

## At the Cradle of the Race.

### II.

The blessing of Ephraim that "he should become a multitude of nations" itself contravenes the Anglo-Saxon theory. We cannot identify Israel, as separate from Judah, under the title of Ephraim so often used in H. S., under the head of one nation at this present time—unless we are to expect a future development. And we must bear in mind that Jacob's blessing on Judah has evidently been fulfilled. "Shiloh has come"; "Levi has been scattered in Israel": a fact accomplished, a prophecy already fulfilled, must be looked for as to Ephraim.

Most writers on the subject have dwelt almost solely on prophecy, and have dismissed the evidences of history as though they had been silent, and Israel has been pronounced as "lost." "Lost" as to their Scriptural name undoubtedly, for the Scriptures of the Jews were not familiar to the historians, chiefly Greek and Roman, during the centuries between the first captivity and the latter dispersion; nor generally to the early Pagan writers succeeding the Christian era. But Israel is mentioned by them under other names. What does Herodotus say, so accurate an historian that at least of his statements, regarding the pilgrims of Central Africa, has been verified by Stanley, the African explorer? Now Herodotus speaks thus of the inhabitants of Palestine: "Those Phœnicians who trade with us by sea are not circumcised, the others are." He also tells us that the Iberians

(Georgians) of the Caucasus practised circumcision, and thinks they derived the custom from the Egyptians.\* "The Phœnicians and Syrians in Palestine, the Syrians about the rivers Thermodon and Parthenius, and their neighbours, the Macrones, which latter peoples learnt it from the Colchians" (the modern Immeritia and Megrelia): "these are the only peoples who are circumcised." The "uncircumcised Philistines" were no doubt included in the traders since he refers to the whole sea border of Palestine.

Henceforward then we look for Israel as Phœnician, Colchian, Iberian, Syrian, in ancient history from the Assyrian captivity to the Christian era.

After the fall of Nineveh and Babylon the captive warriors were freemen, and we find them marching in the hosts of Darius, Cyrus, and Xerxes in the armies of the East described minutely by Herodotus in his description of the invasion of Europe.† Megabazus and afterwards Mardonius established fortresses all through Thrace, part of Macedonia, and Illyria, and north to the Danube; so that, says the historian, "all the country up to that river was Medized." Not only so but he himself made a journey across the Danube into what is now Hungary, and found there a colony of Medes wearing the Medic dress and calling themselves "Segani." Strange to say, in spite of the Hunnish invasion and the imposition of their language, the nobles of the land

\*Herodotus Book II.

† "I will raise up thy sons, O Zion, against thy sons, O Greece, and make thee as the sword of a mighty one"—Zechariah ix., 13.