

THE

ANGLO-ISRAEL ENSIGN;

Devoted to the Identification of the British Nation with the Lost Ten Tribes of Israel and Kindred Subjects.

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The Anglo-Israel Ensign.

Many shall run to and fro, and knowledge shall be increased."—DANIEL, xii. 4.

NO. 9.

THE CAUSE.

From all quarters comes the cheer-
bonds that our cause is rapidly
being, and that the people are be-
g interested in the work we have
g us. The idea of our so-called
ism is giving place to interesting
ies, relative to the Identification
British people with the Lost Ten
of Israel. We have a growing
ure that is doing much to send
ews broadcast over the land, and
ngthen the almost unassailable
on that we now hold. Our associ-
are doing good work wherever
shed, and our united efforts must
end triumph in the work that
ve taken in hand.

want more workers though, and
ant those who are friends to the
to use every endeavour to the
agation of our opinions. Men
be taught to examine our creed,
they condemn it. The taunt, or
we can meet with indifference;
for the inquiring mind we should
be ready to concisely state our
and give willingly the authorities
port of such opinions. By this
we must gain the respect, if not
istance of our most bitter oppo-

One great means of keeping
res well grounded in our faith,
all-informed upon every phase of
important subject, is the formation
sociations connected with the
y Cause. We generally find that
on there is power and strength,
undertakings, so we should con-
give stability and endurance to

the great cause we have championed.
If five or six friends are found in any
locality, let them form themselves into
an Association for the spread of these
our doctrines, that we believe are plain-
ly shown in Holy Writ. Some may be
drawn to the meetings perhaps from
curiosity, yet the exposition of our prin-
ciples in a conversational style may be
the seed sown upon the good ground,
that in time may bear the ripe fruit.
We can show outsiders that the objects
of the Anglo-Israel Associations are the
establishment before all men, and the
solution of one of the most glorious
promises that we can find within the
pages of the Bible. Prophecies are
found therein that conclusively show
that (1) the "children of Israel"—the
so-called lost kingdom—somewhere
have an existence as a nation, (2) that
the twelve patriarchs, descended from
Jacob, each of whom was the head of a
tribe, are again to be united, and (3) that
it is possible that this lost kingdom will
be discovered, and all Scriptural prop-
hecy literally fulfilled.

The opinion among scholars of the
most profound erudition is rapidly
growing that the British Nation is the
long lost tribes of Israel. Thousands
of indications in Scripture prophecy,
and in the history of our Nation, seem
to point out that the great and glorious
nation that we belong to, is indeed the
long lost seed of Israel. For the estab-
lishment of this principle, Anglo-Israel
Newspapers have been established,
Anglo-Israel Associations have been
formed every where throughout the
world, and the "Anglo-Israel Ensign"

Soon after entering Palestine it
 Gaza, Esdud (the ancient Ashdod)
 Ramleh. At this place the branch-
 and Jerusalem will leave the main
 Jerusalem branch ascending the valley
 Hur Rubin and Wadi Surar. It
 the city from the north and west of the
 valley, and the station will be at or
 Damascus gate. It is the intention of
 of the road to push its construction
 soon as the necessary authority can
 be had from the Turkish Government.
 Priority is expected soon, through the
 of the projectors and the English and
 Ministers at Constantinople.

—(o)—

RIGHTEOUS MAN FROM THE
 EAST: AN IDENTITY.

Isaiah xli. 1-20.

BY THOS. FLETCHER.

Concluded.

eous man." King Alfred's devout,
 Christian faith, his true humility of
 perfect trust and confidence in Jesus
 thoroughly unselfish life, and his
 hearty thankfulness and adoring praise
 bathed in his writings, together, are
 evidences of his truly "righteous
 ng to shame many of the university
 doctores of divinity of our days, with
 ualising theories, by his childlike
 and faith in the sure literal word of
 ing the source of all wisdom and
 and as being able to make us wise
 lation through faith in Christ Jesus;
 we know, is the word whereby He
 e to subdue all things unto himself.
 hole life—that is, after his restora-
 erted a godly sincerity and piety
 with; a beautiful example of which
 ind in the following quotation, his
 ge to his son:—

for, I feel that my hour is coming.
 usance is wan. My days are almost
 must part. I shall go to another
 thou shalt be left alone in all my
 pray thee (for thou art my dear
 e to be a father and a lord to thy
 e thou the children's father and the
 end. Comfort thou the poor, and
 weak; and with all thy might right
 is wrong. And, son, govern thyself
 shall the Lord love thee, and God,

above all things, shall be thy reward. Call
 thou upon Him to advise thee in all thy need,
 and so shall He help thee, the better to com-
 pass that which thou wouldest."

In the matter of giving a dying charge to his
 son, he was following the great founder of the
 Kingdom of Israel—"King David the Psalmist."
 Their lives, in many other incidents, were
 parallel, as well as in general trait of character,
 such as, each was the youngest son of his
 parents; each a musician; each a poet; each
 ran away from his kingdom, and returned to
 rule it more faithfully and righteously; each,
 in disguise, visited the camp of his enemies,
 and afterwards conquered them; each was the
 founder of his kingdom; with many correspon-
 ding traits of character which any one studying
 their respective lives may observe. God called
 David "a righteous man," and "a man after
 His own heart." So, in like manner, the life
 of Alfred "the Great," also surnamed "the
 truth-teller," evidences such an abundance of
 Christian virtues that no other single word
 besides "righteous," comprehends his pious,
 God-fearing and God-loving life, completely
 influenced as it was, by a never-tiring zeal, and
 an intense hunger and thirst after knowledge,
 righteousness, and true wisdom—not merely
 for its own sake, nor simply to gratify a selfish
 ambition to be considered a *savant*; but for the
 great love he ever manifested towards his people,
 that he might teach them, and by his example,
 let them see that they might also attain to that
 wisdom, knowledge, and greatness, which, he
 told them, their forefathers in these islands
 once possessed; referring more especially to
 Ireland, which island may be traced to have
 possessed schools of prophets, and colleges, at a
 very early period.

Having, as I hope, satisfactorily demon-
 strated that the "righteous man," so called of
 God, applies to our King Alfred, we will con-
 sider why He says "from the east." In the
 fourth verse we read, "Who hath wrought and
 done it, calling the generations from the begin-
 ning? I the Lord, the first, and with the last;
 I am he." Truly we may say, the zeal of the
 Lord of hosts hath done it." The beginning of
 God's people was "Abraham," to whom many
 commentators apply this passage of the right-
 eous man, others to "Cyrus," but to Abraham
 it was, God said, in "Isaac," shall thy seed be
 called, "calling the generations from the begin-
 ning." Therefore, "the righteous man," who
 was "to rule over kings," stand firm in his high
 position, "calling him to his foot," to establish
 a kingdom, must be in Isaac, and his people

also of that name, Saxons (the sons of Isaac), consequently "from the east;" this prophecy applying to these islands which are west of Jerusalem. Then again, after Alfred's return from Atheling and restoration to his kingdom, he prospered and conquered until he made all the kings of the Heptarchy his subjects. God gave them as dust to his sword, and as driven stubble to his bow, putting also in his heart a manner of warfare hitherto unknown to the inhabitants, causing him to pursue his enemies, and pass safely even "by a way he had not gone with his feet." He it was who instituted war ships—formed our navy; building his war vessels after his own design, of a much superior class and of greater size than any known to his enemies, prospering in that mode of warfare equally as on land. From that day our war vessels have continued growing, still maintaining the like superiority over all other nations both as regards magnitude and effectiveness, as well as in number, establishing our nation as the greatest maritime power of the world; our own pride and security; the wonder and fear of the whole world, our enemies being compelled in the face of such impregnable floating bulwarks, to acknowledge that "Britannia rules the waves." This indefatigable king it was who established our scholastic institutions and universities, and with the concurrence of his witenagemot, or parliament, framed a code of laws founded on the decalogue and other laws of Moses, so laying the foundation of all the great constitutional laws of our country, which, as the stone of "Daniel," and Nebuchadnezzar's Vision, cut out of the mountain without hands (our islands being as rocks broken off from the great continental lands of Europe) growing into a mountain to fill the whole world; the fifth and last empire, "imperium et libertas." Fifth verse, "The isles saw it and feared; the ends of the earth drew near and came." What was it the isles or the inhabitants saw? They saw the wonderful victories and prosperity of their "great king;" they saw the change he was working amongst them, remodelling their laws to those of the Great Lawgiver—himself a living example of righteousness of life. Like his prototype David, having mercy on his enemies when in his power, twice having the wife and children of his great enemy Hastings in his power, and sending them back with presents; they saw also his complete victory over Hastings, their dreaded and persistent foe, and his final flight from the kingdom. The Cymry of Wales saw it, sought and obtained an alliance; the whole people "saw it and feared," because of the

power of God who so supported him, as because of the wrath of God which had upon them in great destruction both by an instrument to pour out his fury upon the people (Isa. xli. 10-13), He nevertheless pered him in his righteous path, and him to sow the seeds of an era of education, commerce, which, in due time, would grow world-famed greatness, and, in the end, yield fruit of God's peace and righteousness to Israel. "The ends of the earth drew near and came." The remnant of the nations brought the lost ten tribes, after 1500 years of wandering in the wilderness, sifted as corn is sifted in a sieve among the nations (Amos ix. 9) arrived to the ends or sides of the earth, border lands next our sea-girt islands, re-entering and settling in that land of which it says—"Yet will I be unto them as a sanctuary in the countries where they come" (Ezekiel xi. 16)—a remnant also on the seas—sea-kings, vikings, pirates, rovers. All seeing the power and prosperity of the great king—"the righteous man from the east"—feared, drew near, and came, gathering themselves amongst their brethren until the whole "house," the "eleven tribes" (including Manasseh) were completely gathered to the Norman Conquest, when the youngest son Benjamin, conquered his way to the kingdom, and took to himself the blessing filling the blessing given unto him by his father Jacob when on his deathbed:—"Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall take the spoil" (Gen. xlix. 27). Benjamin was given to the house of "Judah" for God's own purposes, to be His light and witness, saying, "That David, my servant, shall have a light always before me in Jerusalem, city that I have chosen to put my name in" (1 Kings xi. 36); and as the great mystery of the apostles and disciples were "Benjamin" unto whom Christ said,—"It is given unto you to know the mysteries of the kingdom of heaven" (Matt. xiii. 11); being therefore like Christ they became His lights, and also witnesses of His sorrows, sufferings, and identifying themselves as "Benoni"—"the son of my sorrows"—the name given to the father by his mother Rachel; and as the apostles and ministers of Christ, they became His right hand, identifying themselves with "Benjamin"—"the son of my right hand"—the name given to his father Jacob. Unto them Christ said,—"Ye shall be witnesses unto me both

usaleam and in all Judea, and all Samaria, and unto the uttermost parts of the earth" (Acts i. 8)—the Norman branch (Ps. lxxx. 15-17), completing the whole kingdom. Since that day no foreign foe hath been able to plant foot in these sacred islands, nor is it possible they ever will, protected as we are by our great armaments and by God's promises of help, support and blessing.

We may, therefore, say, since the days of the righteous man from the east, sowing the seeds of commerce and greatness, the "vine out of Egypt" (Ps. lxxx. 8-11) has grown into a strong and vigorous plant, whose branches have reached unto the ends of the earth; and we have, on the one hand, become the great trading nation of shopkeepers, manufacturers, and merchants; the great emporium of the world; the head and not the tail of the nations, lending to many nations, borrowing from none (Deut. xxviii. 12, 13): and on the other hand, the only real Christian nation; the nation bringing forth the fruits of Christ's first advent as the Saviour of the world; the great missionary people, taking the word of God to every land, and to many families in their own language; destroying slavery, and putting down tyranny; planting instead, liberty, equality, civilisation, and Christianity. So proving ourselves the seed of "Abraham" by being a blessing to many families of the earth. And to what we have already done, we hope, in God's appointed time, to add peace, happiness, prosperity, and a love of God through Jesus Christ, teaching to every creature the power of His atoning blood, until the knowledge of the Lord shall cover the whole earth, as the waters cover the seas. We have in the days of our glorious Queen Victoria become the greatest nation the sun ever shone upon, soon also to become the universal empire, the rulers over the whole world; "for the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12).

In Alfred's days, therefore, the people—God's people, the gathered sheep of the House of Israel—in their island home, began "to help everyone his neighbour; and everyone said to his brother, 'Be of good courage;' so the carpenter encouraged the goldsmith, and he that smiteth with the hammer, him that smote the anvil, saying, 'It is ready for sodering;' and he fastened it with nails, that it should not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, 'my friend.' Thou whom I have taken from the end of the earth, and called thee from

the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear them not; for I am with thee. Be not dismayed; for I am thy God.. I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God, will hold thy right hand, saying unto thee, *Fear not I will help thee.* Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp instrument having teeth (mouths): thou shalt thresh the mountains, and beat them small, and shalt beat the hills as chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I, the God of Israel, will not forsake them. I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry lands springs of water: I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree together, that they may see and know, and consider, and understand together, that the hand of the Lord had done this, and the Holy One of Israel hath created it."

Who shall say that these prophecies of protection, help, and blessing, are not the headlines of the history of the people of these islands? Truly may we say with St. Paul, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed to him again? for of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." —*Life from the Dead.*

—(o)—

The blindness in part which has happened to Israel (England) as to their Identity, is a very different thing indeed, from the total blindness as to the Messiah, which is upon the "remainder" (Judah).

THE THRONE OF DAVID.

BY DR. WILD, BROOKLYN.

PROPHECY FULFILLED IN THE BERLIN CONGRESS
—THE HARP OF TARA THE HARP OF ISRAEL—
THE FUTURE EUROPEAN ALLIANCES— ROYAL
SUCCESSION OF THE HOUSE OF ISRAEL, ETC.

Concluded.

The North of Ireland having been settled with the tribe of Dan, they at once understood who their visitor was. They called him Olan Fodla, meaning a divine man or teacher. The princess was called Tea Tephi, the beautiful one from the East. This princess was married to Heremon of Ulster, the King of Lothair Croffin, for such was the name of the city of Tara. This word Tara is Arat spelt backwards. The Hebrews read from right to left; the English, left to right. Lothair Croffin was changed into Tara at the time of the wedding. Tara means law. Thus began the seed of David to take root, and from there it spread over all Ireland, then to Scotland, thence to England; and Jacob's Stone in Westminster Abbey marks the journey of David's throne. and has always kept with the seed, and they have been always crowned on it. Ezekiel's riddle is at once solved. The tender twigs were Zedekiah's daughters. One of these twigs was planted by the great waters in a land of traffic. Our Episcopalian friends intended by their beautiful service to aid the members of their communion to read in order, and through the Bible, or a given portion of each chapter once per year. But strange to say, this 17th chapter of Ezekiel they have left out both of the Old and New Lectionary. It is itself a riddle. Why this should so happen that the only two chapters of the Bible left out or proscribed are the 17th and 21st of Ezekiel, surely blindness in part has happened to Israel, and what we esteemed as accidental in the increased light of Revelation stands to view as the ordered purposes of an all-seeing God.

Was it an accident that America should federate, having 13 stars upon her banner? No, for all Israel's proper make 13. Neither was it an accident that on the reverse side of the great seal of the United States there should be the figure of a Pyramid, for Manasseh was brought up at the foot of the Pyramid.

The royal standard of England has nine lions on it and a unicorn. Let any one set this standard before him as a map—the right hand will represent east, the top north, left west, the bottom

south. The unicorn comes from the east; it has a chain around its neck. So the tribe of Benjamin came that way, and, as Normans, were finally attached to the throne. The big lion comes from the west; so it did from Ireland to Scotland and London. On the top we have a crown, and on the top of this we have a lion. On the 1st quarter are three lions, 2nd quarter one, 3rd a stringed harp with an angel's head, and on the 4th three lions; the total of lions nine and unicorn. The fact is, this standard, had we time, teaches a world of history, and with the Psalmist we may say: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Ps. ix. 14).

The genealogy and descent of Queen Victoria from Zedekiah we will furnish you. This genealogy has been got up by the faithful and very persevering labours of Rev. F. R. A. Glover, M. A., and Rev. A. B. Grimaldi, M. A., two Episcopalian clergymen of England. The chart is supposed to be as perfect as any such thing can be. If any of you find any defect, be kind enough to let me know. In the following genealogy those who reigned have K prefixed; the dates after private names refer to their birth and death; those after sovereign's names to their accession and death.

KINGS OF IRELAND.

50. K. Heremon (fl. B.C. 580), Tea Tephi. She was Zedekiah's daughter.
51. K. Irial Faidh (reigned 10 years).
52. K. Eithriall (reigned 20 years).
53. Follain.
54. K. Tighernmas (reigned 50 years).
55. Eanbotha.
56. Smiorguil.
57. K. Fiachadh Labhriane (reigned 24 yrs).
58. K. Aongus Ollmuchaigh (reigned 21 yrs)
59. Maoin.
60. K. Rotheachta (reigned 25 years).
61. Dein.
62. K. Siorna Saoghalach (reigned 21 years).
63. Ohol'a Olchaoin.
64. K. Gaillchadh (reigned 9 years).
65. K. Aodhain Glas (reigned 20 years).
66. K. Simeon Breac (reigned 6 years).
67. K. Muireadach Bolgrach (reign'd 4 yrs).
68. K. Fiachadh Tolgrach (reigned 7 years).
69. K. Duach Laidhrach (reigned 10 years).
70. Eochaidh Buaigllerg.
71. K. Ugaine More, the Great (r'gnd 30 yrs).
72. K. Cobhthach Coalbreag (reign'd 30 yrs).
73. Meilage.
74. K. Jaran Gleofathach (reigned 7 years).
75. K. Coula Cruaidh Cealgach (r'gnd 4 yrs).

76. K. Oiliolla Caisfhiachach (r'gued 26 ys).
 77. K. Eochaidh Foltleathan (r'gued 11 yrs).
 78. K. Aongus Tuirimheach Teambharch (30).
 79. K. Eana Aighneach (reigned 28 years).
 80. Labhra Suire.
 81. Blathuchta.
 82. Easamhuin Eamhus.
 83. Roighnein Ruadh.
 84. Finlogha.
 85. Fian.
 86. K. Eodchaidh Feidhlioch (r'gued 12 yrs).
 87. Fineamhuas.
 88. K. Lughaidh Riadhdearg.
 89. K. Criomthan Niadhmar (r'gued 16 yrs)
 90. Fearaidhach Fion Feachtuigh.
 91. K. Fiachadh Fionliuidh (r'gued 20 yrs).
 92. K. Tuathal Teachtmar (reigned 30 yrs).
 93. K. Coun Ceadchathach (reigned 20 yrs).
 94. K. Arb Aonflier (reigned 30 years).
 95. K. Cormæ Usada (reigned 40 years).
 96. K. Caibre Liffeachair (reigned 27 years).
 97. K. Fiachadh Sreabhthujne (r'gued 30 yrs).
 98. K. Muireadhach Tireach (r'gued 30 yrs).
 99. K. Eochaidh Moigmeodhin (r'gnd 7 yrs).
 100. K. Niall of the Nine Hostages.
 101. Eogan.
 102. K. Muireadhach.
 103. Earca.
- KINGS OF ARGYLESHERE.
104. K. Feargus More A.D. 487 } error in date
 105. K. Dongard, d. 457. }
 106. K. Conran, d. 535.
 107. K. Aidan, d. 604.
 108. K. Eugene IV., d. 622.
 109. K. Donald IV., d. 650.
 110. Dongard.
 111. K. Eugene V., d. 692.
 112. Findan.
 113. K. Eugene VII., d. 721, Spandan.
 114. K. Etfinus d. 761, Fergina.
 115. K. Achaius d. 819, Fergusia.
 116. K. Alpin d. 834.
- SOVEREIGNS OF SCOTLAND.
117. K. Kenneth II., d. 854.
 118. K. Constantin II., d. 874.
 119. K. Donald VI., d. 903.
 120. K. Malcolm I., d. 958.
 121. K. Kenneth III., d. 994.
 122. K. Malcolm II., d. 1083.
 123. Beatrix m. Thane Albanach.
 124. K. Duncan I., d. 1040.
 125. K. Malcolm III. Canmore 1055—1093,
 Margaret of England.
 126. K. David I., d. 1152, Maud of North-
 umberland.
 127. Prince Henry, d. 1152, Adama of Surrey
128. Earl David d. 1219, Maud of Chester.
 129. Isobel m. Robert Bruce III.
 130. Robert Bruce IV. m. Isobel of Glou-
 cester.
 131. Robert Bruce V. m. Martha of Carrick
 132. K. Robert I. Bruce, 1306—1329, Mary
 of Burke.
 133. Margery Bruce m. Walter Stewart [I.]
 134. K. Robert II., d. 1390, Euphemia of
 Ross, d. 1376.
 135. K. Robert III. d. 1406, Arabella Drum-
 mond d. 1401.
 136. K. James I. 1424—1437, Joan Beaufort
 137. K. James II. d. 1460, Margaret of Guel-
 dres d. 1463.
 138. K. James III. d. 1488, Margaret of Den-
 mark d. 1484.
 139. K. James IV. d. 1543, Margaret of Eng-
 land d. 1539.
 140. K. James V. d. 1542, Mary of Lorraine
 d. 1560.
 141. Q. Mary d. 1587, Lord Henry Darnley.
- SOVEREIGNS OF ENGLAND.
142. K. James VI. and I. 1603—1625, Ann
 of Denmark.
 143. Princess Elizabeth, 1596—1612, K.
 Frederick of Bohemia.
 144. Princess Sophia, m. Duke Ernest of
 Brunswick.
 145. K. George I. 1698—1727, Sophia Dor-
 thea Zelle, 1667—1726.
 146. K. George II. 1727—1760, Princess Car-
 oline of Auspach, 1683—1737.
 147. Prince Frederick of Wales, 1707—1751
 Princess Augusta of Saxe-Gotha.
 148. K. George III. 1760—1820, Princess
 Sophia of Mecklenburg Strelitz, 1744
 —1818.
 149. Duke Edward of Kent, 1767—1820,
 Princess Victoria of Leiningen.
 150. Q. Victoria, b. 1816, cr. 1838, Prince
 Albert of Saxe-Coburg.

Thus do we see how God has kept His word to David; and with this view, English history and American history are at once understandable. The future is assuring and grand. God will assuredly overturn till this throne once more is planted in Jerusalem. May the good Lord bless us!—*Life from the Dead.*

(5)

THE COMMANDMENTS.—If you keep the first *three*, you are sure to keep the rest; but be ye sure if you do not keep *them*, it is very certain you will not keep all the others in their full meaning.

THE GREAT PYRAMID.

RUDE STONE MONUMENTS v. THE GREAT PYRAMID.

BY PIAZZI SMYTH.

Astronomer Royal for Scotland

*Continued from page 90.**Erroneous Numerical Deductions from Rude Stone Monuments.*

Not that he would presume to say that the Great Pyramid is built of rude stones. Quite the contrary. There his knowledge as an architect comes in to his immense advantage. But, leaving that safe road for him, and coming to numbers and mathematics, which are not his forte at all, he thinks that all the exact science recently ascertained to exist in that building, by the late John Taylor, myself, and others, is based on such total uncertainty, or utter wideness of numerical measures, that anything, however absurd and impossible, might be established in the same manner. Accordingly, he starts the theory that, on just the same principle as I have proceeded upon at the Great Pyramid, he is justified in saying that the rude stone circles were set out by their builders to be either 100 feet, or 100 metres, in diameter.

The intended pungency of the satire here, resides in Mr. Fergusson knowing well that the metre is a new standard of measure in the earth, invented only 80 years ago by the philosophers of Paris; therefore, it could no possibly have been in vogue among these rude circle builders 1300 years ago. But yet, says Mr. Fergusson, Piazzi Smyth's methods at the Pyramid justify me in saying so, though I do not believe it! and accordingly, through all the rest of his book, he frequently alludes to many of the stone circles, in thinly disguised contemptuous phrase, of the Pyramid really, as 100 metre circles.

Exactness of Construction and Science implied in the Great Pyramid.

As there is only room here for a very little on this topic, just to give a taste of the whole—I take the plan of the small ante-chamber to the central King's Chamber, deep in the interior of the Great Pyramid. It is 41.5 inches broad, and 116.26 inches long. But there is the further peculiarity about the length, that part of it is in granite and part in limestone; and the granite portion which is, further, equal in length to the height of a thick granite wainscot on the

East side of the room, is in length 103.03, or to go to greater refinement, very recently attained, 103.033 inches (these inches being of the Pyramid, which are larger than the British inches by one-thousandth part, or half a hair's-breadth.)

So far, the above numbers are merely the measure of the simple fact. But can any reason be assigned for the facts measuring these quantities of inches, down to a particular fraction in tenths, hundredths, and even thousandths, viz., just 116.26 and 103.033, neither less nor more by a hair's-breadth; and certainly not by any large fraction of an inch, not to say anything of Mr. Fergusson's bigger and rougher unit of a foot?

A reason, as asked for, can be assigned. And in the exactness of the answer, even to the thousandths of an inch, all men may see that we have here got hold of something very different from Mr. Fergusson's blundering 100 metre circles, 29, 30, 40 or more feet too large or too small.

It was long after I had published the measures from which the above numbers of 116.26, 103.033 are derived, but without my having the smallest idea what they meant, that Capt. Tracey, R. A., was privileged to discern—

1. That one of the 103.033 measures being vertical, and the other horizontal, and both coming to and enclosing one rectangular corner, they typified the *area* of a square; of which square each side = 103.033 inches in length.

2. That the area of that square was precisely equal to the area of a circle having the length of the whole floor, or 116.26 inches for diameter. And

3. These two things together form an illustration, in the oldest building in the world, long before science began to be cultivated by mankind, of that notable problem, which subsequent men puzzled their brains over for full 3000 years before they approached the true answer to, viz., the squaring of the circle; and which is further illustrated in the external figure of the whole of the Great Pyramid, but of no other pyramid, whether in Egypt or anywhere else.

That was surely a very remarkable result to be able to draw out of merely three measures taken in the little ante-chamber of the ancient Great Pyramid; and it was drawn, too, out of their differences from, or proportions to, each other. But since then it has been found that other results as noteworthy for their high science (thousands of years before men had begun to seek for the same results elsewhere) follow

from the absolute amount of space represented by these numbers ; and also by such amount of space being represented in terms of these particular unit inches of the Great Pyramid, of which 500 millions measure of the length of the axis of rotation of the earth.

Thus, if 116.26 be multiplied by the quantity which the best of modern exact science has computed to be the particular fractional number for squaring the circle, viz., the proportion of the length of the diameter to the length of the circumference of a circle, or 3.14159, &c., the result is 365.24, or the number of solar days and parts of a day contained in a solar tropical year as ascertained by modern astronomy very exactly, but always egregiously blundered at by ancient astronomers even 2000 years after the day of the Great Pyramid.

Again, it has been found that that ante-chamber floor stands on the fiftieth course of masonry forming the whole Great Pyramid, from its base upwards ; and if we multiply 116.26 inches by 50, we have for the result 5813 0 inches, or the ancient vertical height of the Great Pyramid as derived from the mean of all the direct measures of it.

And again, if we multiply 103.03 inches by 50, we have 5151.5 inches, or the length of the side of a square, which is exactly equal in area to a direct vertical section of the Great Pyramid ; or again, to a circle having the vertical height of the Great Pyramid for a diameter ; exhibiting, in fact, another form of the problem of squaring the circle, and a form which is essential to the computation of the power of every steam engine presently working in Great Britain, but which the ancient profane and idolatrous Egyptians, Greeks, and Romans knew nothing, or next to nothing, about.

To be continued.

—(c)—

FORTY-SEVEN IDENTIFICATIONS
OF THE
BRITISH NATION
WITH THE
LOST TEN TRIBES OF ISRAEL.

BASED UPON 500 SCRIPTURE PROOFS.

BY EDWARD HINE.

Continued from page 84.

ISRAEL MUST HAVE JACOB'S STONE
WITH THEM.

IDENTIFICATION THE TWENTY-SIXTH.

The Identity is really an important one. We have a stone which, long before our identity with Israel was thought of, has been known for years and years as "Jacob's Stone." It is an object of interest to thousands who visit Westminster Abbey, as seen under the Seat of the Coronation Chair, the Chief Seat of the Empire, and ever since its introduction to this country it has been used in the Coronation Services, our Queen being the last who was crowned upon it. Its history is historical, giving us another of the very many historical proofs we possess in support of our identity. It was taken to Ireland by Jeremiah and Baruch at the time that they took Tephî there, and re-planted the kingdom of David. It was received into Ireland under the name of the "Lia Phail," signifying a "precious stone," or, as the word "Phail," which is Hebrew, implies, "The Stone Wonderful." Tephî herself, who became the Queen Mochoaid, was crowned upon it ; so were all the monarchs to Fergus the First of Scotland, who had the stone taken there, and so were all the monarchs from Fergus to James the First, and from James the First to Victoria ; and should there ever be another coronation with us, this "wonderful" stone will inevitably be used. Dean Stanley, who may be accepted as an authority upon this point, says of the stone in his "Memorials of Westminster Abbey," "The chief object of attraction, to this day, to the innumerable visitors of the Abbey is, probably, that ancient Irish monument of the Empire, known as the Coronation Stone."—p. 66. So that, as Israel must have with them a precious stone, it is interesting to know that we have such a stone ; hence an identity.

Some of the Irish have said that the original stone brought by the prophet is still there ; and Dr. Petrie points to a stone now in Ireland as being the one, which is nonsense, because the stone so shown is 14 tons in weight, too heavy for the ships of these days. Moreover, the ship bringing it from the east was disabled on the coast of Spain. The King of Spain, hearing it was a ship of "goodly store," seized the stone ; whereupon, when the ship was properly caulked, two men (Jeremiah and Baruch) regained the stone, made off with it to the ship, and escaped. Had it been this 14 ton stone, two men could not have done it, by any means of transit in those days. Its shape, weight, and visible use

are entirely against Dr. Petrie's theory, his stone being a stone of Baal, which "the law of the two tables" was to displace.

* ISRAEL MUST BE "A NATION, AND A COMPANY OF NATIONS."

IDENTIFICATION THE TWENTY SEVENTH.

Israel must be "nation and a company of nations" (Gen. xxxi. 11). Our wish in bringing this point out is, to show that Israel must be a nation with colonies, and that these colonies would form a company of nations, governing themselves, controlling their own local affairs—not in the sense of Manasseh, who must have declared her own entire separation and independence of Israel—but as having separate legislative parliaments, and yet having a bond of connection, an affinity that would bind them over to the "nation," or parent country, and

The Identity shows that this is just the connection that our great colonies maintain with England. Australia has a Parliament of her own, the same as is enjoyed by our own kinsmen of Canada; our great empire of India has a separate legislative Government; and the same is found to exist in New Zealand;—yet they all have alliance with the mother country, who has power to exercise sufficient parental control as to prevent these dear children from running into excesses or adopting changes that would violate the Constitution; so that they literally assume the dignity of being "a company of nations," with power to regulate their own affairs. We meekly suggest to them the wisdom of managing their own business without permitting any undue interference on the part of the Canaanites, and we think it the more needful to offer it from what we have observed has befallen Manasseh.

We would also entreat our great colonies to think out for themselves the many and valuable lessons that our Identity with Israel gives to them.

To be continued.

—(o)—

Rev. Dr. Wild plainly proves that war will be threatened for the next four years in the world, but that there will be no great war till 1882.

There are flowers within the soul that God has planted, and he is waiting to catch their fragrance.

GLEANINGS.

THE LEARNED DR. ABBADIE,

WHO FIRST STARTED THE IDEA THAT THE SAXONS WERE OF ISRAELITISH ORIGIN.

"The most eminent of the refugees were unquestionably the pastors, some of whom were highly distinguished for their piety, learning, and eloquence. Such were Abbadie, considered one of the ablest defenders of Christianity in his day; Saurin, one of the most eloquent of preachers; Allix, the learned philologist and historian; and Delange, his colleague; Pineton, author of 'Les Larmes de Chambrun,' characterised by Michelet as 'that beautiful, but terrible recital;' Du Moulin, Drelincourt, Marmet, and many more.

"Jacques Abbadie was the scion of a distinguished Bernese family. After completing his studies at Sedan and Saumur, he took his doctor's degrees at the age of seventeen. While still a young man, he was invited to take charge of the French Church at Berlin, to which he acceded; and his reputation served to attract large numbers of refugees to that city. His 'Treatise on the Truth of the Christian Religion' greatly enhanced his fame, not only at Berlin, but in France, and throughout Europe. Madame de Sevigne, though she rejoiced at the banishment of the Huguenots, spoke of it in a high strain of panegyric, as the most divine of all books: 'I do not believe,' she said, 'that any one ever spoke of religion like this man!' Even Bussy Rabutin, who scarce passed for a believer, said of it, 'We are reading it now, and we think it the only book in the world worth reading.' A few years later, Abbadie published his 'Treatise on the divinity of Jesus

Christ.' It is so entirely free from controversial animus, that the Roman Catholics of France even hoped to win him over to their faith, and they held out their hand to help him within their pale. But they only deceived themselves. For on the death of the Elector, Abbadie, instead of returning to France, accompanied his friend Marshal Schomberg to Holland, and afterwards to England, in the capacity of chaplain. He was with the Marshal during his campaigns in Ireland, and suffered the grief of seeing his benefactor fall mortally wounded at the Battle of the Boyne. Returning to London, Abbadie became attached as minister to the Church of the Savoy, where crowds flocked to his preaching. While holding this position, he wrote his 'Art of Knowing Oneself,' in which he powerfully illustrated the relations of the human conscience to the duties inculcated by the gospel. He also devoted his pen to the cause of William III., and published his 'Defence of the British Nation,' in which he justified the deposition of James II., and the Revolution of 1688, on the ground of right and morality. In 1694, he was selected to pronounce the funeral oration of Queen Mary, wife of William III.—a sermon containing many passages of great eloquence; shortly after which he entered the English Church, and was appointed to deanery of Killaloe, in which office he ended his days."

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THE ALABASTER BOX.—There was a town in Egypt called Alabastron where boxes, vases, jars and such things were made of a peculiar stone—a kind of soft white marble which was found in that neighborhood, and which was supposed to be specially adapted

to preserve the odor of precious ointments. The Greeks named the things, from the place where they were made: "alabastra." The stone itself grew to be called by that name, and at last all bottles or vases that were made to keep perfume in, no matter what their shape was, or of what they were made, were called "alabastra." They have been found made of gold, glass, ivory, bones and shells. Although their shapes differed, they were usually long and slender at the top, and round and full at the bottom.

The vases held generally about half a pint. The ointment used was very fragrant indeed. That used in the temple by the Jews was made of a variety of ingredients—myrrh, sweet cinnamon, sweet calamus, cassia and olive oil; but it is not permitted to be used for any other purpose. We read in John that such as Mary used, cost three-hundred pence a pound. A penny was about fifteen cents; so calculating by avoirdupois weight, the pound of ointment would cost forty-five dollars.

—(o)—

ON READING THE SCRIPTURES.—Those who read the Scriptures, with a desire to know and understand them, must have *two* sets of eyes and *two* different lights. The eyes of our head will do with the light of the sun to read the words; but without the eyes of our heart are used, and the *light* of our blessed Saviour is given, we shall not see or understand to realise any delight; but with this blessed light and sight, we shall find gems in every leaf, and nothing can prevent or hinder our happiness. But one thing is necessary, *i. e.*; determined, unyielding FAITH. Christ then will impart and help this faith, which will purify the heart; then,

and *only then*, shall we see and understand this holy book of gems. Read it *historically first*, then spiritually, with prayer to God; then the *Holy Spirit* will give you *sight, light*, and understanding. Never doubt *after this*, or mind what any *man* may say or write; hold fast, and you will be happy, under *any* circumstances or in *any place*. Praise the Lord! O my soul.—*An Old Sailor*.

—(o)—

THE NORMAN CONQUEST.—It is a popular error, as all enquirers know, to characterise the Norman conquest as a French conquest. The Normans were not French, but a colony settled in that part of France, which, as the colonists were North people, originating in Scandinavia, was called by them Normandy, having previously been designated Neustra. In fact, the Normans were cognate in their derivation to the Anglo-Saxons, and under Rollo, a piratical Dane, overran a portion of France, and forced the French monarch, Charles III., to cede Neustria to them. This took place only 150 years previous to the invasion of England by William, so that when the Normans came here they were not without some affinity to the Saxons, whom they attacked.

ERRATA.

No. 6.

- Page 63, 1st col., 27th line, for 33rd read 32nd chapter.
 " 67, 2nd col., 30th line, for 17th read 7th verse.
 " 70, 1st col., 22nd line from bottom, for 11th read 5th verse.
 " 70, 1st col., 2nd line from bottom, for 18th read 17th chap.
 " 71, 1st col., 13th line, for 11th read 2nd chapter.

POETRY.

SONG OF PRAISE FOR ISRAEL'S NEW GATE—THE ISLAND OF CYPRUS.

BY JOHN GILDER SHAW.

BRITONS, awake! from your slumber arise!
 Surely God's wonders should open your eyes!
 See, ye whose hopes on His promises wait,
 God unto Israel hath added a gate!
 Sound, sound the timbrel in Cyprus' Fair Isle!
 Glory to God who on Israel doth smile!

Proudly the Lion of Thine Israel doth rest
 Couchant o'er Syria, for ages oppress'd;
 "Kings of the East," God hath opened your way,
 Canaan, bright Canaan, is under our sway.
 Sound, sound the timbrel in Cyprus' Fair Isle!
 Glory to God who on Israel doth smile!

Russia, beware! though the Lion is still,
 Dare not to rouse him his task to fulfil!
 He who contendeth with Israel shall fail,
 Israel must conquer though hosts should assail!
 Sound, sound the timbrel in Cyprus' Fair Isle!
 Glory to God who on Israel doth smile!

Glory to God! for He hath ordained peace!
 Glory to God! for His love will ne'er cease!
 Glory to God! who our cause will maintain!
 Glory to God! He'll restore us again!
 Sound, sound the timbrel in Cyprus' Fair Isle!
 Glory to God who on Israel doth smile!

Britons, awake! for throughout the wide world,
 Soon shall the standard of old be unfurled;
 Judah with Israel united shall be,
 As one grand nation God's glory will see.
 Sound, sound the timbrel in Cyprus' Fair Isle!
 Glory to God who on Israel doth smile!

Glory, thrice glory, unto God let us sing!
 Glory, thrice glory, to Israel's Great King!
 "No one good thing He has promised can fail,"
 God swears it! Who doubts it? Who dares assail?
 Sound, sound the timbrel in Cyprus' Fair Isle!
 Glory to God who on Israel doth smile!

The finest and most renowned of the arches in Rome is the arch of Titus, which that emperor built in commemoration of the capture of Jerusalem. No Jew passes under it except forcibly, and at the present day when the Jews are uppermost in official influence at Rome, they are in favor of its destruction, being a memento of cruelty and humiliation to their race.

—(o)—

Talk about reading the Bible, who can fail to do so now with the new light thrown upon its pages by the Pyramid?