

OUR CONTRIBUTORS.

ANGLO-ISRAEL.—NO. VI.

Philo-Israel's Historical, Ethnical, and Philological arguments in proof of British Identity with the Lost Ten Tribes of Israel, is here continued.

WE TRACE IT THUS THROUGH PHILOLOGY.

25. We have seen the strong grounds that exist for believing that the Cymry of Wales were the very people mentioned on the Assyrian inscriptions as the Khumri of *Beth Khumri* or *Samaria*. Now, if the early settlers in Wales of the Celtic tribes of the Cymric stock were not Hebrews, how can we account for the fact that their learned men, as late as the sixth century of our own era, A.D., wrote in the *Hebrew* tongue? "Taliesin expressly says in one of his poems, entitled 'Angar Cyvyndawd,' 'My lore has been declared in *Hebrew*—i.e., in the *Hebraic* tongue'." (Davies' *Myth.*, British Druids, p. 573). How can we account further for the fact that modern Welsh is full of Hebrew words and of Hebrew idioms? that a distinguished philologist and learned divine stated lately to the writer of these lines, that wishing to acquire a deeper knowledge of Hebrew than he otherwise could obtain, he had been obliged to acquire a fluency in the Welsh vernacular as now spoken and written, to help his labours? How is it Archbishop Trench finds that out of 100 of our English words as now in use, 60 per cent. are of Scandinavian—that is, Celtic Cymric—origin, while only 30 come from Latin, 5 from Greek, and 5 from other sources?

THE WELSH LANGUAGE.

26. But the Welsh language indicates a Hebrew origin from another point of view. "It was embodied in verse long before other languages now spoken in Europe rose into notice, and the literature of the Welsh cultivated and abundant lays claim to being the most ancient in Europe" ("The Literature of the Kymry," by T. Stephens). The language thus is the most ancient in Europe, and it was pure Hebrew originally, as used by its poets in Wales in the sixth century, A.D. It must therefore have been derived either from the contact of the Cymry with Hebrews (of which contact there is no evidence in history that the Celts were the subjects at any time), or the Cymry must be a part of the Hebrew race now separated from their nomadic Celtic matrix, and located to-day in Wales and in some other parts of these "Isles of the West" (Isa. xxiv. 15).

THE REV CANON LYSONS' TESTIMONY.

27. But does the Gothic or Scythian portion of our ancestry on the Anglo-Saxon side yield philologically any traces of their long-lost Hebrew origin? Certainly it does! Let Canon Lysons tell us how, in his volume on our "British Ancestors." This author, as well as Sharon Turner the historian of the Anglo-Saxons, knew nothing of "Our Identity with Israel." Their testimony we now use is "blind testimony" of a scientific and very valuable kind, thoroughly, on all accounts, to be relied upon. Canon Lysons at page 523 of his book, says, "Rowland deduces in his *Mona Antiqua Restaurata* as many as three hundred British roots from the Hebrew; but I suspect that a vast number more words now in use may be traced to that language; and if both the Gothic and the Celtic are cognates of Hebrew, then it is the basis of the language we now speak, being the root both of the British and the Anglo-Saxon."

28. At page 497 the Canon says, "His object is to show that the whole foundation of the English language, as we now use it is Hebrew or Chaldee, and when he uses the word Chaldee he uses it in the sense in which it is applied by Vitranga, who says, 'Of all languages the Chaldee differs the least from the Hebrew, so that it is rather to be esteemed a dialect or varied pronunciation than a different language.'" (The Italics are the Canon's). "Phonetically, he adds, the people called the Galatae, Keltae, and Chaldee, have a similar name. Is not the root of the language the same which will produce nearly 5,000 words, *idem sonantia idem significantia*, in sound and sense the same?"

29. Canon Lysons at page 233, observes, "that the Saxon and the Cymri had much in common in the construction of their languages and religion." This learned author had no clue to the reason for this identity! We, who know that these two great sources of the British folk were one and the same Asiatic people,

can state the grounds for this curious fact thus made known by the philologist, with confidence!

IDIOMATIC IDENTITY BETWEEN HEBREW AND ENGLISH.

30. But in regard to the philological relation between the Hebrew and the present English language, which we use here to-day, we have to state our conviction that the British tongue is *idiomatically Hebrew*. From long contact with the Aryan races, doubtless our roots, words, or "etymons" are Teutonic, or Gothic-German. But from a wonderful, and we think unparalleled provision of Providence, in order to witness in these latter days to our Identity with the Hebrews, our idiom is the idiom of our Semitic ancestors, while the words in which we clothe our thoughts are Teutonic and Aryan.

31. Just so, our servants in India learning English speak what we call "broken English;" really English words strung together in Bengali, Hindi, Tamil, Telugu, Guzzerathi, or Hindustani idioms. The result is "pigeon English," which, when examined, is after all what our own ancestors have handed down to us, for we English speak with Teutonic etymons or roots in Teutonic dialectic forms; but with the Semitic grammatic structure, and the idiomatic texture of the language of the Ten Tribes, exactly following the Hebrew in the order and arrangement of the words which compose our sentences. If, for example, under each word of a Hebrew verse of the Holy Scriptures its proper English translation be written, the two languages, read off in the exact order of transcription, will "run." They will, idiomatically, absolutely correspond, as regards the position of the verb, and as to the structure and texture generally of the sentences.

This, then, is "idiomatic identity" between the Hebrew and the Anglo-Saxon languages, as we know the latter now.

32. Taking for example, the first chapter of Genesis, and reading the Hebrew words in the original, we find they are in almost the exact order as translated in our English version. If the passage in Zech. viii. 23 be taken as another instance, we find, by placing under each Hebrew word the proper English equivalent, that the verse will run thus, being good idiomatic understandable English, and yet the very run or sequence of the Hebrew.—"Thus spoke Jehovah Sabaoth, in the days, those (in, which they shall take hold (even) ten men of all tongues (of, the nations; and they shall take hold upon the skirt (or wing) (of) a man, a Jew, thinking we will go with you, because we have heard Elohim (is) with you." This is perfect idiomatic identity between the two languages, and as the same is observable from the beginning to the end of the Hebrew Scriptures, and no language but the English will so answer to the Hebrew, we are driven to the conclusion that the British folk are in fact, by what amounts to a miracle, speaking as their vernacular in *Hebrew idiom*, though with Aryan words, being the idiom of their remote ancestors, the Israelite Khumry of "the Dispersion," expressed in the etymons, or roots, of their companions during their long journeyings—namely, the Scythian and Celtic races, among whom they were mingled during their migrations from their first Asiatic or Median homes, till their arrival in these far off "Isles of the West" to which their God conducted them in His providence.

My next article will finish Philo-Israel's pamphlet, after which I will endeavour to prove from our history as a nation, that we comply with all the predictions of the prophets concerning the "House of Israel."

"ALWAYS READY."

A HYMN SERMON.

BY THE MINISTER OF MOLESWORTH.

DEAR CHRISTIAN FRIENDS,—Let me call your attention to the life of one of God's creatures whose very name was a reproach, and whose life was a blot on woman-kind. Her heart was the butt of an' ben o' nae less than seven devils, an' ye may rest assured there wasna room for muckle else there. But the Maister had driven them forth an' noo she was an humble, simple-hearted disciple, ministering to His wants as best she could.

The maist that we ken o' her life is in connectshin wi' the dyin' o' her dear Redeemer, an' tae that crooning act o' a Saviour's love maun oor minds be directit.

The sinless Ane had gane through awfu' sufferin's, and death was, nae doot, gladly welcomed by His human natur'. The will o' the Faither was nearly ac-

complished, an' the body whilk had cam' forth frae a maiden womb was noo laid at rest in a maiden tomb.

She was onythin', hooever, but a winsome lassie that beheld whaur they laid Him. A pair fushionless body, doited an' demented ance, she wasna the aye we wad think jist suitable to sit up wi' the deid. Still Mary was no like what she had been, an' we ken she wad rather hae died than lived like a limmer again. Ever since He had brocht her tae hersel' an' she had learned frae Him o' happiness, peace, and glory, she was a different body a'thegither.

She felt that she was a naeboddy still, an' kenn'd fou weel, that she wad never be a bricht an' a shinin' licht in the warl', yet for a' that, she could dae somethin' tae help on the cause o' her Redeemer. He was a hantle mair cosie keepit since she followed Him aboot, for she loo'd it after His wants far better than some that wadna be seen workin' wi' her.

She kenn'd brawly hoo tae mak' a simple meal, an' nae doot often helped to mend His claes an' keep them clean. Its no for the Peters an' the Marys, the Jocks an' the Jennys, tae dae naithin' because they canna dae muckle things for the Maister.

Na, let us jist tak' a haud o' the wark that lies neist us, an' wha kens but the grand opportunities are lyin' ower ayont them that we hae been seelchin' sae sairly tae yoke tae. Oor life will aiblins be chock fou o' sma' things only, but it will be a muckle thing for us at last when they're a' coonted up, an' weel she kenn'd that naithin' dune for Him wad be despised or forgotten.

But the Maister was deid an' the Sabbath was ended. Puir Mary o' Magdala! her faith by this time was sair forfoughten, her hope was draigled i' the dust, but her love was steever than the seals o' the sepulchre. On that eventfu' mornin' (never tae be forgotten by her, an' aye tae be commemorated by us), she, an' twa or three mair women were on their way tae the tomb lang afore the rest o' the toonfouk were asteer, carryin' a wheen spices an' bonnie smellin' things tae anoint the deid.

Not that these offerin's cost muckle siller, for Mary at least was unco puir an' had tae pairt sma' an' sair a', but they couldna gang empty-handed tae the sepulchre.

An, noo, as they daundered on, what donnart bodies they maun hae been never tae think about the muckle stane that had been row'd by the sturdy Arimathean to the mou' o' the graff! As they were drawin' near, hooever, they began tae think about it, an' their amazement maun hae been great when they beheld the graff was open an' the body clean awa.

"Mary to the Saviour's tomb,
Hasted at the early dawn;
Spice she brought, and rich perfume,
But the Lord she loved had gone."

The fact o' the maitter was she worshipped the Man mair than His message. Her faith went little further than His body, an' was unco like that whilk Tanmas had a while after, when he threeped afore them a' that seein' was believin'.

She could thole His death as lang as she kenn'd whaur His body lay, but when that was gane she grat, puir body, for she felt unco forlorn. A toom new sepulchre was nae recompense ava for a livin', lovin' Saviour, an' what wunner was it that she bowed her heid alane at the graff's smooth, an' bedewed the gersse wi' her sauty tears? Ay, mair than that, when she thocht o' His cauld an' mutilated corp dragged awa by thae menseless scribes an' Pharisees, tentless o' guid, an' hoved wi' pride, men that were aye unco gleg at findin' fau't an' snell at condemnin' the sinless Nazarene, her vera saul rose up within her in anger, an' she grat the mair:

"For a while she lingering stood,
Filled with sorrow and surprise;
Trembling, while a crystal flood
Issued from her weeping eyes."

Soon she dighted her een, an' lookit intae the sepulchre in a doited-like way tae tak the last look o' the claes and the vera spot whaur he had lain, croonin' a lament atween the sabbins o' her saul, for she was owercome wi' wud an' grief, when she got a gliff that was like tae cowp her reason a'thegither. Twa angels were sittin', ane at the heid an' th' ither at the feet o' the place whaur He had lain, an' syne the aye wha sat kind o' tae the richt hand o' the spot spiert at her what she was greetin' aboot.

"Dear me! they might hae kenn'd," she aiblins thocht, "for hae they no a wonderfu' knowledge o' men an' things." Naithless she answered ceevilly,