and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon" (Jer. 41:10). Ishmael had metaphorically "burned his boats;" and this wanton, unprovoked, and perfidious murder of Gedaliah, "whom the King of Babylon made governor over the land," left him no other alternative but to cast in his lot with the wild tribes of the Ammonites, to the shelter of whose black tents he now made his way.

Here he would be safe from all pursuit: here he would convey the dearly won object of his daring enterprise, and have undisturbed possession and enjoyment of the society of his beautiful captives, and also defy the avenging arm of the insulted majesty of Babylon.

But these rosy anticipations were never to be realized; all Ishmael's designs were doomed to failure; and the cup of unhallowed bliss was dashed from his hand ere he could raise it to his lips.

In the counsels of Him Who "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise" (Job 5:22), a better fate was reserved for this lovely Princess Royal of Judah than to become the mere leman [mistress] of a murderer and freebooter; to "waste her sweetness on the desert air" of the unsettled Ammonian highlands, and grace the tent of some nomad chief of a semi-savage horde whose business was plunder, and whose favorite pastime was the harrying of the lands of their more peaceful neighbors. She was destined under God's providence, to become the loved and honored Queen of a noble Danite King, and to be the Ancestress of a long line of powerful Monarchs who should wield the Sceptre of Judah over an Empire upon which the sun never sets.

## THE RESCUE.

So artfully had Ishmael's murderous scheme been arranged, that news of the massacre of Mizpah and the abduction of the two Princesses, did not reach the ears of the brave and faithful Johanan - who throughout all the trouble appears to have played a manly and noble part - for some days (Jer. 41:4 and 11); but as soon as he "heard of all the evil that Ishmael ... had done," he "took all the men, and went to fight with Ishmael..... and found him by the great waters that are in Gibeon" (Jer. 41:4, 11 and 12, *ibid.* ver. 12). There was no actual combat, however; for "when all the people which were with Ishmael saw Johanan .... and all the captains of the forces that were with him, then they were glad." ..... and "cast about and returned, and went unto Johanan. But Ishmael escaped from Johanan with eight men, and went to the Ammonites" (*ibid.* ver. 13-15). As to what became of this daring man, the Sacred Records are silent. Whether he lived to enjoy the reward of his base treachery towards Gedaliah, against whom Baalis, the chief of the Ammonites, had some grudge (Jer. 40:14); whether he subsequently met with the fate of a traitor at the hands of his newly found friends, the Ammonites, or of the

punitive expedition sent from Babylon, we know not; his name disappears from the page of history (Prov. 10:9).

But now Johanan and his associates, having got rid of the arch-plotter Ishmael and recovered the two Princesses and their retinue, were themselves in a great dilemma as to their future movements, "And they departed," from Gibeon, "and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt, because of the Chaldeans; for they were afraid of them, because Ishmael ... had slain Gedaliah the son of Ahikim, whom the King of Babylon made governor in the land" (Jer. 41:16-18). Stay in Palestine they dare not: for they recognized that as soon as news of what had taken place reached Babylon, the fierce Nebuchadnezzar would at once take prompt action to avenge the affront put upon him in the murder of his Representative and the slaughter of the Chaldean garrison in Mizpah, left to uphold his own authority. In every respect Egypt appeared to offer the most safe and convenient asylum to this small band of desperate men, encumbered as they were by a number of helpless women and children; it was therefore determined to go thither.

Before taking this decisive step, however, it was deemed advisable to seek counsel at the hands of the venerable Prophet Jeremiah, who formed one of the rescued captives. Doubtless Johanan and the rest of the military leaders had heard of his predictions as to the fates of Jehoiakim and Zedekiah and that of the now destroyed Jerusalem; all of which had been fulfilled to the very letter - perhaps, before their own eyes; and, it may be, they realized that these denunciations, directed against his own relatives and his own interests - for the contumely and imprisonment which Jeremiah had suffered at the instance of the venal crew of self-seeking courtiers, who had lured the last three Kings of Judah to their doom, and brought about the utter destruction of the State, were well known to all Jewry, must have been wrung from him by a stern sense of duty to a Higher Power.

Whatever the motives, however, the leaders came to Jeremiah for advice and promised that, "whether it be good or whether it be evil, they would obey the voice of The Lord our God to Whom we send thee" (Jer. 42:1-6).

The answer came in ten days; but as it did not accord with their preconceived opinions, and depreciated the scheme of looking to Egypt for safety, these men, "wise in their own conceits," who ten days previously, loudly proclaimed their readiness to acquiesce in any plan of action presented to them by Jeremiah, now turned and railed upon the Prophet as a falsifier of God's message (Rom. 11:25). In an evil hour for themselves, we are told that "they obeyed not the Voice of the Lord, to dwell in the land of Judah" (Jer. 43:1-4).

"But Johanan ..... took all the remnant of Judah that were returned from all nations whither they had been driven ..... even men and women and children, and the King's Daughters ..... and Jeremiah the Prophet and Baruch the son of Neriah. So they came into the land of Egypt; for they obeyed not the Voice of the Lord; thus came they to Tahpanhes" (Jer. 43:5-7).

## CHAPTER IV. EGYPT (TAHPANHES)

There is a something in the deep and impenetrable mystery enshrouding the lower Valley and Delta of the Nile - that "Land of Ham" and "Field of Zoan," whose proper designation, "Mat-Sar," or the "Double Lands," has, by imaginative Greek historians, been transformed into "Egypt" - which has cast an engrossing and persistent glamour over the nations of Europe, from the very earliest dawn of history down to the present day.

Coeval with, or, in any case, only a few centuries subsequent to the founding of the old Hamite Kingdom of Nimrud, set up at Babylon shortly after the Confusion of Tongues (Gen. 10:8-10; *ibid.* 11:2-8), the erstwhile cryptic history and mighty monuments of this remarkable country are venerable from their hoar antiquity alone, without any reference to the prominent part played by the princes and people of this region on the world's stage, while the earth was young.

To the average British man or woman, Egypt is a *terra incognita*; a land of mummies and sandy wastes, enlivened here and there by certain pyramids, obelisks, and temples, remarkable only for their great size, ugliness and inutility; a god called Osiris and his goddess Isis; two kings, one named "Pharaoh" and the other "Rameses," who amused themselves and their subjects by carving upon rocks a lot of silly, meaningless, and badly-executed representations of their "fooleries"; but chiefly as "a dry and thirsty land where no water is," save when a river overflows its banks once a year, and whose products consist largely of sand, flies, mummies, and ophthalmia! (Psalm 63:1).

But this mysterious country is largely noticed in the Holy Scriptures, particularly in the prophetic books; and it will shortly become much more prominent, being comprehended in that favoured region in which the great Messianic Kingdom will be established, for God has said so in His Holy Word. So that, as "that which is highly esteemed among men is abomination in the Sight of God," that which is "lightly esteemed" among men "is, in the Sight of God, of great price" (Luke 16:15; I Sam. 18:23; 1 Peter 3:4). Comp. I Cor. 1:27-29.

"In that day shall there be an altar unto The Lord in the midst of the land of Egypt, and a pillar at the border thereof to The Lord; .... for they shall cry unto The Lord because of the oppressors, and He shall send them a saviour and a defender, and he shall deliver them ... And The Lord shall smite Egypt, smiting and healing; and they shall return unto The Lord, and He shall be entreated of them, and shall heal them. In that day there shall be a high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptian shall worship with the Assyrian. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for the Lord of Hosts hath blessed them, saying, `Blessed be Egypt My people, and Assyria the work of My Hands, and Israel Mine Inheritance'" (Isa. 19:19-24).

Owing to the defection of the late Khedive, who threw in his lot with the Sultan of Turkey, Britain has proclaimed a Protectorate over Egypt, and proclaimed another

member of the Khedival family (Hussein Kamel) Sultan of Egypt; who at once repudiated the suzerainty of the Ottoman Sultan, and now withholds the tribute of 682,092 pounds (50,000 purses), formerly paid to that monarch. Thus has been fulfilled the first part of Isaiah's prediction of 2,600 years ago; and now that this country whose peoples largely consist of the "Outcasts of Israel." and "the Dispersed of Judah," .... in "The islands of the Sea" (Isa. 11:11-12) - has set its hand to the plough in Egypt, Palestine and Mesopotamia, we may be quite certain that the "set time" for the accomplishment of the remaining portion of this remarkable prophecy is not far off (Psalm 102:13); (Isa. 19:23-25).

From this digression, (which is not altogether a desultory wandering from our subject), let us get back to the Princess Royal of Judah, whom we left at Tahpanhes in Egypt, whither she had been brought, together with her sister (whose name has dropped out of history), their great grandfather, Jeremiah the Prophet, and his scribe or secretary Baruch, by Johanan when he fled from the anticipated vengeance of Nebuchadnezzar King of Babylon.

#### TAHPANHES.

This city, on the Eastern arm of the Nilotic Delta - the ancient Zanis or Tanis, the principal town in the "Field of Zoan" - was not far from the Tanitic mouth of the Nile, one of the embouchures through which that river pours its waters into the "Great Sea" or Mediterranean. This name Tahpanhes, or Taphenes, signifies "hidden" or "secret flight," "covered standard," or "temptation," and may have been derived from the sudden departure or flight of the Israelites from Egypt (Exod. 12:33), or from the temptation to return to "the cucumbers, melons, leeks, onions and garlic," flavoring the 'flesh-pots' in the Land of Ham, "when confronted with the terrors and privations of" the waste, howling wilderness," of the Sinaitic Desert (Exod. 14:5, ibid. 16:2-3; Num. 11:5; Psalm 105:23; Deut. 32:20).

However be this as it may, never was place or locality more appropriately named than this city of Goshen, "Tahpanhes": for it has been the scene of three of the most memorable flights in human history, - that of God's people from the worst form of slavery; that of the Jewish Princess Tamar, destined to perpetuate the succession of wielders of the "Sceptre of Judah" on "the Throne of David," "until Shiloh come"; and, if Christian and Mohammedan tradition may be trusted, Tahpanhes witnessed that greatest of all secret flights and "Coverings of the Standard," when Joseph brought Mary and David's Greater Son thither to place Him beyond the sanguinary fury of the Idumean Despot then ruling in Jerusalem (Matt. 2:13-15).

The Great Disposer of events brought the down-trodden and helpless Israelites out of their cruel bondage by the hand of Moses; He led forth the defenseless Princess Tamar out of Tahpanhes, leaning on the arm of her aged relative Jeremiah, now over 70 years of age; and "Out of Egypt did He call His Son" (Hosea 11:1, Matt. 2:15), under the care of his loving mother Mary and conduct of his foster-father Joseph!

On or near to the site of the long-vanished residences of the old Kings of Tanis, now sunken into the soft, yielding, diluvial soil of the Nilotic Delta, and covered by mounds of earth, stands, or rather stood in the early seventies of last century, the ruins of a very ancient building, still called by many of the Arabs and Fellaheen of the Delta, "The Palace of the Jew's Daughter," but by others "The House of the Old Picumba," or "Prophet"; a fact verified in recent years by Sir William Flinders Petrie, the great Egyptologist, and other British and Foreign savants and archaeologists.

Regarding this venerable ruin, a friend of mine, a Medical Officer passing through the Suez Canal in April, 1872, where his vessel, *The Oxfordshire*, was detained through coaling difficulties for twelve days, writes:

"I was interested in this relic, and, as the distance was not very great, I and some of the other passengers went to see it. An intelligent native (who had been soliciting my advice as to his opening a medical depot in Port Said), brought forward a 'learned man,' from Ismailia on Lake Timsah, who 'knew all about it,' and who, my friend assured me, was anxious to enlighten the company on the subject. From this well-informed pundit we gleaned the following:

"While certain of the Moolahs or Moulvies hold the opinion that this ruined building was the palace of Musa (Moses); others maintained that it was the asylum of another very old Yahudi Picumba (Jewish saint or seer) who sought refuge here long after Moses' day; but that all agreed that this particular structure was not the building to which Issa-ibn-Mariam ('Jesus the Son of Mary') - Mohammedans never speaking of Youseff (Joseph), as Christ's father - was brought by his mother when she came into Egypt, for the Jinns (genii) made off with every stone of that house the very night of her departure from Tahpanhes!"

This legend may have given rise to the "strong delusion" sanctioned by the Papacy - Pope Paul II. (1464-1471); Innocent VIII, Giulio Cibo (1484-1491); and Leo X., Giovanni de Medici (1513-1521) that the building at Loretto (to which vast numbers of Roman Catholic devotees from every part of the world make pilgrimage), was the actual home of the Virgin, brought by angels from Nazareth and erected by them in Italy.

## THE FLIGHT FROM EGYPT.

Johanan and the rest of the fugitives must have felt quite easy in their minds now that they had found an asylum in Egypt, between which country and Chaldea much bad blood existed since the crushing defeat the Egyptian forces had sustained at Carchemish (Jer. 46:2), and their expulsion from Palestine (2 Kings 24:7). And doubtless the two Princesses, Tamar Tephi and her sister, with their retinue, were of the same opinion, and looked forward to spending a long and tranquil, if not a happy time in the seclusion afforded in the Egyptian Delta.

Their great-grandfather, Jeremiah, laboured under no such hallucination. For God had showed him that Nebuchadnezzar would not fail to wipe out the insult he had received

in the assassination of his governor and the massacre of the troops he had left to uphold his government in Palestine, by a fresh invasion of that country, in the course of which he would punish all alike, without discrimination between the innocent and the guilty. And further, he knew that this punitive expedition of Nebuchadnezzar's would, after overrunning Judah, include Egypt in its operations, to recover and chastise the emigrants, whose precipitate flight was strong and presumptive evidence of their implication in the rebellion against his authority.

Jeremiah warned the little band at Tahpanhes of the impending invasion of Egypt by the Chaldean armies; and, in order the more strongly to impress this fact upon their minds, he was commanded by God to "Take great stones in thy hand and hide them in the mortar in the brickwork which is at the entry of, Pharaoh's house in Tahpanhes, in the sight of the men of Judah; and say unto them, 'Thus saith The LORD, the GOD of Israel Behold, I will send and take Nebuchadnezzar the King of Babylon, My servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.'" (Jer. 43:10).

It would appear from the above that Pharaoh Haa-ab-ra (Hophra) had a royal residence in Tahpanhes; and from Jer. 44:30, that this Pharaoh had in some way given the Jewish immigrants some promise or assurance of his protection. However, be this as it may, Jeremiah predicts the conquest of Egypt and foretells the death of its monarch; and both of these events were fulfilled to the letter.

Nebuchadnezzar overran and subjugated Egypt (Ezek. 3:10-19), and Pharaoh Haa-ab-ra (the "Apries" of the Greeks) was dethroned and murdered by his own rebellious soldiery (Jer. 41:30).

From this time Egypt sinks into the "base kingdom," as foretold by Ezekiel in 29:14, 15.

Thus far the Word of God takes us in the wonderful story of our heroine, her sister, and great-grandfather, the Prophet Jeremiah; for the remaining part of their eventful careers we must follow profane history; which, although not so reliable, in their cases is pretty clear and to be depended upon.

It will have been noticed that we have drawn largely upon the Prophet Jeremiah, and this for two reasons: (i) he was one of the chief actors in the thrilling scenes so inimitably portrayed in the Sacred Volume, and (2), his narrative is the most full and complete account we have of the destruction of the Holy City in 586 B.C., and of the doings immediately subsequent to that great and awful event. See note on "Jeremiah the Prophet," No. 8, in the Appendix to this volume.

Instructed no doubt by The Almighty, Jeremiah - in whom the Princess Tamar and her sister placed implicit trust, both on account of his near kinship and sanctity as a prophet of God, whose predictions they themselves had seen verified before their eyes - determined on quitting a land doomed to disaster in the immediate future.

He knew full well that if he were again to come into the Chaldeans' clutches he would not receive similar treatment as that he had experienced from the considerate Nebuzaradan, the Babylonian Commander who captured Jerusalem (Jer. 40:16). On the contrary, he fully realized that, not only would he put his own life in jeopardy, but that the lives of his two delicately-nurtured charges might also be endangered by exposing them to the fury of the enraged and vindictive Chaldean Despot.

Escape from Egypt by sea offered the greatest advantages. Tahpanhes was near to the "Great Sea" (Mediterranean), and communication was open by any of the three Eastern branches of the Nile flowing into it through the Pelusian, Tannic, or Mendesian Mouths. And many facilities for reaching any desired point bordering on that large inland Sea were available in the numerous Danite or Ashero-Phoenician "Ships of Tarshish," constantly trading between Egypt and the Palestinian Ports of Joppa, Tyre, and Zidon, or the more distant emporia established by Israelitish communities in the Western Tarshish (the Iberian Peninsula), centuries before the period of our story.

See 1 Kings 9:29; 2 Chron. 2:16; Jonah 1:3, and Notes in Appendix on "The Western Tarshish" and "Israelitish Colonies in Spain."

For a vivid description of the Port and trade of Tyre, see Ezekiel 27.

Jeremiah well knew the fate awaiting the Jewish refugees who had fled into Egypt (Jer. 44:12-14); and, perhaps, he feared that Pharaoh Haa-ab-ra (Hophra) might hear of the beauty and high descent of the two Jewish princesses, and seek to possess himself of them by force:- a common practice of the times, and one long habitual with the rulers of the Land of Ham (Gen. 12:2-15). Perhaps, even then this Pharaoh had learnt of the status and whereabouts of Princess Tamar and her sister, and had already formed his designs regarding them: hence the denunciation of that monarch in Jeremiah 44:30 - a prediction that was fulfilled some fifteen years later, when Haa-ab-ra was dethroned and murdered by his own rebellious troops, in 570 B.C.

At all events, the Prophet determined to make for the Israelitish Colonies in the Western Tarshish, where the Zarahites, Iberians, or Milesians (the younger branch of the Tribe of Judah, Gen. 38:28-30) who, although worshippers of Baal, were of the Stock of Israel - had founded Colonies four centuries before the conquest of Canaan by Joshua, and where the Danites (Danaan) and Ashero-Phoenicians also had Settlements; feeling certain that the little band of which he was the leader would be sure of a welcome, and be safe from molestation by the enemies to their peace.

And, above all, had not God told him, "Verily, I will strengthen thee for good. ... And I will make thee to pass by thine enemies into a land which thou knowest not. And if thou take forth the precious" - the two royal princesses of the House and Lineage of David "from the vile" - the Egyptian monarch - "thou shalt be as My Mouth ... thou shalt not return unto them. And I will make thee as a brazen wall: they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee,

saith the LORD. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible" (Jer. 15:11, 14, 19-21, RV.).

---

## CHAPTER V. SPAIN (ZARA-GAZA)

BEFORE introducing our heroine, her sister and their now aged guardian and sole remaining relative, the Prophet Jeremiah, in their new domicile, it will be better, perhaps, (in order to enable the reader to follow their fortunes), if we briefly take notice of the condition of the Iberian Peninsula at the time of their arrival in that country (585 B.C.).

And it should be noted that, as the Portuguese State was not founded until long after the Arabic and Moorish kingdoms in Spain had fallen into decrepitude, and so made it possible for the Christians to emerge from the fastnesses of Galicia and the Asturian Highlands, into which they had been driven by successive waves of Mohammedan conquest (from 711 to about 1200 A.D.), Portugal has "neither part nor lot in this matter"; and the term Spain must be taken to include the whole of the Iberian Peninsula.

But we will not inflict on the reader any lengthened dissertation on the ancient Israelitish Settlements in Spain - some of which were founded long anterior (circa 300 years) to any Philistinian or Phoenician enterprise in the Western Mediterranean which would be foreign to our purpose and out of place in this brief narrative.

We will, therefore, confine ourselves to a condensed account of the very earliest of these Israelitish Colonies, and the one which gave the name of "Iberia" to the entire region.

And here we would remark that it was a general principle with all Mohammedan Conquerors to extirpate all traces of antiquity in the lands which they subdued, and give them, as far as possible, an entirely new form and aspect; - in other words, to obliterate and destroy every vestige of the higher and nobler civilizations which had formerly adorned those once flourishing regions. [In much the same way, in 2001 A.D., the Taliban destroyed the giant statues of Buddha at Bamian in Afghanistan.]

### THE ZARAHITES, IBERIANS, OR MILESIAINS.

The Milesians, or Scotii (as they were afterwards designated in the old Irish Annals), who have figured so largely in Spanish and British histories since their very commencement, and were the first Israelitish Colonists to leave the East and settle in the extreme North-East of Spain were the descendants of Zarah, Zerah, or Zara, one of the twin-sons of Judah by his daughter-in-law, Tamar (Gen. 38:27-30; 1 Chron. 2:4; Matt. 1:3, RV.); not to be confounded with the Zorah or Zohar of Numbers 26:12-14, who was of Simeon.



This Zarah of the Scarlet Thread went down, in his grandfather's little company of seventy souls, to Egypt (Gen. 46:12), and probably died there, with his brother Perez, "and all his brethren, and all that generation," before "there arose up a new king over Egypt, which knew not Joseph" (Exod. 1:6-8).

This "new king" would be Sequenen-Ra, or one of his sons Kaames or Aahmes I., the Founder of the 18th dynasty of the old Hamitic Pharaohs, and the kings which drove out the *Haqu-Shashu*, ("Hyksos"), or Shepherd Kings of Egypt.

The descendants of Zarah, - knowing all the circumstances related in Genesis 38:28-30, and smarting under what they regarded as a fraud by which they had been deprived of the rights and privileges attaching to the Birthright - formed a plan of quitting Egypt altogether, thus cutting themselves off from any portion or inheritance in Israel. This must have been before the cruel bondage referred to in Exodus 1:7-14, else the scheme would have been frustrated. Finding themselves numerically unequal to any large undertaking, *they picked out or elected from other discontented Israelites those who would cast in their lot with them in the contemplated enterprise.* The men (and, of course, women) thus chosen or elected were styled "Ibharim," from the Hebrew word "ibhar" (chosen or elected), and from this circumstance the whole body of these adventurers were designated 'Ibharim'; and this name - softened into "Iberia," became the ancient appellation of the Spanish Peninsula, on the North-Eastern coast of which they settled down, and where they remained in peace and prosperity until about the year 238 B.C., when Hamilcar Barca, the Carthaginian General, invaded Spain and attempted its conquest.

These Zarahites or Milesians, having never been subjected to the degradation of the Egyptian bondage (a slur afterwards cast in the teeth of the Israelites by their Philistine foes - 1 Sam. 4:9), have always considered themselves as the very *creme de la creme* of their race, and the true nobility of Israel; of which in consequence, they were very clannish, and held themselves aloof from the other and later Danite and Ashero-Phoenician colonists, whom they affected to despise. Their first Settlement was *Segubloi* ("fortress of the wanderers"), Romanized into Saguntum, and now known as Sagunto, or Murviedro ("old walls"), which must be the oldest town in Europe; having been founded long prior to Utica, Hippo, Leptis, Hadrumetum, and other Canaanitish Settlements on the North African Shore, established by refugees from Phoenicia on the Israelitish Conquest of Canaan: and, of course, centuries before the foundations of Mycenae, Argos, Athens, or Sparta; six hundred years before Elissa (Dido) founded her city of Carthage; and quite eight hundred years before the rise of the seven-hilled city on the Tiber.

From Sagunto, on the coast of what is now Valencia, the Zarahites, Iberians, or Milesians worked their way into Araun-Goza ("the cursed pasture"), now Aragon, founding on their way Zara-u-el ("brightness of God"), now Teruel, and *Segub-ragan* (the "neighbor's fortress"), now Segara, until they reached the mighty river named after them, the Iberus (Ebro), on the banks of which they established their great stronghold, naming it after their ancestor *Zara-Gaza* ("the Strength of Zara"), now Zaragaza or

Saragossa. And, from this *point d'appui*, these adventurous people pushed up along the course of the Ebro towards the rich metalliferous Basque Mountains - where the ancient aborigines, the *Basques*, still preserve their peculiar national characteristics to this day, quite distinct from their Spanish and French neighbors (Numb. 23:9) until they reached the stormy Bay of the Atlantic, the *Yam Birska*, or "evil sea" (now softened into Biscay or Viscaya), not far from which they founded another stronghold to which they gave the name of Baal-boaz ("the Might of Baal"), now softened into Bilbao.

The maps of Spain and Portugal are studded with place-names of Israelitish origin prefaced with the word Zara: and Perez (the name of Zarah's twin-brother) is as common a masculine designation in the Peninsula as "John" is in this country. The clumsy attempt on the part of some (who, from their arrogant pretensions, ought to know better), to refer these Israelitish names to Greek and Roman sources, must have been the result of the sheer ignorance of the early history of Spain, which has been so marred by Hellenic and Latin Writers as to be unintelligible; much in the same way as the story of the Arabic and Moorish period has been travestied by modern authors. For example, the name of Zaragossa which is but a modified form of Zarah-Gaza, "the strength or stronghold of Zarah" - has been referred to as the corrupted designation of "Caesarea Augusta," bestowed upon the venerable city on the Ebro by the Roman legionaries serving in Spain; in a similar manner H.M.S. "Bellerophon" is persistently styled the *Belly Ruffian* by our bluejackets [Royal Navy].

But any person who has any acquaintance with the style and peculiarities of ancient Shemitic architecture, as displayed in the Middle East, can at once recognize in the ruins of the old-time edifices that once adorned Zaragossa, Sagunto, Teruel, Segura, Zaruz, Zuera, Setabul, Bilbao, and other places in the Iberian Peninsula, the remains of structures which must have been erected perhaps a millennium and a half before "Octavius Augustus Caesar formed the project of transforming the collection of mud hovels designated 'Rome' into a city of marble!"

And we may say that there are also a great many Irish, English, and Scottish place-names which bear unmistakable indications of Israelitish origin. But this will become more apparent as we proceed with our story.

## ZAGUNTO.

Our exiles, in all probability, landed in Spain at the great port of Zagunto (*Segub-toi*, the "raised or fortified place of the wanderers"), in later years Latinized into Saguntum, and now Sagunto or Murviedro ("old walls"), in the province of Valencia. This place was the great emporium of the Iberian (Zarahite) Settlements on the eastern coast of Spain, and between it and the Palestinian Ports of Great Zidon, Tyre and Joppa, as well as with Egypt, there existed from remote times a great trade in metals (Ezek. 27:12); constant communication by sea being maintained by the "ships of Tarshish" 1 Kings 10:22; 2 Chron. 9:21; Jonah 1:3; Isaiah 2:26; *ibid.* 9:9; Jer. 10:9; Ezek. 23:12 and 25.

At this very ancient city there are still many memorials of non-European origin displaying the old-time activity of people of undoubted Shemitic nationality, Saguntum was of such importance in later times that a special Treaty in regard to it existed between the Carthaginian and Roman Republics; and its siege by Hannibal in 222 B.C. was the *causus belli* of the Second Punic War.

From Sagunto, Jeremiah, with the two Princesses, and Baruch, proceeded to Zaragossa, the chief stronghold of the Zarahites, and here they were received with great honour and entertained as befitting their high rank. And at this city the younger of the two Princesses (whose name, I regret to say, has not come down to us) was wooed and won by the eldest son of the reigning Prince of the Zarahites. Probably by some direct revelation, Jeremiah was told that he must prepare to set out towards "that land which he knew not," and of which God had previously given him intimation (Jer. 15:14); but he was fortified by the Divine promise, "Verily, it shall be, well with thy remnant: verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction" (Jer. 15:12).

Perhaps, in prophetic vision, he saw the union of the descendants of the two Princesses which was, in the Providence of God, to take place, 1,600 years afterwards, in

"Yon Far Western Isles that hear the Atlantic roar."

However, be this as it may, in less than a year from their landing at Segub-toi, or Sagunto, we find the Prophet Jeremiah, Princess (or rather Queen) Tamar, Baruch, and their companions in travel at Baal-boaz (Bilboa), not far from the shores of the Yum Birska, or "evil sea," now the Bay of Biscay, waiting for a passage into Ireland. Well might the troubled waters of this arm of the restless Atlantic somewhat daunt them after their experience of the placid, tideless Mediterranean; but the Prophet knew that it was God's Will; and had not God promised His protection?

And here we will leave them for a while and take a brief view of the country to the shores of which they were bound.

[The valuable collection of MSS, relating to the Israelitish Settlements in North-eastern Spain, collected by Don Gil Mendez, of Miranda del Ebro and Santander, was in great part wantonly destroyed by the Carlist General Iturralde in 1838; and a similar fate befell another, and said to have been a still more valuable collection, made by a gentleman named Enriquez, which was burned at Trevino, in the Basque Province of Alava, by the Christino General Leon, in 1838 or 1839.]

---

## CHAPTER VI. IRELAND (Tara)

THE earliest mention of the British Isles in Western literature is to be found in Herodotus (450 B.C.), where this "falsely so-called" "Father of History" says: "I do not believe there

is a large river, called the Eridanus [Rhine], flowing out of Helvetia towards the North; nor do I believe in the existence of the Cassiterides [British] Islands, whence they say tin comes to us."

The first definite statement concerning these Islands is in Aristotle's *De Mundo*, c. 3 (4th Century B.C.): "Beyond the Pillars of Hercules the ocean flows round the earth, and in it are two very large islands called British - (one of which is called *Albion* and the other *Ierne*) lying beyond the *Keltoi*."

The names "Ibernie," "Hibernia," "Ivernie," "Ierne," "Erin," are all derived from the same source as "Iberia," the ancient term employed to designate the Spanish Peninsula, which, as explained in the last chapter, is of purely Hebraic origin.

It is a most humiliating thing to say, but it is nevertheless a fact, that, with us, having the largest and most widely-scattered empire this world has ever seen, *Ancient and Modern History* and *Geography* are the most neglected items in the educational systems obtaining in this country: defects made glaringly apparent during the progress of this terrible war [WW1]; the very Statesmen *directing* and *controlling* the British Forces, being shamefully ignorant of the regions involved in the struggle!

The old-time histories of "Mesopotamia," "Egypt," Palestine, Phoenicia, Persia, Spain, and Western Europe, have been cursorily viewed through Greek and Roman spectacles; and the result has been to give us distorted and misleading images of the pristine conditions of these countries and their earliest inhabitants. And the like remarks apply with equal force to the British Isles, and more especially to the ancient history of the Sister Isle, Ireland.

The following - taken from one of the "Best Histories of England for Middle Class Schools extant" - may be regarded as a specimen of the condensed or potted "history" of old-world peoples, now so much in vogue in a nation having possessions located in almost every part of the habitable globe; and whose "ships of bulrushes" (Isa. 18:2) plough the waves of every sea and ocean accessible to navigation.

"IRELAND B.C. 550 - A.D. 1169."

About 550 B.C. the Kelts, sons of Miledh (the soldier) and Eremon (the ploughman), first crossed into Erin (Iberian's land), and set up small kingdoms there by force of arms. Many legends of the struggle between the two races remain, and we know *that the Iberian tribes early accepted the Keltic tongue, took Keltic chiefs to rule over them, and agreed to pay tribute to the Keltic Head-King; most of Leinster and Munster, and part of Ulster, remain to them, whilst the rest of the island was held by the Kelts.*

Of the old Homeric heathen days of Ireland, with their gods, wizards, charioted heroes, and Amazonian ladies, we have the beautiful stories of Queen Mab and Cuculain of the North, and the Warriors of the Red Branch, and the hapless sons of Visnach, and the later tales of the Fenians, *Finn Mac Coul* and his hound *Bran*, *Conn* of the hundred

fighters, *Diarmaid* the courteous, *Oscar* the brave, and the aged bard *Ossian*, who survived them all, and sang their glory and their fate."

"The soil, climate, and shape of Ireland, which made it a paradise for a pastoral people, were all unfavourable to agriculture and trade, and it was not easy for the tribes, had they wished it, to join under one strong central Government, or for the farmers to improve their tillages, and take to settled village life as the English had done; so that the accounts given of the Britons before the Romans came may well serve for that of the Irish down to the beginning of the Ninth Century."

It would be almost impossible for any person, however ingenious or mischievously inclined, to pack more egregious errors into such a limited compass than are contained in these two short paragraphs, purporting to be the history of a great and interesting people during a period covering 1,350 years; and this period the most eventful in the whole of that nation's wonderful story!

We have shown, in the last chapter, and in the Note in the Appendix on "The Israelitish Settlements in Spain," that these enterprising Colonists, having gained the upper hand over the Phoenician and Philistinian people of the Western Coast of Palestine, entered into possession of these Canaanitish Territories; and this conquest naturally extended to and included the Settlements and Depots formed by these adventurous voyagers in the Iberian Peninsula and elsewhere. And amongst those over-sea possessions thus acquired by the "mingled peoples" of Western Palestine - the *Dano-Philistines* and *Ashero-Phoenicians*; the "Danaan" of the Mediterranean and Western Europe, and "*Tuatha de Danaan*" of Irish story we must certainly include the Emerald Isle.

Taught by their own experience as merchants, and remembering the over-running of Lower Egypt by the *Haqu-Shashu*, or "Chiefs of the Nomads" (the Greek "Hyksos");- the mercenary raid of *Kudar Lagamar* ("Chedorlaomer") King of Elam, Hammurabi ("Amraphel, King of Shinar,") and their Confederates upon Southern Palestine (Gen. 14:); and the invasions of Syria by Thutmes I. of Egypt, as well as the conquest of Canaan by Joshua, the son of Nun - the Phoenicians before, and the Israelo-Phoenicians after their fusion, recognized two great dangers attending the setting up of Colonies on the shores of any Continental region.

First, that these Colonies were always liable to subjugation by powerful adjacent States; and second, that in the event of their expansion or attainment of a certain degree of wealth or power, such would desire to disavow and repudiate all dependence upon the parent State. Hence the preference always shown for Island Settlements by the Maritime Tribes of Israel.

At a very early period the islands of Cyprus, Rhodes, Crete, Malta, Gozo, Sicily, Sardinia, Corsica, Elba, and the Balearic Islands were occupied by the Phoenicians, and these fell into the hands of Dan, Asher, Zebulun, and later on, Ephraim and Manassah, when amalgamation with these Hamitic peoples was complete (see Judges 1:30-35) But the ancient Phoenicians had also discovered the British Isles, and these

were considered worth more than all the islands of the "Great Sea" put together, on account of their great mineral wealth, and especially as producing tin (Num. 31:22).

In that much-discussed compendium of Western Historical and Geographical knowledge, the Ninth Edition of the *Encyclopedia Britannica*, the following contradictory passage will be found:

"BRITANNIA. - *The history of Britain begins with the invasion of Julius Caesar, 55 B.C..* Caesar is the first writer who mentions Britain; before him we have only a few short notices by Greek writers, who appear to have known little about the country. The earliest notice of Britain is in Herodotus (450 B.C.), who mentions the Tin Islands, only to confess his ignorance about them."

[The passage in Aristotle (circa 360 B.C.), quoted in the opening paragraph of this chapter, in which the word "British" occurs, is then referred to]

"The application of the name *Britannia* to denote the large island is first found in Caesar." The italics are mine.

The Prophet Jeremiah knew of the *Hii-i-Yum* "the Isles which are beyond the Sea," i.e., the Mediterranean - Jer. 25:22), shortly after the Founding of Rome, and about 500 years before Caius Julius Caesar saw the light, and Aristotle, the tutor of Alexander the Great, speaks of the "Two Islands beyond the Pillars of Hercules called British."

How, then, can it be said that British history begins with Julius Caesar?

And if this Roman Writer was the first to employ the term "Britannia," where did he get it from? For the word is neither of Latin, Greek, nor Keltic derivation.

It is Arabic - derived from Beret, a country, and Annas, "tin"; hence Britannia - and Caesar must have heard it and been informed of its significance either in Egypt, or, (more probably, in Spain. See Smith's "Cassiterides," a work in which this subject is lucidly and exhaustively dealt with.)

Now, although Tin must have been largely imported by the Egyptians and Phoenicians before 1500 B.C. (Numb. 31:22) - *and this metal must have come from Britain* - yet in Ezekiel's time (575 B.C.), Tarshish (Tartessa, or Spain) was the only country whence Tyre drew her supplies of this metal (Ezek. 27:12). It would appear, therefore, that the wide-awake Israelito-Phoenician merchants of Iberia had found a good thing and monopolized the traffic in it.

These flourishing Iberian Colonists sent out offshoots into the Scilly Isles, Cornwall, Devon, and to Ireland, centuries before the Keltic Invasion of Britain; and it can be conclusively shown from the records of the latter people that these "Iberians" constituted the great bulk of the Irish population long prior to 550 B.C., the date usually assigned to the establishment of the first Keltic kingdom on the Eastern shores of the

Sister Isle. And of these Iberian Settlers, the Dana Philistines and Ashero-Phoenicians - the "Tuatha de Danaan" of the ancient Irish Annalists - were the first to set up monarchies in the land called after them "Ibernie," "Ivernie," "Hibernia," "Ierne," and "Erin."

The first map on which the British Isles are depicted is one embodying the geographical knowledge current in the time of Eratosthenes and Strabo (circa 200 B.C.), in which "Ierne" is shown lying due north of "Britannia," with the "Cassiterides Islands" well to the westward of the latter; but no towns are marked on this map. On Ptolemy's map (circa 160 A.D.) "Albion" is seen with the cities of Eboracum (York), Londinum (London), Deva (Chester), Lindum (Lincoln), and Isca (Exeter), with an elongated "Caledonia" running due east from the Lothians, whilst "Iverna" (Ireland) is pretty well defined with only one city shown, "Eblana" (Dublin), which is placed near Carlingford Lough. This name of the oldest and chief city of Erin ("Eblana") is simply a corruption of "Abilene," the region immediately to the south of the two Lebanon Ranges, for many years occupied by the Northern Danites (Judges 18:1, 2, 7, 11, 27-29); and this fact, amongst others, goes to prove that this daring and turbulent tribe of *Dan* (some of whose high-handed ways are recorded in the Chapter just quoted), dominated Ireland for centuries before the Keltic incursions into that country took place!

This intrepid and adventuresome people have inscribed their name of Dan, Tuatha de Danaan, Dar-dan and Don on the scroll of history, not as "tracings on the sands of time," but as "graven with an iron pen and lead in the rock for ever" (Job 19:24): and this, not merely in the region extending "from Dan to Beersheba," but from Dan on the southern spurs of the Lebanon, through Asia Minor and Central Europe, to the Emerald Isle, and from Danmark to the Straits of Gades; centuries long before Greece had obtained her alphabet from Phoenicia or her mythology from Egypt.

Further proof that the population of Ireland was almost, if not, indeed, altogether composed of these Israelitish emigrants from Iberia (Spain) is to be found in the ancient characters of the very old Erse - not "Keltic" - language of the country. Some of these characters closely resemble the lettering on the Moabite Stone (circa 890 B.C.), and those on the Siloam Inscriptions (725 B.C.); and are almost "identical with the Anglo-Saxon of the Earle MSS., which race, as we shall see presently, also originally came from "The Stock of Abraham."

This affinity is also shown in the names "Hibernia," "Erin," "Ibernia," etc., all Israelitish in origin (see Chapter V.); in the Round Towers to be met with in many parts of Ireland, which are facsimiles of similar structures in Spain and Syro-Palestine; in the title of the Head-Kings of Ireland, "Ardagh" (Hebrew *Ard*, "Commander," and *Dath* or *Doth*, "the laws" or "customs"); in the marked differences in physique, temperament, and general character, which, like "a great gulf fixed," separate the Irish folk from the Highlanders of Scotland, the Galwegians bordering on the Solway, the Welsh, Cornish and French Bretons - all of whom are undoubtedly of Keltic or Pictish origin; and in the wonderful sympathy that has always existed between the Irish peoples and those of the Iberian

Peninsula; so often noticed by historians without any attempt at elucidation of this phenomenon.

Even in 1588 (upwards of 2,500 years after these Israelitish-Phoenician Settlements first began their migrations into Ireland), the Irish of the West Coast demanded a license from the Pope (Sextus V.) as a sanction or warrant before they would consent to "kill the holy Spaniards" - the men cast ashore from wrecks of the "Invincible Armada" of Philip II. - "but," it is stated, "Shaun O'Neil marched up, and in his wonted manner, slew them."

The remains of these Dano-Phoenician Communities are to be found in every part of Ireland, from Malin Head to Cape Clear, and from Carlingford Lough to Achill Head; and the ancient folk-lore of the country, enshrined in the Irish Annals, most certainly point to the fact that the great bulk of the population, at the time of the Keltic Invasion, was decidedly of Iberian (Israelitish) race and language.

In Moore's *History of Ireland* (quoted by Mr. Henry Sulley, in his *Britain in Prophecy*), that careful and painstaking Antiquary says: "Numbers of swords, made of brass, have been found in different parts of the country. .... It has been thought not improbable that all these weapons, the Irish as well as the others, *were of the same Punic or Phoenician origin*, and may be traced to those *colonies on the coast of Spain which traded anciently with the British Isles.*"

The italics in the above and following quotations are mine.

A report on the Mines of Leinster, laid before the Dublin Society in 1828, Contained the following passage "If we may judge from the number of ancient mine excavations which are still visible in almost every part of Ireland, it would appear that an ardent spirit for mining adventure must have pervaded this country at some very remote period. .... Many of our mining excavations exhibit appearances of the most ancient mines of Cornwall, *which are generally attributed to the Phoenicians.*"

In their *Account of Cornwall*, the Authors (Messrs. Lysons), remark: "Fragments of ancient weapons are frequently discovered in Cornwall, in streams and buried in the ground. .... They are instruments of mixed metal commonly called *Celts, apparently cast in imitation of the stone hatchets and chisels of the early inhabitants.* They are found in greater abundance in Cornwall than in any other part of the kingdom, .... In the parish of Helant (Lelant?), four miles north of St. Michael's Mount, in the year 1802, a farmer discovered, about two feet below the surface of the earth, a quantity of Celts, weighing about fourteen to fifteen pounds, with pieces of copper swords, and heavy lumps of fine copper. ... Another large quantity of Celts, with spearheads and broken pieces of copper swords, with several lumps of metal weighing altogether about eighty pounds was discovered in the parish of St. Hilary, about the year 1800 .... Several (Celts) were found on the side of Karnbir Hill in the year 1844. Other similar discoveries have been made, and a comparison of these ancient relics with the armor described by Homer in the *Iliad, as worn by the Greeks (who were supplied from Tyre) shows that they are identical in metal and manufacture!*"



In these three quotations, it will be observed that these relics of remote antiquity are referred to as being of "Phoenician" origin, the authors apparently viewing everything through Greek and Roman media - the inevitable "Port" or "Sherry" - whereas had they said "Israelitish," they would have been nearer the mark; for the Phoenicians were reduced to servitude shortly after the Conquest of Palestine by Joshua, as shown in Notes 5 and 6.

In the *Account of Cornwall*, the assertion that the "Celts" (!) were cast in metal "in imitation of the stone hatchets and chisels of the early inhabitants," is about as credible as a statement to the effect that the first European Settlers in America and Australia, discarding all their Old World notions, had fashioned their weapons on the models of the tomahawk of the Western savage, and *boomerang* of the Island-Continent "blacks."

The reference to the similarity of these "Celts," in metal and manufacture, to "the armor" described by Homer in the *Iliad*, is more to the point, and full of meaning. For the builders and defenders of *Ilium* (Troy) were, unquestionably, the Northern Danites (Judges 18:1, 7-11, 27 and 28), the "Dar-Danians" of Greek story. This section of the turbulent Tribe came westward after the Fall of Troy, and, after many wanderings, settled in Denmark, whilst their brethren, the Southern Danites (the "Danaan" and "Tuatha de Danaan" of the Western Mediterranean and the Iberian Peninsula) formed Settlements in Cornwall, Devon, and Ireland; and hence the close resemblance between the so-called "Celts" found in these regions to the armor described by

..... Yon master of the lyre,  
Who sang beleaguered Ilium's fallen star."

#### THE KELTIC KINGDOMS OF IRELAND.

The Keltic or Pictish Kingdoms set up in Ireland (550-450 B.C.) were very small: and, with the exception of that of Galway, on the Atlantic side of the island, were confined to strips on the Eastern and Southern Coasts. To assert that these became the dominant powers in the Sister Isle is to fly in the face of all history and tradition, and entertain a delusion as strong as that which credits the Keltic or Pictish race with being the originators of the bagpipes - a musical (?) instrument referred to in the directions given for the musical accompaniment to some of the Psalms, and which has been used by the Afghans and Malabar Israelites, the so-called Black "Jews" (among whom I have lived) - from time immemorial. In fact, these Keltic or Pictish Principalities, as well as those of the "Oestmen" (Norse and Danish), soon fell into decay and finally became entirely subordinated to the authority of the Dano-Asherian or "Iberian" Ardath, or Head King of all Ireland.

On the arrival of the Milesians or *Scotii* on the East coast of that country (in about 238-220 B.C.); - when these latter refused to submit to the Carthaginian yoke sought to be imposed upon them by Hamilcar Barka, Hasdrubal, and Hannibal - the entire people of one of these Pictish kingdoms (Galway) were ousted out of the South-West of Ireland by the Milesian Scotii and given safe-conduct to the North-Eastern side of the island;

from whence they emigrated *en masse* to the South-Western part of Caledonia (the present-day counties of Wigtown, Kirkcudbright, and Dumfries), which bears the Irish name of "Galloway" to this day!

When Richard Strongbow, of Clare (Suffolk), the Earl of Pembroke, and his henchmen, Fitz-Gerald, and Fitz-Stephen, invaded Leinster in 1169 A.D., they found the Pictish lordships shrunken to the condition of mere baronies; and when these petty lords of Munster, Kinsale, Oriel, and Ulster paid homage to Henry II. at Dublin in 1170, Roderic O'Connor, the Ardath, refused to bend the knee to the Plantagenet. But on this occasion a truce was made, which was ultimately transformed into a treaty of peace as between two monarchs, at Windsor in 1175, "by the efforts of Lawrence O'Toole, the holy Archbishop of Dublin."

#### THE ARRIVAL OF THE "SCEPTRE OF JUDAH" IN IRELAND.

We left the Prophet Jeremiah, with his great-granddaughter, the Princess Royal (or, rather, Queen of Judah) Tamar Tephi, his secretary Baruch, and their following, at the Port of *Baal-Boaz* (now Bilboa), near to the *Yum Birska*, or "evil sea" (Bay of Biscay), waiting for a passage to the "Isles which are beyond the Sea" (Jer. 25:22); whither, according to "the determinate counsel and foreknowledge of God" (Acts 2:23), he was destined to convey the Heiress of Israel's Royal Line, with the "Sceptre of Judah" (Gen. 49:20).

And looking back to that far-off time when The Great Disposer of Events had prepared an asylum for the "Weeping Prophet" and his royal charge (where they could join their fellow-countrymen in a land secure from all assaults of their enemies), we are lost in wonder at the marvelous provision of The Almighty, Who "doeth all things well"; and cannot avoid the conviction that Jeremiah was acting throughout under the special guidance and protection of Him Whose "judgments are unsearchable, and His ways past finding out" (Mark 7:37; Rom. 11:33). Truly, "The thing proceeded from the Lord!" (Gen. 24:50).

Here we leave the mists of Tradition for the more sure ground of established History; and the facts I am now about to relate can be readily verified by reference to the ancient Irish, Scottish, and English Chronicles, from which I have gathered the following items of interest.

In or about the year 583-582 B.C. (some four years after the Destruction of Jerusalem by Nebuchadnezzar), there arrived at the Port in the North-East of Ireland, now known as *Carrickfergus* (in a ship belonging to the Iberian Danaan), an aged man named *Ollam Fodhla*, accompanied by an "Egyptian" Princess of surpassing beauty, dignity, and charm, bearing the name of *Tamar* or *Tea Tephi*, and the former's secretary, one *Simon Brug*. They brought with them a massive, strongly-secured and mysterious Chest or Case, which they regarded with the utmost reverence and guarded with jealous care, a Golden-colored Flag or Banner, having blazoned upon it the device of a Red Lion, and a large rough Stone.

Furnished with letters of recommendation to Eochaidh II, the Danite Ardagh ("Heremon," or Head King of Ireland), the strangers made their way to Clothair (afterwards "Torah" or "Tara," - "the Hill of the Law"), the royal residence at this period. Here their credentials obtained for the wanderers an honorable and deferential reception at the Court of the Irish Monarch, to which no doubt the stately beauty of the "Egyptian" Princess in no small degree contributed.

This King Eochaidh must have been a good and well-disposed man, for, under the influence of Ollam Fodhla, he purified his Court, if not, indeed, his entire kingdom, from many abuses; abolished the idols and *asherahs* or carved wooden objects of veneration, and set up a pure monotheistic forth of worship in the place of the *Baalism* of his fathers.

He also instituted a more regular form of government, promulgated just laws and statutes fixed and regulated the feasts according to Ollam Fodhla's instructions, and founded schools; thus laying the foundations of that collegiate and advanced educational system known to have existed in Ireland in times long anterior to the Christian Era. There can be no doubt but that a state of high civilization obtained in Ireland at the period of which I write; and this was materially improved and strengthened during the reigns of Eochaidh and his immediate successors.

A reference to Moore's beautiful sonnet -

"The harp that once through Tara's halls" -

will serve to confirm and illustrate this point.

We may naturally and reasonably suppose that the Ardagh Eochidh's ready acquiescence in Ollam Fodhla's sweeping changes in the religion and government of his country, and the personal reformation of himself and his subjects, were not uninfluenced by thoughts of the beautiful Jewish Princess, who is described in very ancient ballads as

"The Daughter of the Pharoahs,  
With a royal prosperous smile."

However this may be, the Danite King wooed - "spake kindly to the damsel" (Gen. 34:3) - and won her heart; and finally proposed matrimony. Ollam Fodhla readily gave his consent to the marriage of his young Charge with Eochaidh, the Ardagh or Head King, and Tamar or Tea Tephi became in due course the Queen Consort of Ireland.

The rough, square Stone, brought with the Princess, playing an important part in the marriage ceremony, for the royal couple were united before this "Stone of Destiny" as a silent witness of their solemn union (Gen. 49:24; Josh. 24:27; I Sam. 7:12); and they were subsequently crowned upon it, with the newly-made Queen's Golden Banner waving over them.

For an account of this famous Lia Fail, or "Stone of Destiny," and Golden Banner, see Note 9 in Appendix.

*This constitutes the **first** Transference of the Sceptre of Judah into another family but still of the "Stock of Abraham" (Acts 13:26).*

Deeply and irradicably imbedded in the poetry and historic folk-lore of the Sister Isle is a tradition quite 2,500 years old, to the effect that the little company of strangers, consisting of Ollam Fodhla, Tamar Tephi, and Simon Brug, were none other than *the Prophet Jeremiah, King Zedekiah's Eldest Daughter, now the Queen of Judah, and Baruch*, the former's amanuensis or secretary.

And what more natural, even from the merely human point of view (leaving out of consideration for the moment the designs, promises, and guidance of The God of Israel), than that when they fled out of Egypt in order to escape the impending fury of Nebuchadnezzar, - they should seek an asylum among their compatriots of Dan and Asher who had been established in Iberia and Ierne (Ireland) for upwards of 1,000 years, and with whom there was constant communion with their old home?

"Ollam Fodhla" is the Hibernianized form of the ancient Hebrew words signifying "learned prophet" or "seer," and what more appropriate appellation could have been found for the venerable Jeremiah, now upwards of 70 years old? And how natural and imperative it would be for him, a prophet and priest of The Holy One of Israel (Jer. 1:1-4), to undertake a reformation in the government, religion, education, and everyday life of the people in the land whither God had sent him? (Jer. 1:10; *ibid.* 15:11, 14, 19-21); a land where the worship of the God of Israel had long since died out and been replaced by the adoration of Baal and the other impure gods and goddesses of Zidon, Tyre, and Philistia.

Besides being the son of Hilkiah, the High Priest of Josiah's day (2 Kings 22:4; Jer. 1:2), Jeremiah was closely connected with the Royal Family of Judah through Josiah's marriage with the Prophet's daughter, Hamutal (2 Kings 23:31; 2 Chron. 35:25; 2 Kings 24:18); and according to Rabbinical tradition, he was descended from Rahab, and thus was remotely connected with the Royal House of David. Thus the Princess Tamar Tephi (the "Palm Beautiful" of Judah), and Jeremiah the prophet-priest, representing the Royalty and Priesthood of the House of Israel (both uprooted in Palestine), were now planted, and about "to take root downward" in the *Hii-i-yum* ("Islands beyond the sea"), the refuge promised long ago to David (2 Sam. 7:10, 11 and 16; Jer. 33:17-26); - where Israel and Judah were to settle down and move no more until Shiloh come" (Gen. 49:10); - where "David's throne was to be established for ever"; - where the "Ark of God," the "Sceptre of Judah," and the "State of Israel" now rests (the first in the hill of Tara, the second in the Castle of Edinburgh, and the third at Westminster [now, 2002, also in Edinburgh]): - and where the throne of the "Sweet Psalmist of Israel" still flourishes; which is now [1924] occupied by their Majesties George V, and His Gracious Consort, Queen Mary [grandparents of Queen Elizabeth II], who are both of "the House and Lineage of David" (1 Chron. 15:1; Luke 2:4). But I must not anticipate.

Tamar Tephi - the eldest daughter of Zedekiah, and, after her father's deposition and the slaughter of all her brethren (2 Kings 25:6 and 7), the *de facto* Queen of Judah - was named after her remote ancestress, Tamar, the daughter-in-law of Judah (Gen. 38:6), and this name ("a palm"), a favorite cognomen for ladies of the Royal Family of Judah (1 Chron. 3:9; 2 Sam. 14:27), was indicative of her high parentage, while the qualifying affix, Tephi ("beautiful" or "endearing"), also formed an appropriate designation for the lovely Jewish Princess.

Ancient Irish poetry (in which she is called *Tea Tephi*) is full of her praises; of her lofty birth, her stormy life in Jerusalem and at Tahpanhes in Egypt (Jer. 43:5-7); her voyage to Spain and thence to Ireland, and of her splendid destiny as the Consort of the Irish Ardagh. And truly she must have been a beautiful character this Irish Queen! Helping forward the reforms suggested to her Consort, the Ardagh or Head King, by her great-grandfather Jeremiah, and assisting to ameliorate the lot of her adopted country; thus endearing herself to the people, and establishing such a hold upon their affection and gratitude, that this is reflected in the history and flowing poetry of ancient Ireland. Truly, "her children rose up and called her blessed; her husband also, he praised her" (Prov. 31:28).

In process of time, the good and beautiful Queen Tamar, or Tea Tephi, died, loved and venerated by all Ireland. She was buried in the Hill of Tara, in a large tomb or repository 60 feet square, now covered with a huge mound; and with her was buried *the large mysterious chest or case and its equally mystical contents*, which was brought to Ireland on her arrival in that country, and which she directed should be interred with her.

On this point the talented Authoress, "Theta," in her pamphlet,

"The Eagles and the Carcass" (pp. 37 and 38) remarks: "Meanwhile the Ark of the Covenant rests in its hiding place in Ireland until the time comes for its restoration, which will be when 'The Times of the Gentiles are fulfilled.' Some years ago, when Balfour was Prime minister, he was asked in the House of Commons to grant permission for search to be made for the Ark in the Hill of Tara, in which, tradition said, it was concealed. For some reason not given, this request was refused. *The time had not arrived*" [The words italicized are thus emphasized in the original].

Perhaps "Theta" is not aware that Earl Balfour is one of those who question all revealed religion, and that, in 1879, he published "A Defence of Philosophic Doubt," and in 1895 "The Foundations of Belief" and, probably, his attitude towards the Christian Faith, had much to do in influencing him to refuse the application for disturbing the Mound upon the Hill of Tara.

But this Mound on Tara's Hill will yet be opened, and this by a Royal Order which no Prime Minister will "be able to gainsay or resist" (Luke 21:15).

*The following letter was published in the London Daily Telegraph around 1930:*

Sir,- Lord Rothermere's article on Ulster awakened happy memories.

But I am concerned for Jeremiah! He appears to have been buried in at least two, if not three places! Lord Rothermere mentions St. Mary's Abbey in County Fermanagh. That means on the island in Lough Erne, and this is vouched for by an Irish colonel friend of mine - and who should know better, for he traces his descent from the Milesian kings? Others prefer Tara. Professor Macalister will have none of these things: and he is a Professor of Celtic History and a very learned gentleman indeed,

Lord Rothermere credits the story to the British Israelites, but I remember that in 1873, when I was twelve, our jaunting-car driver said to my parents and to me: "You know whin [sic] Jeremiah the Prophet was in Ireland ..." What more he said I cannot remember, but those words, which appeared so absurd at the time, have remained in my mind ever

Meanwhile Ollam Fodhla (the venerable Prophet Jeremiah) died, and was buried on Devenish Island, the "Holy Isle" in the Lower Lough Erne, two miles from Enniskillen. No dwelling-house has ever been erected on this Sacred Isle, which is held in reverential awe by the people of the surrounding districts. A row of two miles from the town of Enniskillen, down Lower Lough Erne, will land the visitor on this holy island of Devenish; and here, besides the ruins of an ancient Priory and a still older Abbey - in the latter of which the sarcophagus containing the dust of Jeremiah the Prophet may still be seen (though an illustration in my possession displays this venerable relic as without the lid), - stands what may be pronounced to be the most perfect Round Tower in the whole of Ireland.

since, and I would wager that he wasn't a British Israelite.

Harrison Hill, Adelphi-Terrace, London W.C.

Here on this lone Isle of Devenish in the Lower Lough Erne - the beautiful and widening expanse of water (twenty-two miles in length and nine in breadth), which has been aptly styled the "Windermere" and the "Lomond" of Ireland - and encircled by the grand panorama of the Blue Stack, Cuilgach, and Benbulbin mountains in the distance, the dust of the Weeping Prophet of old Jewry rests; in sure and certain hope of "the redemption of the body" (Rom. 8:23) in that "better resurrection" (Heb. 11:35) when "He Who is our life shall appear" (Col. 3:4), and all who have departed this life in His faith and fear "shall be like Him," (1 John 3:2), and "fashioned like unto His Glorious Body," (Phil. 3:21) - "at His Appearing and His Kingdom!" (2 Tim. 4:1) (Rom. 8:23; Heb. 11:35; 1 John 3:2; Phil. 3:10, 11, and 21; 2 Tim. 4:1; 1 Cor. 15:21-23).

Concerning the death of Jeremiah, a certain *Preterist* Commentary remarks:- "According to Christian *tradition*" - a comprehensive and vague assertion (Mark 7:7-9, and 13; Col. 2:8; Isa. 8:20; 29:13-16) - he met a martyr's death at Tahpanhes, being stoned to death by the Jews, who resented his faithful reproofs. He also makes a dying protest (!) against the idolatrous worship practiced by his countrymen. We have no notice of his death in the Bible." [*The One Volume Bible Commentary*, pp. 454 and 456].

Of *Simon Brug* (Baruch), the confidential Secretary and faithful friend of Jeremiah, who shared in all the Prophet's wanderings (being promised special protection by The Almighty, Jer. 45:2-5), and his place of sepulture, I cannot speak with so much certainty; but the Dean of St. David's can point out his resting place.

Thus, by the momentous and epoch-making marriage of Tamar Tephi, the eldest daughter and heiress of Zedekiah (the last King of Judah), to Eochaidh the Second, Ardagh ("Heremon" or Head-King of Ireland), in 580 B.C., the "Sceptre of Judah" and "Shepherd Stone of Israel" were conveyed into the royal Dano-Asherian (Israelitish) House then reigning in the Sister Isle. We shall see, as we proceed with our story, how *six* more transfers have occurred before our day; and the "Signs of the times" clearly indicate that the time is rapidly approaching when these emblems of Israel's Sovereignty will be surrendered into the Hands of Him "Whose rights they are," and in the "City of the Great King!" (Gen. 49:10 R.V. and Marg.; Ezek. 21:25-27; Matt. 5:35; Psalm 47:2; Micah 4:6-8).

From this auspicious union of the Princess Royal (*de jure*) and Queen (*de facto*) of Judah to the Head of the Iberian (Israelitish) House then reigning in Ireland there sprang a long Line of Ardaghs or Overlords, who, for 1,000 years, sat on the Stone of Israel and wielded the Sceptre of Judah over the entire Island: until in process of time, and through default of heirs-male, these ensigns of authority passed into another reigning House, also of Iberian (Israelitish) origin. A list of these Dano-Asherian Head-Kings of Ireland, together with their Successors on the thrones of Argyll, Scotland, and England, will be found in Note 2 in the Appendix.

The last of the Ardaghs of Ireland of the illustrious House of the Nials - Murtough, grandson of the celebrated "Nial of the Nine Hostages" - dying without surviving male issue, his interests in the Sceptre of Judah and all authority attaching to the possession of this royal emblem of the "House and Lineage of David," devolved upon his daughter, Princess *Earca*, who has frequently been erroneously described as a *Keltic* or *Pictish* princess! This Royal Lady was married to the Milesian or Scottish Prince or Sub-King, Muireadhach, whose kingdom lay on the Eastern Coast of the island, having for its capital *Abilene* or Eblana (Dublin). *This marriage of Princess Earca constitutes the Second Transfer of the Sceptre of Judah.*

The Overlordship of Ireland then passed into a collateral Branch of the Royal House; but the office and status of Head-King of Ireland was perpetuated down to the time of the English invasions (1169-1171), when these were held by Roderic O'Connor whose lineal descendant, *The O'Connor Don*, is with us to this day.

In like manner, although Zeargus, or Feargus, the son of Muireadhach and Earca, invaded Caledonia at the head of his Scottish retainers about the year 485 or 486 A.D., yet the old Zarahite Scottish Kingdom in Ireland continued for some time after his departure. We read in Bede's *Ecclesiastical History*:- "In the 604th year of our Lord's Incarnation, the King of the Scots did gather unto himself a large army in his city of Dublin, thinking therewith to come to the assistance of Cadwalla of Wales: but King Ethelfrith beat the Welsh near Chester before he could cross the sea." The translator adds a footnote: "Wherever *Scotland* is referred to in this book, Ireland is indicated: the Scots not having left this latter country for Caledonia." (Bohn's Edit. of Bede's *Ecclesiastical History*): and an old map depicts the N.E. of Ireland (roughly, the Eastern half of Ulster), as "Scot's Land."

---

## CHAPTER VII. SCOTLAND: ARGYLL, HY, or IONA and DUNSTAFFNAGE.

THE Zarahites, Milesians, or Scotii, as previously noted in Chapter V., had "never been in bondage to any man" (John 8:33), nor stooped under the yoke of an alien power. As the *Ibharim* ("chosen" or "elected",), the descendants of *Zarah* of the "Scarlet Thread" (Gen. 38:27-30; 46:8 and 12), they quitted Egypt before the days of the Nubian Pharaoh *Sequen-en-Ra*, - 'the New King over Egypt, which knew not Joseph" (Exod. 1:8), who



reduced the Children of Israel to bondage - and had settled in the *Iberian* Peninsula, so named from its constituting their domicile. And when the Carthaginian General, Hamilcar Barca; his son-in-law Hasdrubal, and his heroic son Hannibal, sought (238-228 B.c.) to reduce them to the authority of the Punic State, they again "elected" to leave their adopted country rather than submit to foreign domination.

Now that King Murtough, the last "Ardath," or Head King of Ireland of the Dano-Asherian House, was dead, leaving no heirs-male, and the Overlordship of the country had passed into the hands of the despised Kelts, who were "aliens from the Commonwealth of Israel" (Eph. 2:12); the Scotii or Scots, chafing and restless under the new regime, again prepared for migration to "other fields and pastures new," being resolved on maintaining their freedom intact and unsullied as they had received it from their ancestors of the Nile Valley and the "Iberian's Land" - Spain.

### **The Hour, the Opportunity and the Man.**

The "Set time had come" when, according to the "Purposes" of The Eternal (Psa. 102:13; Isaiah 14:24, 26 and 27, 55:8-11), the "Sceptre of Judah" and "Shepherd Stone of Israel" were to be transported to that other of the "Isles beyond the Sea" (Gen. 49:10 and 24; Jer. 25:22; Isaiah 66:19), where they now remain; and where they will continue to rest until their restitution into the Hands of Him Whose property they are, - "The Blessed and Only Potentate, the King of them that reign as kings, and Lord of them that rule as lords" (1 Tim. 6:15, R.V.) - in the ancient land of their origin.

The loose aggregation of Keltic *clans* and *septs* constituting what was then called Caledonia, owning but a nominal allegiance to the Pictish monarch who held his *Dun*, *Caer*, or Court at Perth (ever at strife among themselves and little bound by any mandates issued by their shadowy suzerain), presented a picture of weakness and confusion to any bold adventurers eager for the possession of land upon which to settle. And the Beacon Hill at the head of the Strone Glen, the southern extremity of the Mull of Kintyre, seemed to beckon across the North Channel to the hardy bands of Scots, now gathering at Fair Head on emigration bent to the shores of Caledonia.

The Leader of this intrepid band of Scottish warriors, *Zeargus* or *Feargus Mac Earca*, was one who from his high lineage and personal qualities merited in every way their confidence and obedience, for was he not, on his father Muireadhach's side, descended from a long line of princes of the younger branch of the House of Judah, the Zarahites of Egypt and Iberia? and on his Mother Earca's, did he not inherit the Chieftainship of the elder and royal branch of the Tribe? thus uniting in his own person all the regal claims attaching to this favoured Section of the Israelitish nation. Besides this, he was the custodian of the venerated emblems of Israel's power and dignity, which had accompanied the descendants of the last of the Patriarchs in all their wanderings "when they went from one nation to another, and from one people to another nation" (Psa. 105:13).

Historians have wearied themselves in quest of the reason why this Founder of the Kingdom of Argyll, *Zeargus* or *Feargus Mac Earca* (his mother's and not his father's cognomen), was so designated. The above remarks should furnish the clue to this mystery. But really the ignorance of persons who have been content to obtain their knowledge of the ancient "Land of Ham" and "Field of Zoan," "Iberia," and "the Isles afar off" ... which should "declare My Glory among the nations," out of the "broken cisterns" of Greece and Rome, is simply colossal and appalling (Psa. 105:23; 78:12; Isaiah 66:19; Jer. 2:13).

### **The Landing on Kintyre.**

Whether King Muireadhach was dead or not before *Zeargus Mac Earca* or *Feargus More* (the "Great"), undertook this expedition into Caledonia, I do not know, nor can I discover; but it is certain that the little armada sailed from *Cushen-dan*, or "black-town" (Heb. *Cush* - "black"), on the Antrim Coast, and the band of invaders landed at *Rudha Mharaiche* (Heb. *Ruhamah*, "having obtained favor") somewhere about 485 A.D.

It is my settled intention not to dip more deeply than I am actually obliged into the romantic and eventful history of the Northern Sister-Kingdom - fascinating beyond measure though this is - for two good and valid reasons; first I do not possess the mantle of the "Wizard of the North," and my poor pen could not possibly aspire to such a lofty attempt,

"A theme for Homer's rage! for Milton's mighty hand!  
How much unmeet for us, a faint degenerate band" -

and, second, such would be foreign to my original purpose, which was to trace the migration of Judah's Sceptre and the Stone of Destiny (those hoar relics of Israel's bygone glories), to their present locations, and endeavor to show the mysterious Providence which directed and overlooked all these many and wonderful transitions.

Gradually, and after much stubborn fighting, *Feargus Mac Earca* and his sturdy Scots won their way up the peninsula of Kintyre until sufficient land was acquired to merit a worthier name than Settlement; and at *Kintraw* (Heb.: *Kenaz*, "this nest"; *Tur*, "rock" or "strength"), near to the Southern extremity of Loch Awe, the Kingdom of *Ardgyll* or Argyll (Heb. *Ard*, "Commander," and *Giloh*, "he that overturns" or that "discovers"), was inaugurated, about the year 487 A.D., or two years after the landing of the Scots on the Mull of Kintyre.

*Feargus More* had also possessed himself of all the Southern *Hebrides* (Heb. *Heber*, "one over the flood" or "passage"); and they particularly prized the island of *Hy* (Heb. *Hi*, "the island") or *Iona*, off the Western extremity of the Ross of Mull, which they regarded with peculiar sanctity.

Before his "hallowing as king" - for *Feargus More* was a Christian, the Gospel having been accepted throughout Ireland for upwards of a generation by the Scotii of Ireland

before he left it - he sent to Tara for the *Lia Fail*, or Stone of Destiny, upon which all the Irish Kings had been crowned since 580 B.C., and he was consecrated upon this sacred block. Although no mention is made of the Sceptre of Judah as having been used on this solemn occasion, we may be very sure that the "Ruler's Staff" (Gen. 49. 10, R.V.), the great emblem of Judah's precedence in Israel, was not overlooked.

### **Coincidence of Scottish and Anglo-Saxon Invasion of England.**

It should be noted that both before and during Feargus More's Conquest of Argyll, the men of the Tribes of Joseph (Ephraim and Manasseh), Zebulun, Issachar, and Naphtali - the so-called "Jutes," "Angles," and "Saxons" - had already gained a footing in Southern and Eastern Britain, and were rapidly over-running that country, driving the Keltic Picts before them into the fastnesses of Wales and the "Horn of Gaul" (*Cornu Gallia*), i.e., Cornwall.

That these two simultaneous Invasions of Britain were simply fortuitous is a view that no student of Prophecy or sound Profane History can entertain for a moment. Both of these events "proceeded from the Lord," Whose "Thoughts are not our thoughts, neither our ways His Ways"; "Whose judgments are a great deep" and "Whose ways are past finding out!" (Gen. 24:50; Isa. 55:8; Psa. 36:6; Rom. 11:33). The truth of this position will abundantly appear as we proceed with our narrative. [Another practical reason is the demise of the Western Roman Empire.]

Zeargus or Feargus Mac Earca, the Great, first King of Ardgyl or Argyll, died in 497, and was succeeded by *Dongard I.* (497-513), who was as energetic as his illustrious father. This monarch pushed Northward still further, and extended the Kingdom up to the shores of Loch Etive, setting up the Provinces of *Ardgour*, *Ardnamurchan*, *Sunnet*, *Moidart*, and *Morven*. He also founded *Don* or *Dun-Stephanage* (Dunstaffnage), the crown or royal Dun or Court (Gr. *Stephanos.*, "a crown"); and in the stronghold of this city (which remained the capital of Argyll for nearly three and a half centuries), were deposited the Sceptre of Judah and the *Lia Fail*, or Stone of Destiny, as the chief emblems of the Regalia of the Kingdom.

In the reign of *Aidan* (548-604; the fourth King of Argyll from Feargus Mac Earca), who ascended the throne when very young, the saintly *Columba* (a noble Irish monk who had left his own land as a penance), arrived, and set up his cell on the Holy Island of Hy or Iona (565). He speedily drew many disciples around him and founded a Monastery, which soon became famous for the holy character and learning of its inmates, and the Missionaries it sent forth among the idolatrous Picts in Caledonia (Galloway) and the heathen Angles of Northumberland. By Columba, King Aidan was induced to transfer the *Lia Fail*, or Stone of Destiny, to Iona; and, as his coronation had been deferred owing to domestic and foreign troubles, he was crowned upon it at that Island by the Saint himself.

### **First Conflict between the Scots and English.**

A new and more formidable danger now loomed up in the South: for Ida, the "Flame Bearer," King of the Northumbrian Angles and his warlike son Ethelfrith, had burst into the Pictish Lothians and Kingdom of Strathclyde, and, driving the Kelts before them, were destroying everything in their advance.

King Aidan of Argyll now joined with the Pictish King, and their united forces advanced to meet the invaders, taking up a position on the border river, Esk, near to a place called *Dawstone* or *Catterick*; and here, for the first time in British history (603), the Scots and English came into conflict; and here also the Scots sustained the first defeat in their experience as a nation.

In the negotiations which followed, both Angles and Scots, to their mutual surprise, found that so many points in their speech and habits were so markedly similar as to preclude all question of imitation, and could only be accounted for by assigning some remote *common ancestry* as the origin of both peoples. And to-day, what some thoughtless folk are pleased to term the "broad Scotch dialect" is (as pointed out by Sir Walter Scott) none other than "the purest form of Anglo-Saxon speech to be heard throughout Great Britain." And, indeed, so completely have the memorials of the old Keltic domination disappeared from the Lowlands that a sculptured stone in the Kirk [Church] of St. Vigeans, near Arbroath, *is the only known inscription in the Pictish language in the whole Kingdom!*

A Treaty was made after the battle of Catterick - the Northumbrians retaining the Lothians and the Scots receiving the Northern part of the dismembered kingdom of Strathclyde; which included what are now the Counties of Cumberland and Westmorland. But good King Aidan died the next year (604), unable to support the defeat of his hitherto invincible arms. Eadwine, Ethelfrith's son, built a Dun or Fortress in the Northern Lothian, which he named *Eadwinesburgh*, or, as it was afterwards called, "*Dunedin*"; and this, under its modified style of *Edinburgh*, is now the renowned and magnificent Capital City of the Sister Kingdom.

Oswald, Eadwine's brother, gave his daughter in marriage to the Pictish Monarch, and from her were descended the later Pictish Kings - the last of whom left a princess as sole heiress; and she, marrying the Scots King of Argyll (Alpin), conveyed the fealty of all Pictish Caledonia to the Zarahite, Milesian, or Scottish House of Argyll. *Fourteen* (2x7) of these old Kings of *Ard-giloh* reigned in Argyll, at Dunstaffnage; of these, eight lie buried in the lone churchyard of Iona; their huge monuments, locally referred to as "The Black Stones of the Holy Irish Kings," were held in great awe and reverence by the natives - or, at least, they were so up to quite a recent period and an oath taken upon them being regarded as of peculiar sanctity; its non-fulfillment entailing a terrible curse.

*From Samuel Johnson's (1709-1784) "A JOURNEY TO THE WESTERN ISLANDS OF*

*SCOTLAND" - ICOLMKILL (IONA):*

The bottom of the church is so incumbered with mud and rubbish, that we could make no discoveries of curious inscriptions, and what there are have been already published. The place is said to be known where the black stones lie concealed, on which the old Highland Chiefs, when they made contracts and alliances, used to take the oath, which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy. In those days of violence and rapine, it was of great importance to impress upon savage minds the sanctity of an oath, by some particular and extraordinary circumstances. They would not have recourse to the black stones, upon small or common occasions, and when they had established their faith by this tremendous sanction, inconstancy and treachery were no longer feared.

A large space of ground about these consecrated edifices is covered with gravestones, few of which have any inscription. He that surveys it, attended by an insular antiquary, may be told where the Kings of many nations are buried, and if he loves to sooth his imagination with the thoughts that naturally rise in places where the great and the powerful lie mingled with the dust, let him listen in submissive silence; for if he asks any questions, his delight is at an end.

Iona has long enjoyed, without any very credible attestation, the honour of being reputed the cemetery of the Scottish Kings. It is not unlikely, that, when the opinion of local sanctity was prevalent, the Chieftains of the Isles, and perhaps some of the Norwegian or Irish princes were repositied in this venerable enclosure. But by whom the subterraneous vaults are peopled is now utterly unknown. The graves are very numerous, and some of them undoubtedly contain the remains of men, who did not expect to be so soon forgotten.

---

## CHAPTER VIII. SCOTLAND

### **Scone and Edinburgh.**

KENNETH MAC ALPIN (836-854) son of *Alpin*, the *fourteenth* King of Argyll, by virtue of the marriage into his family of the heiress to the Pictish throne (noted in the last chapter), united in his own person the rights of succession in both of these States: and he thus ascended the throne as the First King of all Scotland. This Monarch removed his Court from *Dunstaffnage*, - which had been the royal *Dan, Don, or Dun* of the Kingdom of Argyll since the time of its second King, Dongard (497-513), - to the old Pictish capital, *Perth*, and built for himself a palace at *Scone*, to which he brought the *Lia Fail* from Iona (and, doubtless, the *Sceptre of Judah*), about the year of his accession (836). This stone appears to have been regarded as the Palladium [safeguard] of the Scots' Land, as the above facts are recorded in all Histories of Scotland as of national importance.

The possession of these revered objects was universally looked upon as ensuring "good fortune" to their custodians and to the nation in whose capital they were deposited; and, indeed, the history of the Kingdom of Argyll, since Feargus Mac Earca landed on the Mull of Kintyre, in 485, up to the accession of Kenneth Mac Alpin is one long story of successive aggrandizements, with corresponding accretions of power, until their owner wielded the Sceptre of Judah over the whole of Scotland. And we shall see as we proceed, that this proverbial "good luck," (or, as the student of Prophecy would say, *Providential Blessing*), has always attended those having the custody of these venerable relics of Israel's great Patriarch and Israel's greatest and best remembered King.

Thus *Edward, 1st King of all England*, son of the Great Alfred, entered into treaty with *Constantine III [of Scotland]*. - who nevertheless entered the coalition of Danish sub-kings against Edward's son Athelstan in 937, and was sorely punished for his perfidy in Brunanbury Fight: - yet, after Athelstan's death, his brother, "Edmund the 'Deed-Doer,'" gave back Cumbria to Constantine's successor, *Malcolm I.* on condition that he would be his fellow-worker by sea and land." Edmund's brother, *Eadred*, bestowed Edinburgh and the Northern Lothian on the same monarch: - "And Eadgar, Edmund's son, did give up the two remaining Lothians to *Kenneth III.* when the latter paid him a visit at Chester in 974"; thus making that king the Ruler of all Scotland from Buchan Ness to Ardnamarchan Point, and, as Burn puts it -

"Fra Maiden Kirk tae Johnnie Groats."

The *Seventh* King of Scotland from Kenneth Mac Alpin, *Malcolm II.*, was murdered at Glamis Castle, leaving his two daughters, *Beatrix* and *Cora*, as heiresses. The latter of these gave her name to the famous cataract on the Clyde, *Cora Linn*, by riding her horse over the precipice to join her lover; the former married the Thane of *Albanach*, conveying the Sceptre of Judah into that family; this constituting its *third transmission* since leaving the Holy Land.

Of this illustrious House of *Albanach* (which gave to Scotland her famous slogan, "Alban!"), *fourteen* Princes held the right to the Sceptre of Judah; and it is highly significant that, whether these princely holders of the Sceptre are enumerated through King *William the Lion*, or his brother, Prince *David*, Earl of Huntingdon - from the former of whom came the hapless *Maid of Norway* (who perished in 1290), and from the latter the family of *Balliol* and that of *Bruys, Brus, or Bruce* - *the result is exactly the same* (FOURTEEN): proving to my mind that this number SEVEN, and multiples of this number (as in the *forty-nine* Irish Kings, the *fourteen* Kings of Argyll, and the *seven* Kings of Scotland of the House of Alpin), are, in some inscrutable way, connected with the history and migrations of this venerable emblem.

Of the earlier of these fourteen Kings of the Line of Alban we cannot say much here, though the period covered by their reigns (1034-1286) was filled with great events, as such a digression would be foreign to my purpose. I will, therefore, content myself by recording that *Alexander I.* (1107-1124), grandson of the murdered *Duncan* (slain by

Macbeth), and son of *Malcolm III*. (Canmore) who had married *Margaret* of England - erected an Abbey a hundred yards east of Scone Palace, in which, with solemn state and at dead of night, he deposited the famous *Lia Fail*. That his nephew, *William the Lion* (1165-1214, the longest reign in Scottish history), was captured, on the 13th of July, 1174, when tilting with some of his knights in a meadow near Alnwick, by Ranulf of Glanville and Odinel of Umfraville, and that he was carried before *Henry II*. at Northampton, taken by that monarch to Normandy, and was only released by him at *Falaise* after an enforced, and therefore nugatory homage had been exacted from him for his kingdom of Scotland.

This arbitrary and unjust action on the part of the English monarch towards his own blood-relation (for "William the Lion" was Henry's second cousin on his mother's side), formed one of the flimsy pretexts put forward by Edward IV [or I]. ("Longshanks"),\* when at Berwick, on November 30th, 1296, he claimed to be the Suzerain of Scotland, and appointed John Balliol as his Deputy! (The First King Edward was the son of Alfred; the second Edward was the unfortunate son of Eadgar; the Third Edward was the venerable "Confessor": *ergo*. Edward, son of Henry IIIrd, must have been Edward IVth).

The First Plantagenet (Henry II) however, recognized the status of William the Lion as King of Scotland; for he directed that "a Chair of State shall be placed over against our own in every sitting of our *Consilium Regis* for our Brother of Scotland, to be used by him whenever he may choose to attend any meetings of the same Consilium."

"When Alexander, the Third of that name, was killed by a fall from his horse on the rocks of Kinghorn, on the coast of Fife, in 1286, his granddaughter, *Margaret*, the Maid of Norway (the last of the old line of Alban), was acknowledged as Queen. She was related to King Edward, and a wedding was arranged for her at *Brigham*, whereby she was to be taken to wife by her cousin, *Edward the Prince of Caernarvon*, but the ship in which she was coming to Scotland was cast away on the Orkneys, where she died in the year 1290."

Thirteen claimants to the crown now put in pleas as to their rights; and, in an evil hour, nine of these, after much wrangling, finally referred the whole matter of the succession to King Edward I. (iv.) After thorough search into the matter, two of these claimants, John Balliol and Robert Bruys, Brus, or Bruce, were held to have sound titles; and the case between them was tried at Naworth Castle in Cumberland and at Norham Castle, Northumberland, near Berwick-on-Tweed.

In order that my readers may clearly perceive the value of these relative claims for the possession of the Sceptre of Judah, I will here insert a Table, which should clear up this knotty point.

By this marriage of Margaret Brus to "Walter the Stewart," the Sceptre of Judah was carried into the Stuart Family, making its *fourth transference* since 580 B.C. (The Brus Family was Norman: and the name of the first to settle in these Islands appears as the 8th on the Roll of Battle Abbey, Sussex).

Edward I. (IV.), as "Lord Paramount of Scotland," adjudged the throne of that kingdom to John Balliol as standing nearer in the succession than Robert Brus, whereupon Balliol did homage to Edward at once, and accepted the status of a vassal king. This occurred at Berwick, November 30, 1292. Four years later Balliol, being annoyed at the frequent summonses to attend Edward's Courts, formed an alliance with Philip, the "Fair," of France and revolted against the English yoke. Edward invaded Scotland at the head of an overwhelming force, and Balliol, "seeing he had no power to resist," begged peace of him, and, being kindly received at Brechin, gave back to Edward the Kingdom of Scotland, owning that he had forfeited it, July 10, 1296.



Edward, seeing that all was now quiet, turned back from Elgin, and, passing by Perth on his way South, he took from the Abbey of Scone the *Lia Fail*, or "Stone of Destiny," and, from the Royal Palace adjoining, the entire Regalia of the Scottish Kingdom, including the Sceptre of Judah and Cross of St. Margaret. "These he sent to Westminster; the 'Stone of Destiny' was set into a chair for the mass-priest at the high altar of St. Peter's in the Abbey there"; the Sceptre and other ornaments being deposited in the Tower [of London].

When Edward III. (VIth) was warring in France, David II. of Scotland invaded England to recover the lost treasures of his Kingdom, but he was met and defeated by the heroic English Queen, Philippa at *Neville's Cross*, October 17th, 1346; and to his chagrin was made a prisoner by "Squire John of Copeland," (Cumberland), and lodged in the Tower of London pending Edward's return.

On Edward's coming back from France, he had a conference with David of Scotland at the Tower, at which it was agreed that the Regalia of the Northern Kingdom was to be restored (including also the *Lia Fail*); but the resistance shown by the citizens of London to the surrender of this relic caused this item of the treaty to be abandoned, and it was retained at Westminster, where it remains to this day [except in 1996 it returned to Edinburgh!].

### **House of Stuart.**

From Margaret Brus and Walter the Stewart, *fourteen* Monarchs of the Stewart line have sat upon the thrones of Scotland and the United Kingdoms [of England and Scotland], the seventh of these, *James V.*, dying at Falkland Palace, in 1542, after the disastrous defeat of Solway Moss, bequeathed his throne and sceptre to his only child Mary, Queen of Scots, with the remark, "It came in with a lass and now it's going out with a lass!"

### **Sovereigns of the United Kingdom.**

When James VI. of Scotland ascended the throne of England on the demise of Elizabeth, in 1603, he did not bring with him any part of the Scottish Regalia, so that the Sceptre of Judah remained in the Castle of Edinburgh, to which fortress it had been taken by David II. on its delivery by Edward III.

But in the troublous times of the Revolution [the English Civil War], the Regalia was sent for greater security to the then deemed impregnable *Dunnottar Castle*, on the wild coast of Kincardine. This stronghold was besieged by Montrose in 1645, and again by Cromwell's general, Lambert, in 1651. On this later occasion, the Regalia of Scotland ran a chance of going into the melting-pot along with that of England, but it was saved by a wonderful intervention of Providence. A Mrs. Granger, the "wife of the Minister of Kinneff," a few miles down the coast, asked permission to visit the Governor's wife, and managed to smuggle out of the beleaguered castle the Sceptre of Judah, Crown, and Sword of State, among some clothes and flax she was allowed to take away with her."

This is the last important event recorded of this marvelously preserved relic of the old Kingdoms of Israel and Judah, and of the Monarchs of David's Line.

We have now traced the *Ark of the Covenant* to its resting-place in the Hill of Torah or Tara, in Ireland, the "*Lia Fail*," or "Stone of Destiny," to the Coronation Chair in the venerable Abbey Church of Westminster, and the *Sceptre of Judah* to the noble Castle of Edinburgh. Thus these three treasured emblems of Israel's and Judah's past greatness and glories are deposited in these three Sister Kingdoms of the "Isles afar off" - the "Isles which are beyond the Sea"; and the deep import of these facts will be apparent to all students of the Prophecies contained in Holy Writ.

But these Prophecies of "holy men of God who spake as they were moved by the Holy Ghost" (2 Peter 1:21) also tell of a complete Restoration and a glorious future for the ancient people of God in the land promised unto their fathers as an everlasting possession. At this Restoration of Israel and Judah to Palestine these memorable relics will also be returned to their original resting places in "The City of the Great King!"

---

## Hebrew words in Spain and Ireland

### Hebrew Patronymics and Place-Names in the Iberian Peninsula and Certain Localities in the British Isles.

*Dr. J. J. Pearson:* THE French have a saying that "Africa commences at the Pyrenees": and certainly no country in Europe exhibits deeper traces of Hamitic and Shemitic permeation than the Iberian Peninsula. After every allowance has been made for the inevitable effects resulting from the long-continued Arabian and Moorish occupations of this region (from the beginning of the Eighth to the Fifteenth Centuries), there remain many districts of Spain - *Galicia, Asturias, Santander, the Basque Provinces of Biscay, Quipuzcoa, and Alava, and Navarre*, - which wholly or largely escaped the contamination of those Saracenic influences; districts in which the old Hebrew place-names of the leading natural features of the country, those of the ancient cities and towns, and the personal appellatives of the natives, still remain (with slight modification), the same as those bestowed upon them upwards of a thousand years before the camel-driving Prophet of Mecca saw the light. And these familiar designations are no mere phonetic representations of Keltic, or Gothic derivatives obtaining prior to the Arab invasions of *Taric, Musa, and Abderraman-ben-Moavia*, or the Moorish incursion of *Yusef-ben-Taxfin*: but are undoubtedly reminiscences of that Israelitish Colonization of Spain which flourished long before the periods of Keltic, Carthaginian, or Gothic penetration into that country.

The like remarks apply with equal force to the indisputably Hebrew designations which have survived the Keltic domination in the South and East of Ireland and parts in the South and extreme South-West of England. They also abound in the old Scottish kingdom of Argyll in the West of Caledonia. Considerations of space preclude more

than a brief enumeration of these Hebrew derivations obtaining in Spain, Ireland and Britain.

IBERIA, the name of the country, from *Ibharim* ("chosen ones"): whence also the *Iberus* (Ebro), and the ancient designations of *Ireland*, *Ibernie*, *Hibernia*, *Iverne*, *Ierne*, *Erin*, etc.

BALEARIC ISLANDS, from *Bal*, *Baal* or *Bel* (the name of the false god), and *Aroer*, "health," "the health of Baal." From this word *Baal* or *Bal* are also derived all the *Ballys*, *Bals*, and *Bels* of Ireland and *Bells* and *Bellos* of Scotland.

ALGECIRAS, from *Al*, "the," *Gaza*, "strong," and *Ira*, "city" or "watch."

ALICANTE, from *Al* and *Kenez*, the "possession" or "nest."

ALMADEN, from *Al* and *Medan*, the "process" or "covered secret."

ALVA, from *Alvah*, the name of one of the Dukes of Edom, "that came of Esau" (Gen. 36:40).

ARAGON, from *Arannah*, "cursed," and *Gozan*, "pasture."

ARDATH or ARMAGH (the title of the Head-King or Overlord of Ireland), from *Ard*, "Commander" or "Law-giver," and *Doth*, "Law." Whence also *Ardmag* (Armagh), the "law-giving priest," *Ardee*, *Ardglass*, etc., in Ireland; *Argyll* (*Ard* and *Giloh*, "rejoicing" or "overturning"), *Ardnacross*, *Ardminish*, *Ardbeg*, *Ardtalla*, *Ardtussa*, *Ardishaig*, *Ardnadam*, *Ardho*, *Ardlui*, *Ardoe*, *Ardrossan*, *Ardhamurchan*, and a host of other *Ards* and *Airds* scattered throughout Ireland, Argyll and Western Hebrides.

BADAJOS, from *Beth*, "a house," and *Jose* (Joseph), "the house of Jose."

BISCAY, Bay of, from *Birsha*, "evil"; hence this bay is termed *Yum-Birsha*, or "evil sea," by Jews everywhere to-day.

BILBOA, from *Bil* or *Bel*, "lord," and *Boaz*, "strength" - "Strength of Baal."

CADIZ (*Gades*), from *Gaddi*, a "troop," "host," or "army."

CARRICK, from *Gera*, "pilgrimage," or *Kirjath*, "city of calling" or "meeting."

*Other authorities attribute some of these terms to the Phoenicians from Tyre.*

"Many linguists believe that the name "España" (Spain) derives from *Isephanim*, a Phoenician word which means "land of rabbits". The Phoenicians inhabited the Iberian peninsula 3,000 years ago and founded cities which still exist such as "Malaka" ("factory"), today Malaga, and Gadir ("walled enclosure"), today Cadiz. *Gades* was the Latin name for Cadiz."

*Victor Hurtado Oviedo in American Airlines "Nexos" Jan.-March 2002, p.22*

CARRICK-FERGUS, "the Pilgrimage or calling of Feargue."

CASHEL, *Cush*, "black," and *El*, "god." CUSHENDALL and CUSHENDEN.

DAN, popular praenomen throughout Ireland; not an abbreviation of Daniel. [From the tribe of *Dan*.]

DENIA, from *Dan*; whence also all the *Danes*, *Dens*, *Denes*, and *Dunes* in Britain.

DON (Spanish title), and DUN (a court), from DAN. Hence *Llandun* (London), *Dundrum*, *Duncannon*, *Dundee*, *Dunstafnage*, *Dunedin* (Edinbro'), - "Court of Edwin." "The O'Connor Don."

DUBLIN (anc. *Eblana*), from *Abilene*, region occupied by *Dan* in N. Palestine.

DURANGO, from *Durah*, "abode," and *Anah*, "sorrow," "Abode of Sorrow."

ZEARGUS, or FEARGUS (Fergus), from *Zarah* (son of Judah, and twin brother of *Perez*), "brightness" or "glory," and *Gaza*, "stronghold," "The strength or glory of Zarah" (the First Coloniser of Iberia).

GIL (popular Spanish surname), from *Giloh*, "rejoicing," or *Keilah*, "one that divides"; whence also *Kells*, and all the *Kils*, *Kellis*, *Kellys*, and *Ghylls* in Ireland, Scotland, and North of England.

GITANO (Gipsy), *Gittit*, "winepress," and *Anah*, "poor" - "a poor winepress" - mendicant.

HI or HY ("the Island"), *Hy* (Iona), *HII-I-YUM* ("Islands of the Sea"), Britain.

HUELVA, from *Hul*, "expecting," or "looking for," and *Ivah*, "fraud" - "an eye to the main chance."

HUESCA, from *Hul*, and *Eshcol*, "bunch of grapes" "In search of vines."

IAGO, JAGO, IACO (Spanish praenomens), from *Jacob*; whence also our "James," "Jack," and "Jock."

INEZ, from *Inah* (Sanskrit and Heb.), "a light," "glory," "splendour."

IRUN, from *Araun*, "Ark," or *Haran*, "an enclosed place "; ARUNJUEZ, from the foregoing and *Gesh*, "a vale" - "the enclosure in the valley."

JUAN, and JUANITA, JOHANNA, feminine forms of *Johanan*, "the grace or favour of God."

KENMARE, KENMUIR, from *Kenez*, "possession," and *Mara*, "bitter," or *Merom*, "elevation."

KINTYRE, from *Kenez*, and *Tyur* or *Tyre*, "rock" "rocky possession."

LISBON (Alisboa), *Al*, "the," *Ishbi*, "one," or "a man," and *Boaz*, "strength," "The Place of the strong one"; *Lisburn*, *Lismore*, *Lisle*.

MAC, MAG, MUCK, from *Machir*, "elder son"; *Mag*, "priest," or "great"; and *Mushi*, "one who takes away"; *Mac Alpin*, "Son of the face"; *MacBeth*, "Son of the house"; *Maghera*, *Magheramorne*, *Muckcross*, *Muck* (Island of).

MALAGA, from *Melek*, "a King," and *Gaza*, "stronghold."

MALCOLM, from *Malcham*, "their king"; *Melchi*, "my king"; *Malchus*, "king," or "kingdom." (Zeph. 1:5).

PAU, from *Pau*, name of city of Edom (Gen. 36:39).

PEREZ, the name of Zarah's twin-brother: one of the most common appellatives in the Iberian Peninsula.

ROSS, from *Rosh*, "head," or "top"; *Kinross*, *Portrush*.

SARAGOSSA (*Zaragoza*), *Zara* and *Gaza*, "Stronghold of Zarah." Not a corruption of *Caesarea Augusta*.

SETABUL (Portugal), *Seta*, "a princess," and *Bul* (*Baal*), or "changeable," i.e. "Princess of Baal."

SEGUBTO (Sagunto), *Segub*, "fortified," and *Toi*, "wanderers," "Fortress of the Wanderers." Perhaps the oldest city in Europe! [Perhaps because Europe was previously too cold to be inhabited, but was warming up.]

SALAMANCA, from *Salem*, "peace," and *Manaen*, "a comforter."

SEGOVIA, from *Segub*, "fortified," or "raised."

SORIA, *Sorek*, "vine bearing yellow grapes."

TERUEL, from *Terah*, "breath," and *El*, "God," "Breath of the Lord."

TARIFA (whence our word "Tariff"), from *Zarephath*, a "crucible" - for smelting metals.

XERES, from *Zeresh*, "the dispersed inheritance."

ZAMORA, from *Samaria* (in Heb. *Shomeron*), "his guard," or "his throne."

And it is more than probable that all the *Zalas, Zaras, Zeras, Geres, Zunes, Zus, and Seras* of the Peninsula are also of the same Shemitic or Hebrew derivation.

*By Dr. J. J. Pearson, Note 16 in "Tamar Tephi: or The Maid of Destiny. The Great Romance of the Royal House of Britain." JOHN DUNHAM-MASSEY, A.M.Inst.C.E. WITH NOTES BY JOHN J. PEARSON. Second and Revised Edition. London: THE COVENANT PUBLISHING CO, LTD. 1924.*

---

---