

*From the Preface to the New Edition.*

think me mad: others, a fool." "Well," said he, "with respect to "the Stone, all that I have to say, is, that I have never heard of any-thing, concerning it, half so reasonable as that of which you have now told me. And, as to the entire hypothesis, when those who take upon themselves to oppose what you have to allege, have any consistent theory to produce which shall account for the existence of all these things in combination, which you have brought to the surface, and, so as to agree with History and not to oppose the due requirements of Holy Writ, it will be time to take their view of the case into consideration." "For my part," he added, "I wholly accept it." And, he subsequently ejaculated, "Es ist der Eckstein der Zukunft." And, when I told him that I was glad to hear him say so,—not, said I, that it makes me believe one whit the more that it is so, because you have said it, but because you see it; especially, because you are a Jew, and still more, because you are a Rabbi,..... he added, emphatically, "Yes, it is! It is certainly the Corner-Stone of the Future!" "Ya, das ist es! Es ist, gewiss, der Eckstein der Zukunft!" And when I parted from him later, the result of his six weeks thought and reflection—the interval between my first and my last interview with him—was given in his last words to me, in allusion to the accompanying paper, and in especial to its third question, "Where, SHILOH not having been manifested, floats the Standard of the tribe of Judah?"..... "Nehmen Sie acht, Herr Pastor! Nehmen Sie acht! Ich bin bereit das Panier zu tragen." "Give heed, Rev. Sir. Mind what I say! I am ready to carry the Standard!" *What Standard?* Necessarily, "the Standard" in the sense in which I had used the phrase in the Question, No. 3, above. Date 1861.

Strange that a German Rabbi and an English press-writer should have so curiously concurred in their practical conclusion on the subject; as from the already given extract from "*The Press*," it is evident that they do. P. 1.

And as another learned Rabbi said to me, "If your book is true, that is the book for the Jew! I am convinced that there is much in it."

"Of such momentous consequence is the subject," as deems a valued and deep-thinking friend, that "nothing of such crucible importance has occurred within the Sees of Canterbury and York since they were founded."

Thanks be to God, I have lived to see, that, working, as I did, against well-founded anticipations of widely-extended ridicule, even thus, this book has not been put forth in vain. And now again, it has been brought before a thoughtful public, in a manner altogether unknown to me; but such, as to call the attention of thousands of earnest minds to an intelligent consideration of the premisses. That their conclusion may be as holy as it shall be true, is the prayer of the unworthy Servant of the Temple, who has felt it right to set the case before them; and, now, in re-iterating it, to make it clearer, by the light of new evidence flashing out of old things.

If such was my conviction as to the small amount of sympathy that my utterances were likely to command, should any ask, why I ventured in standing alone, to run counter to the prudent conclusions of all my fellows, I can only say, that I felt what has been expressed so much better by another than I can deliver it for myself, that I am glad to take advantage of his formula to close the Preface to this Edition. *Silvio Pellico, as in p. 2.*