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HOLIDAY
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THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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N. B.—These News-Leaflets take the place of such fugitive articles as were formerly given to the general Press by the author, and constitute a monthly letter to such as are interested in the Signs of the Times.

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The Land of Mystery, and The Western Lodge of Primeval
Free-Masonry.

(Illustrated; and Large Chronological Chart.)

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"The Lord Defend the Faith."

FROM "NOTES AND QUERIES."

In Review : S. C. GOULD, Editor.

"THE 'OUR-RACE' NEWS-LEAFLETS. This is a serial, published in a series of thirteen numbers in a Set. The Eighteenth Set is now being issued by "Our Race" Publishing Company, New Haven, Conn.; Prof. C. A. L. Totten is the editor. \$1.00 a Set, thirteen numbers, and all previous Sets can be supplied to the present and future subscribers. These volumes comprise an encyclopædia of information on all kinds of subjects. The editor goes to the bottom of his subject and gives basic facts and then constructs his edifice. The numbers are issued in single, double, and even quadruple numbers, according to the subject under consideration, and hence one has practically covered the complete ground of the matter, even accompanied with charts, maps, solutions, and the summations of the results."

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IRELAND



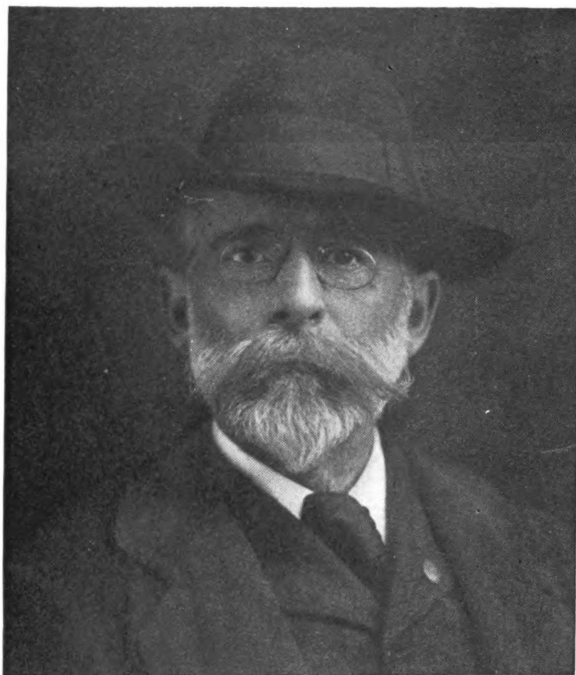
"Lest we Forget."

THE
LAND and LEGENDS
OF
INNIS FAIL.



**"United we Stand, Divided we fall,"
So, We'll face the world Together!**

THE A. C. C. C.



PROFESSOR C. A. L. TOTTEN,
Late U. S. Army; and Professor of Military Science and
Tactics, Yale University.
F. and A. M.; L. O. L.; B. P., *et cet.*

THE EARLY
STORY OF IRELAND

— OGYGIA. —

ILLUSTRATED,

AND SHOWN TO BE

AN INTRODUCTION TO ALL WESTERN HISTORY.
CULLED FROM THE BARDS, TRADITIONS, AND
EARLY CHRONICLES OF *INNIS FAIL*.



“THE LAND OF MYSTERY,”
AND THE WESTERN
LODGE OF PRIMEVAL FREE-MASONRY.

—
BY
CHARLES A. L. TOTTEN.

—
NEW HAVEN, CONN.
THE OUR RACE PUBLISHING COMPANY.
1905.

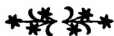
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Job xxxiii, 1-7; Psalm xix;
Gen. i, 16; Deut. xxxii. 1-43; Gen. xxxvii, 9-11; xlviii, 1-22;
Job xxxviii, 32; Rev. xii, 1-17.

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* PREFACE. *

Too much CHRONOLOGY (although absolutely essential at this Stage of Universal History, *which circulates about the Story of Our Race*), and too much INTERPRETATION of Prophecy (although the succedent counterpart, and the actual as well as consecutive fore-runner of the Story of That Race), has had the effect of discouraging quite a large body of our relatively Small Clientele.

So, in this particular News Leaflet I resume a line of investigation that is familiar to all old subscribers, but is new to many who are not at all conversant with the Studies; while to each class the treatment will be new,—brand new to many,—and at least a renewal along old lines to all.

It was to Erin that the very first colonists of Our Race came; wave after wave of that tribe "Dan" which "abode in ships"; even starting under Zarah's branch of Judah, long before the Exodus (!), and establishing, afar off, objective points (Carthage, Spain), and shipping bases (Portugal, Port of Gathelas), which became vital to its own safety in the day of need, and provided a haven of refuge to all the rest, centuries later.

It is therefore well, and necessarily opportune, to scan over the line of operations as a rest and a review and on account of the extra-bulk of the Leaflet; thus made complete in one binding to close herewith the Seventeenth Set, together with the current year.

This Leaflet is in fact a Study; it supplements all that has gone before, and we trust will have a reduplicative result, to wit: a tendency to induce many who have dropped out of "Gideon's Band" to resume their interest and allegiance, while it may induce many of our *new*, i. e. recent, and subsequent to the close of the Studies, to begin to take them.

The "Story of Ireland"; of Tara; of Tea Tephi; of Heremon; of Our Race; of the Fifth and Final Empire so explicitly foreseen by Caicer, Jeremiah, and Ezekiel, and Daniel, and Hosea,—yes, and Moses and all the Prophets; and Christ and all of the Apostles, is never to be trite, nor can it be retold without new features being forced into prominence.

And, as there be many classes of "byway and hedge men" who are attracted to the topic—each from his own, and thus a different point of view—it behooves all who prefer "this one or that one" to

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all the rest, to take at least a recreation in premises that in the present treatment is suggestive apparent.

That Jeremiah, who sighed for a Lodge in some vast wilderness, as it has been pertinently paraphrased, should have been instrumental in establishing one,—while from another standpoint, he “built and planted” an Empire on its extradited regalia, need not surprise any one open to the philosophy of God’s Method of reaching all men from their own elected premises.

And, note this: There are, now-a-days, in “the byways and hedges” than at the chancel-rails! These are those to whom our mission and commissions direct us to turn in the latter days for guests at the marriage feast! They have their own ritual, and we must reach them through its own symbols, terms, and phraseology.

For instance: I know, as a Master Mason (though for many years not active, and only an occasional visitor and lecturer in the Lodges), that I am more certain to find therein an attentive and well posted audience—in the fundamental Our Race premises—than in any religious congregation I could reach upon a Sunday!

Why is this? Well, it is simply because their “work,” so called, *CIRCULATES (in the original method of oral transmittal)* around every lesson-bearing story in the Old Testament, and in the upper degrees around not a few of the really essential ones of the New Testament. They “know by heart” all the premises and their broad bearing upon life, and are not only open to new lessons to be drawn from thence, but are at once surprised into a conviction rarely to be obtained from the response of a mere “Bible Class” even of mature-aged men and women!

I have often felt as Paul did upon Mars Hill (when to the Greeks, in Greek, and employing their own altars, he declared “the Unknown God” unto them), while I was in a similar situation expounding the key to the real facts and mysteries to Masons, and to others who hold far older credentials and gave the right to Masons themselves!

Had it not been for Daniel, Nebuchadnezzar’s Dream had still been lost! The young prophet did not alter it, nor vary it: he recovered it intact, by the Grace of God; and then, to the King’s conviction, INTERPRETED it by that same unction! That was the only way to reach the objective point!

Think you, who perhaps scout another’s “dream,” or “ritual,” that it demeans the truth to utilize its old reflected terms so as to “compel him to come in” upon his own premises expanded? Dost thou not know, at this late day, that truth hath more facets than the best cut diamond? Shall one condemn another for finding reality reflected from another facet than his own? Is not the light the same; and, even if, like the famous “Moon Stone,” it hath light all of its own, shall any one be arrogant enough to claim that it shineth out only in his own direction?

This we deem to be an all-sufficient preface to a renewed depart-

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ure; while at the same time it is a new return to the original source of all western illumination.

It is in the extreme Western Islands, and in the extreme one of them all, even in Ireland, that we are to find Light,—even the original Urim and Thummim, Jodam Moran, or Ancient Irish Judge's Collar worn at trials and for "judgment or inspection"—let us draw near and see it scintillate, even in the dark—for that "The Land of Darkness" (Scotia) was one of its names, although it was neither day nor night there; but, as it were, full of the primeval and mysterious glow!

If Jeremiah took the Ark, as we know he did the "Lia Fail" to Ireland, he surely would have taken the High Priest's Breast Plate: for he had charge of and concealed the "Tabernacle," according to Jewish Records.

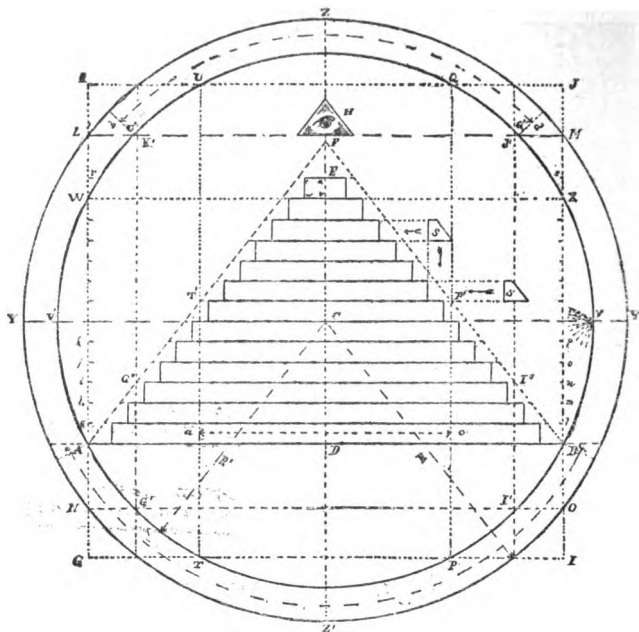
To one somewhat and already familiar with Irish Outlines and Legends, but not conversant with their harmonious interpretation along established Prophecy and History, the following pages will afford an entertaining and convincing recital; they have the ritual, we have its certain interpretation and significance.



"THE HARP

That once through Tara's Halls
The Soul of Music Shed."

—MOORE.

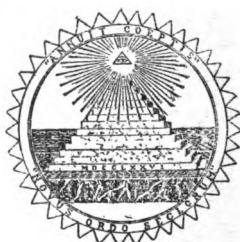


True Pyramidal Proportions
of the
Great Seal of the United States of America.



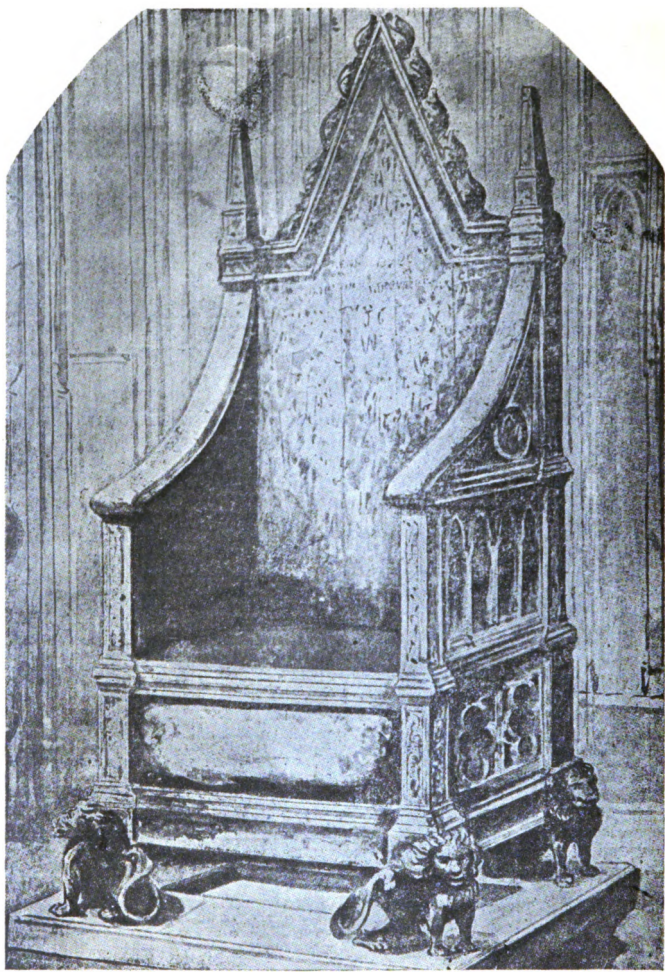
OBVERSE

**OUR
 GREAT
 SEAL
 U. S. A.**



REVERSE

THE
BIBLIOTHECA
MUSEI
HISTORICO-NATURALIS
MUSEI
HISTORICO-NATURALIS



“THE CORONATION CHAIR” AND “STONE WONDERFUL.”

INTRODUCTION.

THE *Early Story of Ireland* is common, neutral, middle ground for all concerned. Its facts, fancies, legends, and lore belong to all classes of Irishmen, and their descendants; indeed they are shared by all who speak the current English tongue, without regard to any present tribal, political, religious, social, or mystic bonds and ties — because Irish History begins chronologically far beyond the days of Deborah and Ten-tribed Israel's *Assyrian* Captivity (720-718 B. C.); and comes down to the very latest day of Ireland's actual and regal independence.

Upon motion to "resume the previous Question," we mount above all dates of division into clashing controversies, and revert to things that were of old, and must have honor and respect from all; — because they belong to each. This is to be taken and understood in the very same sense that American history is Britannic in the Colonial degree down to 1776; or even to 1783, when our Independence from the Mother-country was acknowledged under the Seal and Signature of King George. Whatsoever belonged to the Mother-country previous to 1776 belonged to us, and to our Fore-ancestors; and, in the loins of all the previous generations of Our Common Race we are just as old as England is, come from those same generations, and inherit everything thereof in common. Indeed, now that all bitterness is foregone, and only a fraternal but distinct demarcation left, we can afford to take pride in all that marks so great an Empire as our ancestral land has grown to be: — nor, even as strict "home-rule Sons of Erin" can we escape this inheritance, nor shut our eyes to the fact that no little of the prominence of Britannia's rule is due to the prowess of rich Irish brawn, and brain, and blood, lavishly expended whensoever there was common cause for the Independence of "the twin Islands" from any phase of Continental interference.

The mere "family row" is across the Irish Sea: not, by any means, across the English Channel — as has been always and sufficiently established!

Now, I have told this *Early Story of Ireland* far more consecutively and succinctly in several other heavy volumes; and with much more specific proof; but herein it is related in a simple popular and journalistic style. For I merely skim the topic, and do not attempt to do more than glean the fallow field of Erin's honored Songs so

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rich with antiquarian treasures, and in a way that I have found to be more suited to the casual reader.

In fact these articles are a reprint of a Series of Twelve that were published early this year (1905) in the New Haven Union upon consecutive Sundays. They were quite widely read by local Irishmen, of various hue, and so well appreciated by all classes that their reprint in more permanent and convenient form has been suggested, and is hereinafter submitted with little addition or emendation, save some necessary typographical revision and correction.

Like its lost mines of tin; of gold and silver; its vanished arts of filigree-work and inimitable Damascene weaponry; the secrets of its Ogham and old Gaelic runes, its hidden rites — Druidic, Baalistic, and even Judaic, or rather pre-Davidic Hebrew mysteries, its lodes of ore yield little to the modern literary prospector and antiquarian, save such sure "signs" of the wealth there must exist below the surface. But all of these outcroppings promise fair to reward a more than superficial examination of the locality, and remains.

There Solomon obtained his tin and copper; thither Hiram, King of Tyre, sent his Phœnician fleets. To its classic halls, long before the days of Cæsar, all Europe sent her Sons to finish their education. It was Plato's Ogygia, the Ultima Thule, or farthest western island known to the ancients; the "land afar-off" that St. Paul aimed to reach and probably found. But, between Plato and Cæsar's day it was so early lost to general geography that even the legions of Rome never ventured to invade it.

It was Scotia Major, and the Romans found sufficient prowess among its descendants who had emigrated to and settled in Scotland (Scotia Minor) centuries before, to warrant their walling them out of such parts of Britain over which they did obtain a temporary tenure for some 500 years.

For 1000 years at least, circa 580 B. C. to 520 A. D. — i. e. from the days of Jeremiah, who founded (as its Ollahm Folla) the Mysteries of Tara, to those of Patricus the Priest, who cursed its ancient Halls — there is little proof of direct intercourse between Ireland and the Continent, save such as we obtain from the brief notes of Cæsar and Tacitus: but which imply that it was constant. But there is unbroken evidence of the intimate relations between it and Scotland from Fergus I. to Fergus II.: and the records of the Four Masters, of Iona, of Columbo, Dunstaffnage and Scone, together with the numerous intermarriages between the royal lines of Ireland and Scotland, authentic beyond controversy (because independent and in agreement), establish this.

Indeed, with Wales the intercourse was never wholly ruptured, and it was particularly reactive during the inroads of the Anglo-Saxon Heptarchy, who drove the ancient Britons into the fastnesses of Wales, — and just because these ancient Britons (later the Welsh) were descendants of a kindred tribe to those who began the earliest permanent settlement of Ireland.

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That is, when the Tuatha de Danaans (Tribe of Dan), abiding thitherto in ships, began to abandon them upon reaching their goal—the Sacred Island of the west, its fraternal shipping tribe of Simeon (the Silures) settled in Southern Britain: and subsequently both peoples recognized Tea Tephi, “the daughter of David,” as their queen. “Taffi” (derived from David—Davie) is to this day as familiar a patronimic in Wales as “Jerry” (derived from Jeremiah, the ancestral Guardian of Tea Tephi) is in Ireland.

But we shall touch sufficiently upon all these points later on, and it only remains now to emphasize the fact that whatsoever of authentic “Free Masonry,” so called now-a-days, is strictly “ANCIENT,” existed in Ireland long before the foundation of Solomon’s Temple; received its most treasured “Jewels” on the arrival of Jeremiah after the destruction of that Temple; transmitted some of them to Scotland—one in particular, Jacob’s Pillow or the Coronation Seat of the Fifth Empire—with the royal line under Fergus; and long subsequently gave the primary charter of the “Scottish Rite” to the modern Order itself! There is nothing earlier known to Masons than the “Scottish Rite”—well, it came from Ireland! The categorical proof of this surprising claim I must reserve for a subsequent Series of articles; it is sufficient here to make the claim, and set forth the preliminary facts.

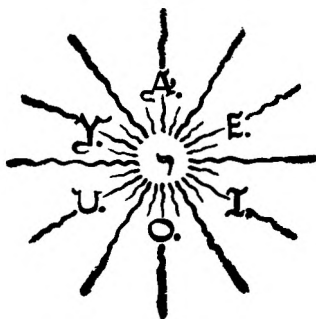
Once more, then: The Early Story of Ireland is the *Key* to Western History; it fits every tumbler in the lock; in its westward course Empire went straight to the Hesperides, there to recover its strength; then curved its course as if to embrace all the Islands into its eddy, North (via Armagh and Tyron), East (via Iona, Dun-Staffnage, Scone), and South with Edward to Westminster Abbey, where its Throne Seat still awaits a King over all Israel, and a return to its original site at Jerusalem.

Following the Stone, came the “rite”—rudely Masonic—in later years—but not all of it, nor all of the “Jewels:” for the “Ark” and Title Deeds are believed to be still at Tara, in the inviolate “Royal Arch,” Mergech or Tomb of Tea Tephi; while preserved in Ireland are still further higher rites, circulating about Ancient Hebrew History, and known only to the Knights of the Red Branch or Scarlet Thread—or Black Preceptory, who gave to the Scotch Rite Masons their original “Warrant” to “work.”

Let us then glance over the topic that is so comprehensive in its claims to its possibilities—and its promises! For when Tara shall have been thoroughly explored, and its “ancient things” exposed to modern gaze, all these things shall be no longer mysteries!



AS TO



AN ANCIENT PEOPLE.

Prov. xxii, 28; Isa. xliv, 7; Jer. v, 15; xviii, 15;
Exek. xxxvi, 2.

FACTS, FANCIES, LEGENDS, LORE AND HISTORY RELATIVE TO IRELAND'S FAMOUS STONE OF DESTINY.

USED IN BRITAIN'S CORONATIONS.

**Famous Relic Now in Westminster and Its Interesting
Story as Told by Lieut. Totten—Speculation as to
What Excavation at Tara Will Reveal of the
World's Doings in Ancient Times.***

My intention in these articles is to put before those who have but scant means and opportunity to glean the facts for themselves a miscellaneous array of facts, fancies, legends, lore and history relative to Ireland, or "Innis Fail," and its stone of destiny, "the Lia Fail," once at Tara, now at rest in Westminster Abbey as the coronation stone of the Stone Empire, to wit, of the United Kingdom of Ireland, Wales, Scotland and England.

But I shall not attempt to exhaust, nor could I by any means, this subject. I shall merely scan the topic topically, or along the surface which is smooth enough for the mere casual reader to gather all he needs, unless with special interest excited, he finds that he wants to know all that can be learned in the premises—in which case a note to me in care of The Union will put him in touch with the entire bibliography or library covering the premises.

Let us then approach our subject at once, with a miscellany of notes, and thus lead up to a general survey of the

* The New Haven Union, May 21, 1905.

whole matter; and thereafter continue our theme with a broad summary of the story of early Ireland; and conclude with a review of the matter spanning from the very dawn of history, via Palestine, Egypt, Spain, Ireland, Scotland, as stepping stones, to England's capital, Lan-dan, or London, where the capstone of empire now rests. Such an excursus will put the matter in the most popular way before those who should be most concerned as to the story of the land of Erin or Jurin, whose prominent Land's End is Jenacaron, a word compounded of Jerusalem, and Acra within Jerusalem.

Homer tells us that Ulysses immediately after the taking of Troy, sailed to the Atlantic island, 10 days beyond the Pillars of Hercules (Gibraltar), that he there found Calypso, the daughter of Atlas, seated as queen, and that on account of its antiquity it was called Ogygia (see the Odyssey).

Plutarch, in another work, tells us that this Ogygia, the famous Atlantic Isle, is opposite the Celtae, and but four days' sail from Britain—De facie in orbe lunae.

A schoolboy needs no further data to put his finger on the spot, and as the mythological Atlas was the son of Neptune, whose name was Father Dan, or Poseidon, we can see at once that Calypso was a daughter of this Hebrew tribe, to wit, the Tuatha da Danaans, or Tribe of Dan; who, abiding in ships, set sail for the west and received empire and the stone of empire on their shores, when subsequently Jeremiah brought the harp of David, the Ark of Israel, the title deeds of Palestine and the famous Lia Fail, which spells both ways, and looks both ways, to Innis Fail—the Isle of Destiny.

It is around these topics that the ro-

mance of our topic lurks, and we doubt not that in the near future, the spade which has already been busy at the mounds of Tara will unearth treasure trove of immense value to all future ages. Here, then, it is fitting to quote quite an old poem relative to what students in these premises expect to find.

THE MOUNDS AT TARA.

The road for us to Zion's gate
Lies through the mounds at Tara;
And every nation, every land,
Shall hear the fame of Tara.
Joshua, leader of the race,
Zadok, priest by God's rich grace,
Zerubbabel, in his own place—
All will be at Tara!

Good Jeremiah's title deeds
Shall yet be found at Tara;
The earthen pot which Baruch sealed
Shall yet be found at Tara.
David's harp, which long ago
Sweetest strains in mellow flow
Poured forth on earth below,
Will it be found at Tara?

The ark of God, adorned with gold,
Shall yet be found at Tara;
The law on stone which it doth hold
Shall yet be found at Tara;
Engraven they by God's own hand,
And hid away at His command,
Joy will reign throughout the land
When they are found at Tara.

The atheist ashamed shall be
By what is found at Tara;
The infidel our God shall see
By what is found at Tara;
Men of science and renown
In the dust will lie them down,
Owning humbly God's renown,
By what is found at Tara.

In these last days hath God revealed
 What shall be found at Tara;
 For things long hidden and concealed
 Shall yet be found at Tara.
 God the Lord by His handmaid
 Unto Israel now hath said
 He will bring forth things long hid
 In the mounds at Tara.

Then let us pray, "God speed the time
 To ope the mounds at Tara,"
 When He shall show by power divine
 The glories of the Tara;
 God alone shall have the praise
 He will hear a nation raise
 Songs of glory, joy and praise,
 From the mounds of Tara.

Harrison Oxley.

Now cuneiform characters were usually expressed on tablets of clay; and, since clay is indestructible, except by the agency of man, we may well suppose in cities like Tara, that old libraries and records survive down to the present day as in Assyria; so, there is good reason for believing that a repository or "mergech," which is the Hebrew and Irish word therefor, exists at Tara, as all tradition avers, in which something must be deposited, and to my own personal knowledge antiquarians, and particularly those enlightened as to the origins of early Ireland, have felt for long that the time has come when it would be very desirable to search for that repository.

Considerable funds have been collected for that purpose. Various surveys and diggings have been made at the mounds of Tara; but destiny, which controls the Isle of Destiny, has prevented any consummation up to date. Indeed, I, personally, have twice been offered my expenses, with additional financial backing, to go there and conduct the ex-

plorations; but, from chronological reasons, I am satisfied that the time is not yet—yet close at hand. The matter seems now to have been placed in the hands of the board of works, and all concerned will be better satisfied at an official examination than with a private one.

The unanimous traditions of Ireland indicate that Jeremiah, via Egypt and Spain, and touching perhaps at Denmark, rounded the northern part of England and came down to Ireland in a Phœnician ship bearing great treasures, which were eventually stored in Teah Tephle's tomb at Tara. Jeremiah's own tomb is pointed out at Loch Erne in the Island of Davenish. His bust is in Ireland's capitol, and it was he who handed to Baruch, his scribe, and who accompanied him to Ireland, the title deeds of Palestine, with the instruction to bury them in an earthen vessel against their need in latter days.

We take it that he did so in the 60-foot cubic mausoleum or "Mergech," underneath the mounds at Tara. This is what Anglo-Israelites who believe in the descent of the Anglo-Saxon and all that they cover from the tribes of Israel, whose royal line goes back to David and so to Adam, without a missing link.

It is therefore natural to suppose that, if this is so, and the stone of empire is of so much importance (even if it only be from sentimental considerations), the possession of such a stone as the coronation stone of Great Britain would be a strong guarantee of empire. Indeed, this is the very idea that has accompanied this stone throughout history; the old Runic verse, as Scott relates it, is about as follows:



THE LIA FAIL

Unless the prophets faithless be,
 And seer's words are vain,
 Where ere is found this sacred stone
 The wandering race shall reign.

The word "wandering" comes from **Succoth**, or **Scoth**, whence **Scott**, thence **Scotia Major**, which is **Ireland**, and **Scotia Minor**, which, via the **Dalraids**, is **Scotland**.^{*} Verily, these four peoples, **English**, **Irish**, **Scotch** and **Welsh**, have wandered into all the angles of the earth, dwelt in booths derived from the same word **scoth**, and have been scouts or pioneers around the world, and forever in search of the **Ten Lost Tribes of Israel**; not dreaming that destiny as well as prophecy, and its interpretation, have put upon them themselves every mark of identification. They are goels or heirs of all that the oracles imply, hence they are **Wa-els**, **Ga-els** and **An-ga-els**, because they hail from **Gaelee** or **Galilee**. "Where, O where are the Hebrew children?" they have sung in all their explorations. Merchants, navy and army men, explorers, et al., and all the time they sang about themselves!

Accordingly, to possess this stone by the sometime enemies of British rule, has been a great desideratum, and many schemes have been laid to obtain it. I can mention but one, as follows:

^{*} Scouts, explorers, et cet.

"Of all the schemes indulged in by the dynamite men, none seems to have been more far-fetched than that of a certain stone from within the walls of Westminster Abbey. This was the famous 'Stone of Scone,' which serves as the seat of the coronation chair in the Abbey. To an outsider the possession of such a stone as this seems of no importance whatever. Yet, ludicrous as it may appear, the idea of securing it gave rise to great enthusiasm and led to a very generous subscription with its object. According to the originators of the scheme, this "Stone of Destiny" was really the property of Ireland for 1,000 years before Christ, and upon it were crowned the Irish kings for hundreds of years on the sacred hill of Tara.

"Its restoration to the land of its original and only lawful owners, it was contended, would inspire confidence in the course then being pursued, and the people would be strengthened by the well-known tradition 'that so long as this stone remained in Ireland, so long would she remain a mighty nation,' while its loss to the English would work wonders. Elaborate preparations were made for carrying out the scheme. Men were sent from America to work in conjunction with certain Fenians in London, and it was decided that some of the conspirators should secrete themselves in the Abbey and at night seize the police, remove the stone and pass it out through a window to others who would be in waiting outside to take it to a place of safety. For months these men waited and waited, but the opportunity never came. For one of the group gave the whole thing away to the police and the detectives who surrounded the sacred edifice made the seizure impossible. In the end the three principals had to leave

the country for fear of arrest, and the whole affair ended in smoke—as usual.”—Extract from “Twenty Years in the Secret Service,” by Maj. Henri le Caron (government spy on the Fenians).

“The Book of Munster,” copies of which are yet in possession, recites the travels of the Gadellians from their dereliction from Egypt to the conquest of Ireland, and notes down with great precision the different generations that intervened.

The “Book of Leath-Cuin” traces the Heremonian line from the conquest of Ireland to the reign of Jughaine (and then through his son Cobthaig continues the same subject to the 12th century A. D.). The “Book of Leinster begins with Jughaine the Great.

Besides there are the “Book of Synchronisms,” in which the provincial kings are synchronized with the monarchs of Ireland, and the “Book of Reigns,” which notes down exactly the number of years each of these monarchs governed. By means of these books and the subordinate chronicles universally kept by the bards and heralds of every separate family, the Irish were, and are yet, able to trace their pedigrees so much higher than other nations that even Camden, himself, acknowledges “The antiquity of every other nation compared to that of Ireland is but as if of yesterday.” *

Dr. Creaugh, archbishop of Armagh, who was confined in the Tower of London, where he died 1587 A. D., affirms in his Irish grammar “that the Irish language was the only one spoken by the natives from the coming of Partholon to this day.

O’Sullivan, who figured about the

* But this is only because via Dan, Heremon, Tea Tephi, Scots, Jeremiah Ebed Melech, Pharez, Zerah and Judah, they trace themselves to Palestine and Jacob (whose Pillow-Pillar they received, whose national ark they have,) and so through Biblical Chronology and Genealogy mount back to Adam!

same time, asserts the same (Hist. Ibern.). Dr. Keating and Grat-Lucius are equally positive (Camb. Evers), and O'Flaherty, admits that it has always been a received opinion (Oggigia.). —O'Halloran, Hist. Ireland, p. 13.

Varro, the most learned historian and philosopher of ancient Rome, deemed every relation which preceded the first Olympiad (i. e., the year 3222 A. M., or 777 B. C.) to be obscure, fabulous, and unworthy of public notice.

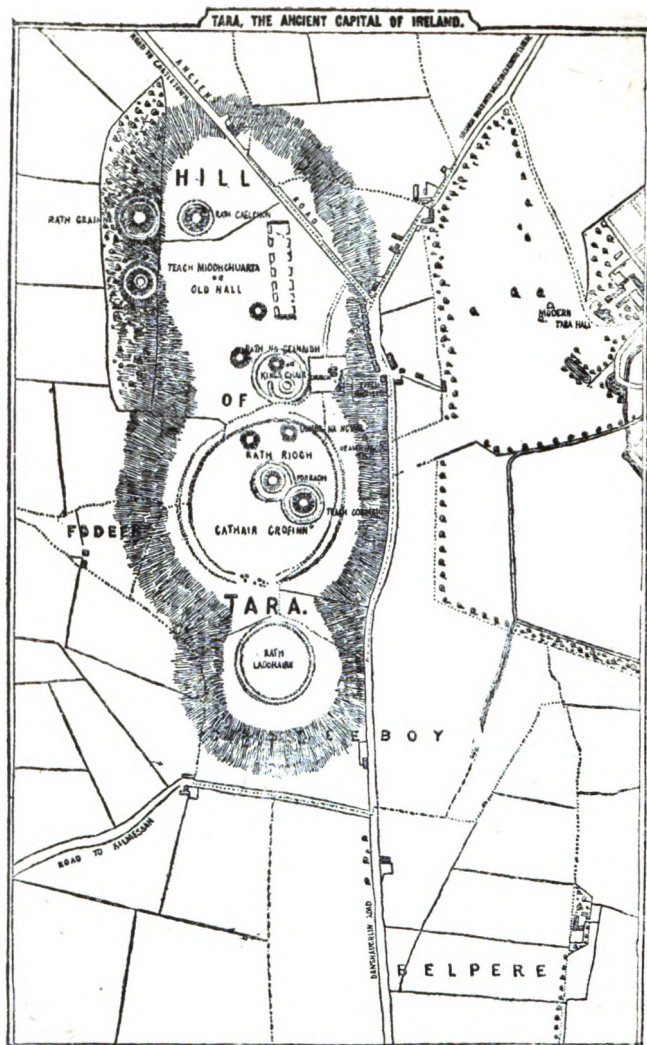
The key to the Chronology of the Milesian Story is found in the round thousand years which extend between the placing of Moses (2433 A. M.) in the ark of bulrushes, and the hiding of Jeremiah's royal party in the Marshy Island, also called Eron, from the ark they bore with them. Moses was born early in the reign of Queen Hatesu, 1566 B. C., the fifth day of the sixth month, a Sabbath, in March, and near to our first day of that month. When he was three months old he was committed to the care of Jehovah, in an ark, upon the Nile. This was upon the first day of June, also a Sabbath day.

* The year 2433 A. M. + 1566-7 which corresponds to 1 A. D.; consequently 3999 A. M. + 1905 = 5904 A. M. = 5905 Astr. or Current = 1905-6 A. D., = 5666 Modern Jewish = 5905 A.M. on the Masonic count; and note this that ancient Masonry circulates about the ark (Eron) and that Erin gave the charter of the Scottish Rite to the Scots. (C.A.L.Totten.)

—“a Knight of the *Scarlet Thread*,—

which runs through all the cordage on a British Man of War because Zerah, our ancestor was so marked by the midwife at his birth. (Gen. xxxviii 28). It was with such a cord that the spies were let down by Rahab (Josh. ii-15): by means of which very cord, “a scarlet thread,” she was afterwards identified and saved (Josh. ii. 18: vi. 25). And this ensign is one of the oldest badges of Ireland's prehistoric “Order”—“Knights of the Scarlet Thread” Knights of the “Red Branch;” whose pilgrimage we can trace back to Judah's house as we shall see anon.

C. A. L. T.



"An Unexplored Mystery."

IRELAND SETTLED BY SCUITS FROM SPAIN, WHO HAD ORIGINALLY MIGRATED INTO AND EMIGRATED FROM EGYPT.

IRISH ANCESTORS' IDENTITY CLEAR.

**Use to This Day of the Phoenician Language by
Native Green Islanders — One of the Many
Proofs That They Are Descended From
the Ancient Phoenicians.***

ARTICLE II.

The more we delve into authentic history the more remote the antiquity of Ireland becomes; and naturally it is from unprejudiced chroniclers that we obtain our most valuable data. Let us therefore continue our excursus through the pages of authors who never heard of "Anglo-Israel," nor dreamed of any of the uses by which subsequent and independent discoveries lead us to make out an origin and destiny for our race, with their assistance in corroboration, that is indeed "Fail" or "wonderful"!

All ancient historians agree that hordes of Scythians emigrated to Egypt and from thence to Spain; why, then, refuse credit to the Irish annalists, who are unanimous in asserting that a colony of these Scythians from Spain settled in Ireland? (Hist. Rev. State of Ireland, p. 7, Francis Plowden, 1805.)

Besides the common use of the Phoenician language by the native Irish to

New Haven Union. May 28, 1905.

this day, there are many proofs of their descent from the Scythians or Phoenicians, that puts the question out of all doubt. That the Carthaginians were a Phoenician colony has never been questioned, and like other colonies they carried their language with them.

Plautus, who wrote his plays in the second Punic war, introduces into his *Paenulus* the character of Hanno, a Carthaginian, into whose mouth he puts several Carthaginian (or Phoenician) sentences, which had ever before baffled the erudition of the learned to decipher until these speeches have been lately attentively considered, and became perfectly intelligible to the Irish scholar.

The ingenious and learned Lieut. Col. Vallancey, whose unexampled proficiency in the Irish language has rendered his researches into the antiquities of that country most useful to the public, has given an accurate collation of these Punic speeches with the Irish, as now spoken; and they will be found to differ little more than the different provincial dialects of the French, and even of our own tongue; and infinitely less after a lapse of 3,000 years, than modern English differs from what was in use four centuries ago. Vid. *Collect. de Reb. Hib.* They are also to be found in Sir L. Parsons' "Defence of the Ancient History of Ireland." (*Hist. Rev. State of Ireland*, p. 6. Francis Plowden, 1805.)

It is to be expected that the ignorance of the editors and printers of Plautus should often misplace the syllables and run one word into another, in a language which was not understood. Col. Vallancey has corrected this dislocation of the words and syllables, and thus rendered the whole legible to the Irish, without altering a letter. The curious reader may wish to see a specimen of this wonderful similarity, or

rather identity of the Phœnician and Irish languages:

Carthaginian, as in Plautus:

"Bythlym mothym noctothij nel echthanti diasmachon."

Proper intervals arranged by Col. Vallancey:

"Beith liom! mo thyme nocto thli nel

"Ach anti dias maccoime."

Irish:

"Beith liom! mo thym nocto thli nel

"ech anti dias machon."

"Be with me! my tears being disclosed,

"I have no other intention but recovering my daughter."

Carthaginian and Irish, without the change of a word or letter:

"Handone silli hanum bene, silli ia mustine."

"Whenever she (Venus) grants a favor, she grants it linked with misfortunes."

Carthaginian:

"Meipsi & en este dum & a lam na cestin um."

Irish:

"Meisi & an eiste dam & alaim na cestin um."

"Hear me and judge, and do not too hastily question me."

(Hist. Rev. State of Ireland, pp. 6 and 7. Francis Plowden, 1805.)

The possession of a vernacular language at this day, which was in general use above three thousand years ago, is a defiance to historical fiction and falsity. that Ireland alone, amidst all the nations of the universe, can proudly boast. The ancestors of the Irish were undoubtedly Scythians, or, as they were afterward called, Phœnicians. (Hist. Rev. State of Ireland, p. 6. Francis Plowden, 1805.) Reckoning from today, 3,000 years minus 1805 A. D., takes us to 1095 B. C., i. e., as far back as Saul's

era, 2909 A. M. In those days the ships of Dan and Tyre plied the Mediterranean sea, and out into the Atlantic far and wide. And measuring from Plowden's day takes us to 1195 B. C., or into the judgeship of Tola, in the days of Oted. But Dan had already, even from the days of Deborah "Abode in his ships!" for more than three score years.

In the seventh century the Emperor Charlemagne paid a just tribute to the celebrity of the Irish monarchy, by honoring their sovereign with his alliance and friendship. A monument of which was preserved in tapestry in the late palace of Versailles, in which the King of Ireland with his harp was in the row of princes in amity with that emperor.

(Hist. Rev. State of Ireland, P. 19. Francis Plowden, 1805.)

There happened about the year of our Lord 1418, a very notable transaction, which proved the high estimation in which the kingdom of Ireland then was, and ever had been, holden by the learned of Europe. At the council of Constance the ambassadors from England were refused the rank and precedence, which they claimed over some others; they were not even allowed to rank or take any place as the ambassadors of a nation; the advocates for France insisted that the English having been conquered by the Romans, and again subdued by the Saxons, who were tributaries to the German empire, and never governed by native sovereigns, they should take place as a branch only of the German empire, and not as a free nation; the English advocates admitting the force of these allegations, claimed their precedence and rank from Henry's being monarch of Ireland only, and it was accordingly granted. (O'Hal. 1. v. 68.)

(Hist. Rev. State of Ireland. P. 19. Francis Plowden, 1805.)

For added they, "It is evident from Albertus Magnum, and Bartholomew Glanville, that the world is divided into three parts, Europe, Asia and Africa (America had not then been discovered). Europe was divided into four empires, the Roman, the Constantinopolitan, the Irish and the Spanish."

Our princes appeared in battle with crowns of gold on their heads; and such was the established custom among the Jews. In the battle of Muirtheimne, fought before the Incarnation, in that of Magh-Lena, and in subsequent ones, to the death of Ceallachan and Brian-Boirumhe, it was usual for a prince or great commander to lament in extempore odes, the loss of heroes slain in battle. Instances of this we frequently meet with, and yet the custom was not peculiar to Ireland, since we find it observed by the Jews also. Thus David makes a song of lamentation for the deaths of Saul and Jonathan. (Hist. of Ireland. P. XV. O'Halloran.)

It is a point universally agreed upon, that the early Greeks were in a state of savage barbarity, in the most extensive meaning of the word, for a considerable time, until a set of people from Egypt came to settle among them. With these strangers came arts, agriculture, letters, legislation, and religion. But though these luminaries came from Egypt, yet it is agreed that they were not an Egyptian, but a Phœnician colony; and we have in the second chapter of this book assigned the reason of it. There is no fact in ancient history better ascertained than that the first polishers of Greece were these Phœnicians, and that the alphabet they communicated to them,

like that of Ireland, consisted of no more than 16 letters. But though this is universally admitted, yet the Grecian historians are by no means in unison as to the time of this reformation.

The substance of what they have delivered, may be reduced to this. Agenor and Belus, whose antiquity is so remote that, according to their fabulous manner of writing, they have made them the sons of Neptune, or the sea, early agreed to separate. Belus resided in Egypt, and married the daughter of Niulus, by whom he had children. Agenor settled in Phoenice, and became the father of a numerous race, among whom were Cadmus, Phoenix and Cilix.

Cadmus emigrated into Asia Minor, Crete, Greece and Lybia, with a numerous retinue of Phoenician followers, in all which places he founded colonies, and introduced among them letters, music, poetry, and other sciences. Here we see a great number of facts collected in one point of view; but for want of proper attention to chronology, of which the early Greeks were grossly ignorant, they are so confounded and jumbled together that no writer has been found hardy enough to attempt to reduce them to any historical order.*

Indeed, Josephus treats their pretences to history and antiquity with the highest contempt; for though (says he) "it is acknowledged that they received their first letters from the Phoenician Cadmus, yet, for want of public registers, they are not able to produce any testimonies of this, or indeed of any other point of high antiquity, which might be depended upon.

"Not so (continues he) with the Phoenicians, the Chaldaeans, and with

* What! No Author? Why, consult Study 3, 4 and 5, Our Race Series.

us (the Jews) who have from remote antiquity, by means of registers, and the care of persons particularly appointed to this office, preserved our histories beyond all other nations." May not this retort of Josephus on the Greeks be, with equal propriety, applied by the Irish to the enemies of their high antiquity—the only thing they have now left to boast of! (History of Ireland. P. XV. O'Halloran.)

It is then manifest that this relation of the polishing of the first Greeks must have been, through the neglect of these public registers, preserved by tradition only; and that in after periods, when the Greeks, in imitation of other polite nations of antiquity, began to cultivate history, they committed these relations, such as they found them, to writing.

But, unable to trace the precise periods of these transactions, they gave them the best form they could. Our history will, however, I think to universal satisfaction, clear up these difficulties, and prove that even tradition itself in history is not to be despised. In those days the bards committed the entire body of national tradition to memory verbatim.

We see the two brothers, Agenor and Belus agree to separate; Belus marries the King of Egypt's daughter, and settles there, while Agenor remains in Phoenice. Can anything come nearer to the relations by our historians of Niulus, the second son of Phoenius, settling in Egypt, and marrying the daughter of Pharoah, and of his elder brother's ruling in Phoenicia?

We see even the names of Phoenius and Niulus preserved also by them, though misplaced by gross anachronism! Cadmus, too, is made brother to Phoenius, though it is manifest that

he flourished near three hundred years after. Thus the traditions of the remote Greeks are in the main founded in truth, and the glory of illustrating them reserved for Irish historians. (History of Ireland. Pages 29 and 30. O'Halloran.)

Whether the early ancients understood the use of the compass in sailing I shall not inquire, though confidently affirmed by some moderns; and that this, with the purple dye of the Tyrians, the malleability of glass, etc., were afterwards lost. Nothing, however, can be fuller than the proofs they offer of sea expeditions; witness the Phœnician commerce; witness the mighty fleets of the Egyptian Sesostris, whom chronologists have placed earlier, by near three centuries, than the taking of Troy.

One of these armaments, antiquity affirms, sailed through the straits of Babel-Mandeb, from the Arabian gulf, to India; and, doubling the Cape of Good Hope, returned through the straits' mouth and the Mediterranean sea. We see long before the days of Homer, the European islands well known to the Greeks; how else could he introduce Ireland into the Odyssey, as we see he has, and determine its distance to be about ten days' sail from the straits?

In the days of Solomon, voyages to India were frequent, and we find took three years. If then, the ancients knew not the use of the compass, they certainly must have known that of some other instrument equally useful, besides the polar stars at night and the sun in the day. All which collected must have given an air not only of possibility, but probability to the foregoing relation. (Hist. of Ireland. P. 10. O'Halloran.)

In treating of every particular reign, I have examined whatever had been advanced by different writers, either in print or manuscript, on the subject. Even Routh, Usher, Ward, Colgan and other ecclesiastical writers were explored for information; and I have rejected whatever seemed improbable or ill-founded. Frequent mention is made, in early days of invasions from Africa, and of transactions between our ancestors and these people. As no other people of Africa but the Carthaginians were a maritime or commercial people, I began to suspect that these were the very Fomharaigs so often spoken of.

I consulted their history, compared the eras in question, and satisfied myself, as I hope I shall the public, that my suspicions were well grounded. This explained and justified the extent of our early commerce, the improvements in arts and manufactures, the workings of our mines of copper, lead and iron, the great riches of the country, and the sources from whence they flowed. Besides their extensive commerce, for which the Carthaginians were so renowned, it is a known fact that, in their wars with the Romans, they hired mercenaries, not only in Iberia and Gaul, but drew troops from the Atlantic isles.

To illustrate this, we find mention made of the Fine-Fomharaig, of African legions, in our early records, who, I take for granted, to have been Irish troops consigned to that service; and for this reason, that our bands in Gaul were called Fine-Gall, as, in a subsequent period, those in Scotland were called Fine-Albin, just as the Romans denominated their legions after the countries in which they served.

But, to show that there is some-

thing more than conjecture in what is here advanced, it evidently appears, that Carthaginian swords, found near the plains of Cannae, and ancient Irish swords, so frequently met with, are, as to shape, size and mixture of metals, so exactly similar, that the assay master of the mint, who examined both, pronounced that they were cast in the same cauldron.

To this let me add, that the Psalter of Cashell positively asserts, that Eochaidh, King of Munster, and afterwards monarch of Ireland, invaded Greece with a large fleet; and this answers to the time of the famous sea fight between the Carthaginians and Phocians. Our annals note the time that Joughaine the Great entered the Mediterranean with a powerful fleet, and it exactly accords with the period in which Hannibal, the son of Gisco, invaded Sicily.

That they also aided the Gauls, in their invasions of Greece and Italy, will appear certain. In Gaul, but more particularly in Britain, they acted a most conspicuous part against the Romans; so much so, that the Roman relations of these transactions in many instances, become reconcilable to reason and truth only by the aid of our history. Their accounts of the invasions of Gaul in the fourth and fifth centuries, and the gradual progress of these invaders, and their Gallic associates, till they, (the Romans), were finally expelled from the country, agree so exactly with our relations of Criomthan, Niall and Dalí, successive monarchs in this period, that the reader must be struck with the lights which each history throws on the other. (Hist. of Ireland. pp. XXIII. and XXIV. O'Halloran.)

Hence the old Irish saying, that Ireland was thrice under the plough-

share, thrice it was wood, and thrice it was bare. The historical relations of the former population, cultivation and natural opulence of this island, need no other proof than the various discoveries of their ancient relics, which stamp them with an authenticity, that baffles all scepticism, ignorance or malice.

Many unsatisfactory conjectures have been made of the original causes and formation of bogs in Ireland; every hypothesis which goes to account for them from the conflux of rain, river and spring waters rotting and rendering the surface of the soil spongy, or from the neglect of cultivation, or any other gradual cause, seems untenable, if we credit the daily discoveries made under the boggy substance, of every species of trees, always lying in the same direction (from west to east) huzle trees in full bearing, the furrowed relics of tillage, culinary utensils still filled with unctuous substance, all scrts, both of military and civil implements useful and ornamental, or massy gold, silver, brass and composition, all of equal and great antiquity; all which circumstances bespeak some sudden convulsion of nature, and that in the summer season, which overwhelmed the country and at once encrusted the then cultivated surface, with all that was upon it, with this spongy substance, the careful removal of which at this day demonstrates a former state of cultivation and opulence.

The silence of all historians upon such a sudden calamity or visitation of God upon the land, is certainly a strong presumption against this hypothesis. And that Ireland formerly superabounded (as it certainly still does, if properly explored and worked) with gold, silver, lead, tin, copper, coals and other minerals, is incontestable

from the discoveries of half-worked mines, and the solidity of implements of gold and silver constantly discovered.

(Hist. Rev. State of Ireland. pp. 16 and 17. Francis Plowden, 1805.)

A similar catastrophe to the foregoing occurred over a wide area in Ireland last year, 1904, when by the slipping of a bog huts and fields and even villages were carried away, and in many cases the cattle, while the inhabitants barely escaped with their lives.

THE ANCIENT LANDMARKS OF IRELAND'S GLORIOUS HISTORY FURTHER OUT- LINED BY PROF. TOTTEN.

NO NATION'S PEDIGREE IS LONGER.

**Third Article in the Eminent Author's Excursus Adown
The Line of Ireland's Historic Past, with a
Few Remarks on the Side Concerning Its
Happy Immunity from Snakes.**

ARTICLE III.

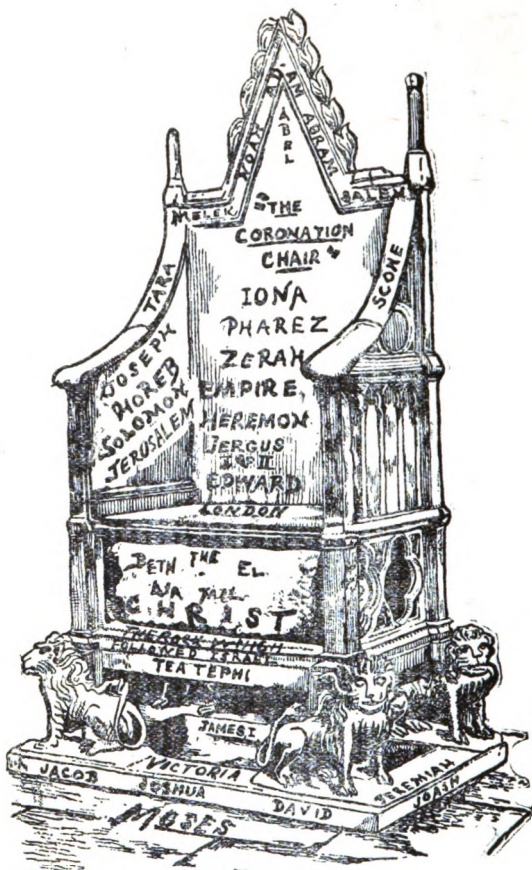
The Irish have always prided themselves upon having kept up a longer succession of monarchs than any other kingdom of the world. This race of kings the Irish call Milesian, all of them having descended from Heber, Heremon and Ith, the three sons of Milesius, who headed the expedition from Spain. In the year of our Lord 1170 one of the princes of Ulster boast-

* New Haven Union June 4, 1905.

ed to Pope Alexander III. of an uninterrupted succession of 197 Kings of Ireland, down to his time. (Hist. Rev. State of Ireland, P. 7. Francis Plowden, 1805.)

From the Ptolemaic canon, extended into the Victorian canon, and covering a straight line of 184 monarchs from Menophres, 1322 B. C., down to Victoria's jubilee year, I have discovered that the average reign of each one of the entire list was 17.5 years. Hence the period required by the Irish monarchs, who actually appear thereon, or in their own lists, is 197 times. 17.5 years, equal to 3,448 years, taking us back (3,448 minus 1,170) to 2278 A. M. or 1721 B. C. (some 65 years after the Deluge, 1656 A. M.), all of which is agreeable to certain Irish traditions referred to by O'Halloran, and by which is located their "origins" at the days of Magog and make their migrations start at the dispersion, from Babel. So they did, like those of all other nations, but it was from Mahol, long subsequent in Magog, that Ireland's history more accurately ascends for actual separation to her destiny. ("Eochaid the Heremon," pp. 167-324, Totten, and "The King's Daughters," pp. 161-234, Totten.)

The itemized line of the Royal pedigree of Ireland can be traced back from Heremon even to Adam without a break, and down to Edward VII. with heraldic accuracy; in fact, there are innumerable descendants (collateral and branches of the main stem) right amongst us, as, for instance, the Saltonstalls, in all of their connections, the Stuarts, the Washingtons, etc., who derive their genealogy from this perennial stream. But this is no time to demonstrate the matter (it is merely



THE ANGLI-SAXON PALLADIUM.
 THE STONE SEAT OF THE STONE KINGDOM.
 = GRACE! GRACE!! UNTO IT !!! &
 ZEC. X. 1. 9. 4. 04.

stated as a fact) and we reserve it for a future series of papers. It is sufficient then to register the claim, for they are the pioneers in, and thus the real vade mecum of Royal genealogy as such.

Hence they were anciently called Scoti, by an easy transition from Scuthi, Scythians, or "wanderers," which appellation, in process of time, remained only appropriate to North Britain, which was inhabited by a colony from Ireland. Venerable Bede generally calls the Irish Scots. James I. upon his accession to the throne of England, boasted to the Parliament that he derived his pedigree from the Irish dynasty. (Hist. Rev. State of Ireland, p. 6. Francis Plowden, 1805.) And if so, then all of his successors likewise. (Eochaidh the Heremon, Totten; and A Compendium of History, same.)

That Snake Legend.

The singular phenomenon of reptiles, which are elseyhere venomous, is too curious and too generally spoken of as fabulous, not to be noticed. The native Irish have ever attributed this singularity to the prayers of St. Patrick, before whose days, they affirm the island to have been over-run with these noxious creatures. The fact has been recognized by men of the highest authority. Venerable Bede, in the beginning of the eighth century said, *Nullus ibi serpens vivere valeat*. Lib. I, c. 1. And Camden, in his Brit. 727, also says, *Nullus hic anguis, nec venenatum quicquam*. (Hist. Rev. State of Ireland, p. 3. Francis Plowden, 1805.)

Personally I attribute this legend as

to Ireland's immunity from venomous reptiles to a far earlier incident, to wit., the arrival of Jeremiah in Ireland, about 565 B. C., bringing with him not only the Lia Fail, and the regalia of the Davidic line, but principally the Ark of the Covenant! The Bible shows plainly the effect its presence had upon the land of Philistia, when it was captured; it was overrun with vermin, emeroids, etc., so that the Philistines, perforce, sent it back to Judea with a quantity of golden mice as a peace offering to the god of the Jews. A somewhat similar prodigy seems to have occurred upon its arrival in the land of the Druid's "Eron," 1,000 years before St. Patrick the Second, arrived, and may have been subsequently attributed to him, because of the other notable events attendant upon his own mission to Erin. (Eochirðh the Heremon, pp. 283-309. Tot-ten.)

Let it not be forgotten that one of the derivations of Erin is from "Eron," which is the Greek and Irish word for ark, and that this ark of Israel was put into the particular custody of Jeremiah, who brought the daughter of David, Tea Tephi, to Innis Fail. Those who are interested in this particular phase of the romance of the Atlantic island of refuge and renown, will find the bibliography of the topic rich in standard authorities, such as Urquhart, Dean Stanley, Lowerly, Dr. Joseph Wild, Rev. Fred Smith, the Bible, Crosthwaith, The Annals of the Four Masters, The Elder Petrie, E. Fernders Petrie, Peter Pineda, O'Halloran, Spencer, Halli shed, F. R. A. Glover, John Burton, Chronicles of Launercost, Weaver, O'Reilly, Follard, Scott, Goodchild, Rhys, Smith's Bible Dictionary,

Edward Hine, Andrew of Wyntwin, John Wilson, The Fainind and in my own works—and so on. We might even quadruple the authorities that have been attracted by the romance and mystery that surrounds the stone and its original owners. (Vidi "The Stone of History—El-Beth-El." Totten.)

At a very early period Christianity made a rapid progress in Ireland, and on the arrival of Magonius, or (as he is generally called) Patrick, he found there a hierarchy already established, which, for a time, seemed very unwilling to acknowledge his superiority. I strongly suspect that by Asiatic or African missionaries, or through them by Spanish ones, were our ancestors first instructed in Christianity, because their connections by trade were greater with these than with the Romans, and because they rigidly adhered to their Eastern customs, as to tonsure, and the time of celebrating of Easter.

I know some have advanced that, in these matters of discipline the Irish differed from the Asiatics, but without attempting to examine further into this matter, so uninteresting to the public, it is at least evident that in these customs they differed from Rome, and that for more than two centuries after the death of St. Patrick—although in matters of doctrine and faith both were in the most perfect unison.

Add to this that the ancient Irish church preserved privileges and immunities peculiar to itself. Archbishops and bishops were appointed without consulting Rome; bishops were multiplied at the wills of the metropolitans; they even consecrated bishops for foreign missions, and these mis-

sionaries, in many instances of discipline, actually opposed the mandates of Rome; as Columba in Scotland, Finian and Colman in England, Columbanus in France, St. Gall in Germany, etc.

For more than five centuries after the death of St. Patrick we scarcely trace any vestiges of a correspondence or intercourse between Rome and Ireland, and in this interval, in many instances, we find Rome looked upon several of our missionaries with a jealous eye. (Hist. of Ireland, p. XIX. O'Halloran.)

Now let it be noticed that this is the evidence of O'Halloran, one of the foremost and best-accredited historians and chroniclers of Ireland itself. It is "ex parte" evidence, pure and simple, in its plain statement of the facts, and we have little doubt but that data will eventually be discovered that will demonstrate that St. Paul himself, during his seven-year disappearance in the West, spent principally in Great Britain, found ample opportunity, occasion and duty to run over and lay the foundations of the true church of Ireland, even as St. John is practically said to have done in Iona, and as Paul actually did, even in Rome itself, before any other apostle had ever visited it. All of this appears plainly in the Acts of the Apostles, and the testimony of the early Christian fathers, and is plainly intimated in his epistle to the Romans. (Vide Morgan re Life of St. Paul in Britain.)

However dim the record may be, the fact is at least certain that with wonderful rapidity the Gospel reached the shores of Britain and Ireland soon after it was first promulgated. One of the most illustrious of the immediate

successors of the apostles, Justin Martyr, most positively declares that there was not a nation, however barbarous, known to the Romans in his time (A. D. 140) in which Christianity was not planted. In his time Britain was an integral portion of the Roman empire, full of flourishing colonies. It was one of the most cherished of the provinces of the Cæsars. The Roman soldiers defeated Boadicea's army in A. D. 61, just when the apostles were at the height of their evangelical career.

Some remarkable statements are made by ancient Christian historians. Theodorus, bishop of Cypress, says: "The apostles persuaded even the Britons to receive the law of the crucified Lord. St. Paul, after his release from his imprisonment at Rome, went straightway to Spain, and thence hastening away to other nations (Ireland?) carried the light of the Gospel to them also; that he, Paul, having gone into Spain, brought salvation to the islands (N. B.—note plural!) that lie in the ocean."

It is of no small moment that Eusebius, bishop of Caesarea, A. D. 313, the great friend of the first Christian emperor, Constantine, mentions the British church as founded by the apostles in person. Let it be noted that the famous and devoted Verantius was bishop of Poitiers in the sixth century, and that, too, in the very century, and only at the end of which the Roman monk Augustine came over from Pope Gregory the Great.

It is most remarkable that Verantius, who as a bishop in Gaul, must be a good authority as to the history of the neighboring Britain, actually tells us in express words that "he, Paul, crossed the ocean and landed and

preached in the countries (plural again) which the Briton inhabits and in the utmost Thule!" (Ireland!)

What has Britain in her own early records to tell us as to her reception of the faith? More than might be supposed. She did not lack faithful recorders, though their preserved utterances are few and brief. Yet they are eminently trustworthy and are not to be mistaken.

The earliest Christian writer in this country whose writings are extant is Gildas, who was born in A. D. 511 and so was contemporary with Pope Gregory the Great, and Augustine. This writer says, "That upon our frozen isle, while shivering with the icy cold of ignorance and heathenism and idolatry, the cheering beams of the true sun—the Sun of Righteousness—shone brightly out a little before or about the time of the defeat of Boadicea by the Roman legions."

This is a contradiction with a vengeance of the impudent assumption in which our popular history is hashed and pulped into nonsensical silliness, that our forefathers were heathen barbarians for six centuries after the Christian era began, until the monk Augustine came to enlighten them!

What seems to be an authenticated fact is that a great British king, Caractacus and his family were Pauline Christians, that his son was made the bishop of Britain and the Isles by St. Paul; that Prudenos, his brother-in-law, was the husband of Claudia, or Gladys, and that King Lleinwly publicly professed his faith in Christ in the year A. D. 156.

In the year A. D. 230 Origin writes that "Christ's power is seen in Britain as well as Mauritania." Not only did

the apostles, and not the popes, plant the first British churches, but it is certain that before the Roman hierarchy lifted up its head British victims added their name to the roll-call of suffering martyrs during the great pagan persecution.

Before Gregory and Augustine were born British Christians not only believed in Christ and His Gospel, but died for Him. The first faggot crackled and the first drop of martyr blood hissed in the sacrificial fire during that Diocletian horror which was the last of the 10 pagan persecutions, and which began A. D. 303.

The very name of one of the greatest of British saints is a glaring protest against the origin of the British and Irish churches via the Augustinian myth. St. Patrick himself preceded Augustine, and St. Alban suffered death during that early age on a hill named after him near the present town of St. Albans. "Then it was," says the venerable Bede, "that Britain enjoyed the highest glory by her devoted confession of God; and great was the number of her martyrs."

The proto-martyr of England, St. Alban, offered up his life in the year 400.

* "So the idea that Augustine as the Pope's emissary brought the Bible to the Islands of the west, and planted the Early Church among our ancestors involves a consciousness of obligation to Rome, and implies that, if Romanism has become indeed corrupt, yet it was the original form of truth among our forefathers, and that accordingly, it only needed to be reformed in order that the nation should be in possession of pure and undefiled religion. But all this is fallacious.

What has always been needed is not a reformed Romish Church, but a restoration of the original Apostolic Church. And that Church existed in the Isles (30-60 A.D.). Roman type and cult. (325-600 A.D.). Now, it is more likely that the Apostles themselves planted Christianity in Britain than that Augustine did so; and there is a peculiar satisfaction for the unprejudiced Christian student in the fact that our country was blessed with the pure showers of grace before it was defiled with the corrupt chrym of the apostacy, which darkened the middle ages in all the known world." O'Halloran.

IN JULIUS CÆSAR'S TIME IRELAND HAD THE HIGHEST CONDITION OF KELTIC "KILT"-IC CIVILIZATION.

ERIN ESCAPED THE ROMAN INVASION.

**Green Isle Maintained Its Independence Until the Time
of Henry the Second of England, Who Bought It
From the Pope for an Extension of the
Right to Collect "Peter-pence" There. ***

THE ANCIENT HISTORY OF IRE- LAND.

(ARTICLE IV.)

We cannot do better, in closing this preliminary section of our studies into the Ancient History of Ireland, than base our summary upon Professor Baldwin's conclusions in his "Prehistoric Nations" (Harper Bros., N. Y., 1869). We shall then have submitted enough material of admitted and standard authority to warrant our extension of these facts into regions, and religions, that, strange to say, none of the scholars have entered. And this we attribute to the fear (that seems to obsess the learned) of their confreres, in that nowadays to have faith in the Bible, and to trace one's topic back into its precincts doth at once excite antipathy—because, when truth gets in one ray of

* New Haven Union, June 11, 1905.

light, down go all the Tartarian thrones, and into dissipation vanishes the gloom of teachings that are saturated with disbelief.

The Keltic countries of Western Europe, when first invaded by the Romans, were all civilized countries. In this respect their condition was much higher than history, directed by Roman influence, is accustomed to admit. It would be unwarranted and improbable assumption to suppose they had, at that time, the highest condition of civilization they had ever known. They must have declined with that decline of Phoenician power and commercial enterprise which interrupted their communication with the East. But they still had intelligence, wealth, and importance.

We can see that their skill in many of the arts of civilized life was nowise inferior to that of the Romans themselves. They had a literature which, in some countries, was abundant and important, although the Romans give us no account of it. If Roman scholars had carefully studied the Keltic language, literature and antiquities, and faithfully recorded the result of such studies, we should not now begin our histories of Great Britain with the invasion of Caesar, nor would the most presuming historical scepticism fail to treat the ancient history of that part of Europe with some respect.

In the time of Julius Caesar, Turdetania and Ireland appear to have had the most advanced condition of the Keltic civilization. Turdetania, like most of the Keltic countries in Spain and elsewhere on the Continent, became entirely Romanized. The Turdetani forgot their language, lost their literature, changed their manners, and were so entirely transformed by the con-

querors that Strabo said of them: "They have, for the most part, become Latins." The Romans did not go to Ireland, although, in their time, its commerce, wealth and culture made it the most important of the Keltic countries. On this point Tacitus says, in his life of Agricola: "*Melius (Hibernae quam Britanniae) aditue portusque per commercia et negotiatores cogniti*," that is to say, "the ports of Ireland are better known through commerce, and more frequented by merchants, than those of Britain."

Ireland escaped the destructive influence of a Roman invasion, outlived the Roman Empire, and maintained its independence until the time of Henry II. of England—more than 1,200 years after the invasion of Britain by Julius Caesar, and about 750 years after the Romans retired from that country.

It is not generally known that Ireland was literally sold, under a quasi assumption of ownership, by the Pope to Henry II., for an extension of the right to collect "Peterpence" therein. The custom was instituted by Ina, 720 A. D., to collect funds for an English college at Rome, and was collected on Peter mass, one penny each from every family possessed of 30 pence annual land rent. It was paid by Offa 790, by Etherfol 835, and was subsequently claimed by the Popes as a tribute from England and regularly collected till discontinued by Edward III., 1365, and finally prohibited by Act 25, Henry VIII., 1534 (Vide Hayden, Woodward and Cate, Camden, etc.) It was forbidden in France in 1860—but its extension over Ireland in the time of Henry II. was at least the origin of Ireland's loss of political independence.

Consequently Ireland retained its

Keltic institutions, laws and literature for more than 1,200 years after all the other Keltic countries had been subjugated and transformed. There was but little internal change in Ireland for a long time after the princes of that country, with their king, submitted to the sway of Henry II. The old Irish language has not yet wholly disappeared from the country, and it is not very long since it was the prevalent speech in all the provinces, and its study is again being brought into opportune prominence, in that it will lead to Tara!

This explains why the Keltic antiquities and ancient writings have appeared to be so much more abundant in Ireland than elsewhere, and why Toland was able to say, with so much truth, "There remain (in Ireland) very many ancient manuscripts undoubtedly genuine," and the Irish "have incomparably more ancient materials of that kind for their history, to which even their mythology is not unserviceable, than either the English or the French. or any other European nation with whose manuscripts I have any acquaintance."

Much of this valuable MS. Bibliography has escaped destruction by being removed to the Continent, and all who are interested in careful exploration of the Isle of Destiny are anxious for the increasing patronage of Gaelic investigation.

In Gaul and Spain the destruction was nearly complete 1,800 years ago. In Britain, which was not wholly transformed by the Roman occupation, no remaining literary monuments of any importance escaped the influence of the fierce and successful Anglo-Saxon invasion. Gildas, who wrote in the sixth century, stated that the old

Keltic histories of Britain no longer existed in his time, all the ancient books having been destroyed by the ravage of war, or taken to foreign countries and lost by self-exiled or banished natives of the island.

The Welsh books are comparatively modern, and of no great account so far as relates to British antiquity; but the Irish books show us, to some extent, the history, institutions and culture of that country in very ancient times; and we can see in them the truth of Toland's statement, that "the most valuable pieces (of the Irish), both in prose and verse, were written by their heathen ancestors, whereof some, indeed, have been interpolated since the introduction of Christianity, which additions or alterations, nevertheless, are easily detected." So writes Professor Baldwin. Nevertheless we need only to refer to the Welsh "Triads," and indeed the Welsh language itself to discover its undoubted Hebrew origin. Tallesin, the famous Welsh bard, declares that his source of information was Hebraic, and that "In Hebrew have I sung," and we could cite as much from him as from Valency in these premises. (See F. R. A. Glover, in "England, the Remnant of Judah.")

But to continue, Professor Baldwin goes on to state:

"If we had nothing more than that important collection of laws known as the Senchus-Mor or Brehon laws, there would be enough to show the antiquity of the old Irish civilization and literature." This collection is much older than the Christian era, yet it must have been the growth of many previous ages of civilized life—even from the day of Jeremiah and before. "The language in which it was written seems

to have become a dead language in the fifth century A. D., when it was revised, "purged of heathenism," and rendered into the current Irish of that age, under the superintendence of Bishop Patricius, usually called St. Patrick, although the true St. Patrick lived more than three centuries earlier. (432 A. D. minus 300 equals 132 A. D. less or more.) It is not certain that the latter Patricius had anything to do with this revision of the Brehon laws, or that he staid long in Ireland. He did not change the Irish church, which was three centuries older than his time. Some antiquarians doubt his existence; but he was probably the same Patricius who was afterwards bishop of Autvergne.)

This expurgating Patricius, or some other fanatic, did more; he collected and committed to the flames a vast number of the ancient books, desiring, with barbarous fanaticism, to wipe out and hide from remembrance everything that related to the Druidical learning and religion. The language of this revision of the Senchus-Mor was itself antiquated and dead in the time of Henry II., but the work was studied and used long after that time. It has lately been translated into English. So there were two Patricks, and the latter one seems to have confused the records of Erin's antiquity (as much as the early one cured its Druidism), and yet to have gotten most of our current honor! Verily we need to look up the records!

The Irish historical books have preserved a regular list of the kings of Ireland from the earliest times, admits Professor Baldwin, with brief annals of each reign; 136 kings previous to the arrival of Bishop Patricius in the year 432 A. D. are enumerated, all royally descended except one, who "was a

plebeian called Carbry Calthean." Brief annals, kept regularly from year to year, seem to have been very abundant in the olden times, for every local prince, as well as the king, had his Ollamh (Hebrew for prophet) to write such records. Keating says, in his history of Ireland, "It is evident that in former times there were constantly more than 200 principal annalists and historians in the kingdom, who had handsome revenues. Every nobleman of any quality retained a number of these learned men."

The old annals, reproduced and continued from age to age by these men, were used by writers of more extensive histories; but in the year 1630 A. D. they had suffered greatly by the waste of time. In that year Ferall O'Gara took measures to secure a careful compilation of such as then remained. The work was done by four Irish monks. This compilation, known as "Annals of the Kingdom of Ireland, by the Four Masters," has been printed in seven quarto volumes, with the Irish text on one page and an English translation opposite.

All the histories of Ireland (and Lavoisine; Anderson's "Royal Genealogies," etc.) give substantially the same account of the early times, and of the kings who reigned previous to the Christian era. The greatest event described in Irish ancient history is the conquest of the island by "the sons of Milidh," or Milesius, who came from Spain with a large fleet and a strong army. According to the chronology of the "Four Masters," this took place about the year 1700 B. C.; but more probable accounts fix the date nearly four centuries later. Baldwin—(we should say more than 10 centuries later).

These Milesians had been preceded by other successful invaders. The earliest company of invading immigrants are described as "Parthalon's people," who found in the island a people called Fomhoralicc, Fom'oraig Afraic, and Formoragh, rendered into English as Fomorians. These Fomorians are sometimes described as "natives," and sometimes it is said that they came in ships to fight Parthalon's people and subsequent invaders. The uniform representation is that they came originally from Africa. It may be supposed that they represent the first communities established or civilized in Ireland by immigrants from the Phœnician or Cushite settlements in Africa or Spain. They treated Parthalon's people with invincible hostility. After about 30 years, Parthalon died of a wound received in battle with them, and his colony became extinct.

The next invading immigrants were led by Neimhidh, who captured a stronghold of the Fomorians; but after a short time the fortress was retaken by Morc, the Fomorian leader, who had "a fleet of 60 ships and a strong army." This defeat was so overwhelming to Neimhidh that most of his people fled from the island to Britain. A long period elapsed—about 400 years some of the accounts say—before there was another invasion. Then came the Fir-Bolgs, a strong people divided into three tribes, and called Fir-Bolgs from the name of the principal tribe. They conquered the whole island, and divided it into five provinces; a division, say the Irish writers, that has never been seriously disturbed, excepting that what is now Munster was then divided into two provinces. But the stormy and battle-shaken rule of the Fir-Bolgs lasted only 37 years, during which time

they had no less than nine kings, who appear in the lists as the first nine kings of Ireland.

They were displaced by the Tuathade-Dananns, a people evidently more advanced in civilization than any of the previous invaders, who came with a powerful army, and overthrew the Fir-Boigs in a great battle which is famous in the Irish annals. Nuadha, king of the Tuatha-de-Dananns, lost his hand in this battle, and "Creidne, the artificer, put a silver hand upon him." All accounts agree in saying the rule of the Tuatha-de-Dananns lasted 197 years, and that they also had nine kings, of whom the last three reigned jointly. Their dominion was overthrown by the sons of Milidh or Milesius (see Totten's "Eochaidh the Heremon, or the Knight of the Scarlet Thread," for detailed history and chronology.)

It can be seen in all these narratives that, in the earliest times to which the records relate, Africa, Spain, and other countries had commercial intercourse with Ireland. The great provocation that led the people of Spain, frequently called Milesians in the annals, to invade the island, was received during a friendly visit of some of their people to the Tuatha-de-Dananns. They conquered the whole island, and held it until Ireland ceased to be an independent kingdom. Their language and culture were made predominant, being gradually adopted by all the races and peoples in the island.

Professor Baldwin says: "These Milesians were Kelts; but some of the earlier invasions must have taken place previous to that Aryan immigration into Western Europe, which, by absorbing the civilized Finnish and Cushite peoples found there, in Spain, Gaul

and the British Islands, created the Keltic race. Perhaps the Milesians were the first Kelts that appeared in Ireland." Hardly, for like them the Tuatha de Dananns were pure Hebrews, the former direct, the latter via Phoenicia, Carthage, and Spain to Ireland.

It is not creditable to English scholarship that those who represent it have given no more attention to the old language and literature of Ireland, but the explanation is not difficult. "We find it in that invincible scorn and disdain of the English for everything Irish by which the relation between the two countries has been made so unprofitable to both, and so injurious to Ireland in all respects. Without friendly and careful investigation, it has been rudely assumed that the Irish language and literature were not worth attention; therefore they have been neglected.

It is to be lamented that this important field was not worked carefully two or three centuries ago, when the old manuscripts were more abundant and the language was in general use among the Irish—for much has been lost. Without accepting either the dates, the glosses, or the ethnical speculations of the later Irish writers, we must admit that the general outline and main facts of Irish history furnished by the old records of the country cannot reasonably be discredited nor shown to be improbable. On the contrary, they are in harmony with what we know, or may reasonably presume, concerning Western Europe in pre-historic times. "The monuments of the Age of Bronze, as well as what we know of the antiquity and the colonizing enterprise of the Arabian Cushites, make this Irish claim to antiquity probable, and forbid us to treat it with such contempt as has been so largely bestowed upon it. This

is a case where contemptuous skepticism dishonors those only who indulge it." Thus it is seen that all who are drawn and devote their study to Ireland are led to the Orient, but not knowing the true descent fail to reach Gael-lee (Galilee) as the true source of the Gaelic people!

"We know very well, without reading the Irish annals, that Ireland was an independent nation, having its own kings, institutions and civilization more than 2,000 years ago (yes, 2,520 and more years ago! Jeremiah!), and that it remained so until its princes, moved by papal influence, submitted to the English"—in the days of Henry II. It was an independent monarchy in the time of the Romans. Ptolemy described its cities; Tacitus mentioned its importance; and it is prominently mentioned by writers of earlier ages.

We cannot reasonably discredit that portion of the Irish annals which relates to the ages since the Romans began their subjugation of the Keltic countries; nothing but the intolerance of contemptuous prejudice is capable of doing this. So, it is more than unreasonable to reject the Irish claim to antiquity, and treat with disdain the older annals of the country.

The Irish people seem to have reached the highest condition of their civilization and culture in the time of the great sovereign known in their annals as Ollamh Fodhla (Jeremiah; Glover, Totten, etc.), who reigned long before the Christian era (562 B. C.); but they were eminent for culture in times as late as the Norman conquest of England (1066 A. D.) No one familiar with what is recorded of the history of England, between the time of Hengist and that of William the Conqueror, has failed to observe that Ireland, at that time, was the most enlightened country of West-

ern Europe. It had the best scholars and the most advanced condition of learning. Mosheim says in his Ecclesiastical History, "The philosophy and logic taught in the European schools in the ninth century scarcely deserved such honorable titles, and were little better than empty jargon. There were, however, to be found in various places, particularly among the Irish, men of acute parts and extensive knowledge, who were well entitled to be called philosophers." Among the learned Irishmen of that age was the celebrated Scotus. Gildas, according to his biographer, went to Ireland for education, and studied in its schools "the highest forms of philosophy and literature;" and Camden tells up that "the Saxons, from all places, flocked to Ireland as the emporium of letters." "If the Normans had failed to conquer England, the language and culture of the English race would now be different, and we should have been taught greater respect for the language, antiquities, history, and old literature of the Irish race." As if this were so, we shall now revert to the origin of the Gaels, and in a different strain attempt to show forth the true philosophy of facts now well established, and soon destined to be of a renown equivalent to the fame of its founder, Jeremiah, and in the meantime we suggest that those who have followed us in these data collected in Irish bibliography go to their Bibles, too, and try to find out what became of that famous prophet; where he built, and planted; and where he died a natural death, and was buried? There is indeed a "mystery" in "Eron," Who sealed it in the Meregech at Tarah?

ANOTHER CHAPTER OF ANCIENT IRISH HISTORY FROM PROF. TOTTEN'S FACILE AND INFORMING PEN.

—*—
DRIPS WITH THE SAP OF AUTHORITY.
—*—

**Ollam Fola Identical with Jeremiah; Tea Tephi with
Pharaoh's Daughter, the Mystery of Tara;
Masonic Lore Anticipates Exploration.**

(Vth Article.)

A slight study of the map will show that Tara is now a somewhat out-of-the-way place, about 25 miles northwest of Dublin. It is some five miles from the Kilmerlan station on the Dublin and Meath railroad.

In 565 A. D. St. Quadham, along with a posse of bishops and chiefs from the south of Ireland cursed the city of Tara, so that neither king nor queen might ever rule there again. They forced the government, monarchy and people to abandon the place. From that day Tara has been deserted, has crumbled with ruins, and whatever treasures it possesses remain to this day buried awaiting exploration and resurrection.

The hill of Tara, although of no great height, stands in a commanding position, being situated in an undulating country, to all appearances of great fertility. The hill of Skreen, some two miles to the east, is the next most prominent object in the district.

The New Haven Union, June 18, 1905.

From the top of Tara's hill the country can be seen for many miles around, owing to the prominent position of the hill, which is on all sides surrounded by gentle slopes interspersed with woods, while looking backward upon Tara, from this surrounding neighborhood, the whole locality looks like a plain, so gentle are the undulations.

But this ancient site of Ireland's famous capital is now (1890 to 1905) of interest only because of its associations, and because of the possibilities which surround the exploration of its ruins. The main hill or plateau is covered with mounds, between the two larger of which, or Cathair Crofin (i. e., near the Forradh), the Meregech mausoleum, or Tomb of Tea Teaphi is supposed to lie. Measures have been on foot for years to explore these mounds thoroughly. The work is to be done under government patronage, discoveries as to treasure trove, etc., will be subject to the Lubbock's act, and the brother of Bell, the Irish Astronomer, Royal, was originally designated to superintend the excavations. The present author has long been cognizant of several independent British subscription funds which have been raised looking towards accomplishing this exploration, and has several letters from parties intimately connected with the work, one of whom, William Tighe Hamilton, a leading mechanical engineer of Dublin, is a master spirit in the enterprise. In one of his letters to Prof. C. Piazzi Smith, the late astronomer royal of Scotland, and which the latter forwards to us Mr. Hamilton says: "My plan of the excavations at Tara is going on very satisfactorily in the hands of the board of works and we hope to find the original Ark of the Covenant; if so it will be the most

wonderful discovery of the age, and you shall hear all about it in due course."

This work was commenced about 10 years ago, but drags slowly on account of Ireland's troubles and the scarcity of funds. His first letter to Prof. Smith was forwarded at once to the author with the following written upon the margin:

Dear Lieut. Totten:

I have just received this, before going to the post. Can I do better than forward it on to you for you to make any further use if you think right for Pyramid and Tara.

Yours truly,

C. PIAZZI SMITH.

Paemasten Park, Dublin, March 23.

My Dear Sir:

I know it will interest you to hear of the progress I am making as to the Tara ruins. I have got the trustees of the property to vest the guardianship of the ruins in the board of works under the Lubbock's act, I am now trying to have the explorations made under the guidance of the new curator of the New Museum, in which I hope to see the first fruits. He is a very fit man—a brother of Bell, our astronomer Royal. I hope to find "spolia opima" as the work will now go on, and I want them to begin at the grave of Ollam Fola. Suppose we find the Ark of the Covenant!

* * * * *

Yours very truly,

(Signed) WM. TIGHE HAMILTON.

I quote these letters at some length, and have devoted as much of my limited space as I have to Tara and its legends, history, etc., merely to establish the fact beyond dispute that "there is a deep-seated conviction in the

minds of many as to the sanctity of this ancient site of "transplanted Jerusalem" (Ezek. xvii. 22), and that this "far-fetched" theory" (?) does not merely exist in the fevered imaginations of a few mistaken enthusiasts.

For further conclusion of my denial of the right of mere ridicule to have weight with earnest men in such a subject—one fraught with such majestic possibilities (!)—I would say that the catalogue alone of British publications upon the "Anglo Israelitish" theory numbers some 40 clear-printed pages, and that the ranks of believers in it number in the Anglican church alone some ten bishops and 60 clergy, besides some two millions (1905) of the laity, to say nothing of the vast headway it has made outside of the state church among all the other Protestant branches of "Israel"—and largely, too, of late among Irish Catholics, some of whose pastors have written most interesting brochures thereon. Those who believe in these matters can afford to wait; but none who are imbued with their importance can but feel a deep concern that so few have thus far had any opportunity of even hearing of the truth that they and all other Gaels and Anglo-Saxons are "of Israel" and of what this surmise, if 'tis true, implies!

In the meantime the explorations go on periodically at Tara. Should they result in the discovery of the august remains which are so earnestly looked for, all the world will hear of it and the whole story will be in our morning papers within 24 hours! In these days of electricity, steamers, the wireless telegraph, trolley and phenomenal printing, the Associated Press will take the place of those who centuries ago toiled with so much difficulty across the face of nations with their story of

redemption. The world is ready now-adays for just such news and can handle it broadcast, and one can hardly predict beforehand what will be its effect upon Christendom!

But while these Tara expeditions have thus dragged, the mosaic of Queen Tea Tephi's wonderful romance has received rich coloring in other directions. Within the last decade the very palace where Queen Tea Tephi rested with her prophet guardian, and great-grandfather, in Egypt, has been unearthed. As a link in the story—and one evidently (from the absence of all allusions therein to our topic), written in complete ignorance of the importance of this corroborative evidence to the transplanting of David's throne, we will quote a brief resume of this latter discovery, as it appeared in the daily press for a fortnight of years ago.

Pharaoh's house, ruins of a palace referred to by the prophet Jeremiah. Ruins of a castle in the midst of the mud swamps of the Nile—Discoveries in Pharaoh's kitchen—Nebuchadnezzar's victory.

"Another very curious and interesting discovery has been made in the loneliest and dreariest corner of the delta plain of lower Egypt. In the land where previous explorers have found only the monuments of an extinct faith and the graves of a dead nation, Mr. Flinders Petrie has lighted upon the ruins of a royal palace. The fortunate finder of Norcratis has now been working upon a vast mound called Tell Defenneh, which historians have long identified with the Pelusiac Daphnae of the Greeks and the Tahpanhes of the Bible. Here he has discovered the

ruins of that very palace to which, as recorded in the Book of the Prophet Jeremiah, Johanan, the son of Kareah followed by all the captains and the remnant of Judah, brought the fugitive daughters of Zedekiah, then a dethroned captive in Babylon. This flight of the Hebrew princesses took place about 585 B. C., during the reign of Ua-ab-Ra, whom the Hebrews called Hophra and the Greeks Apries, Pharaoh received the fugitives kindly. To the mass of the Jewish immigrants he gave tracts of land, to the daughters of Zedekiah, his former ally, he assigned this royal palace, which the Bible calls "Pharaoh's House in Tahpanhes."

Although this part of the delta is now a wilderness, half marsh, half desert, over which no traveler ever passes, it was at the time when these events took place a rich pastoral district, fertilized by the annual overflow of the Nile. In the midst of mud swamps have long been observed some groups of ruins, to one of which was attached the name of the Castle of the Jew's Daughter. Hearing this from his natives Mr. Petrie at once perceived the interest which must attach to the place, and the intelligent labor which he has bestowed upon it has met with a suitable reward. Not only the architectural structure, but its history also has been rescued from oblivion.

The building was at first a stronghold—quadrangular, lofty, massive, like a castle keep. It contained 16 square rooms on each floor, both the outer and partition walls being of enormous strength. It is, of course, impossible to guess of how many stories it was originally composed, but it is of its fallen stones that the mound is made.

This stronghold was built by Psammeticus I., as is proved by the deposits marked with the royal name and titles, placed under the foundation walls. There were found also the libation vessels, specimens of ores, bricks, the bones of the ox and bird sacrificed at the time and a series of tablets with inscriptions. The rooms in the castle were lined with slabs of fine limestone, covered with hieroglyphics, figures of captives and the like, delicately carved and painted. These are now splintered and ruined, as the castle was burned as well as battered down, but very few objects of value were therefore to be recovered. But the basements remain in very perfect condition, and in the basement were the kitchen, butler's pantry and scullery, and these domestic offices become of great interest when they form part of an Egyptian palace at least 2510 years old.

KING PHARAOH'S KITCHEN.

The kitchen of Pharaoh's house in Tahpanhes is a big room, with recesses in the thickness of the wall which served for dressers. There were 14 large jars and two large flat dishes standing unharmed in their places, amid the general destruction. A stone corn crusher, a large iron knife, weights and three small iron spits were found in this room. In the butler's pantry adjoining were no wine jars, but hundreds of jar lids and plaster stoppers, some stamped with the royal ovals of Psammeticus, and some with those of Necho, his successor. The empty jars, with quantities of other pottery, mostly broken, were piled in a sort of rubbish closet outside, and next was a small room, sacred to the scullery maid or dish washer. It contained a recess with a sink, a bench to

stand things upon, and recesses in the wall by way of shelves. The sink was formed of a large clay jar with the bottom knocked out, and filled with broken potsherds placed on edge. The water ran through this and then into more broken pots below, placed one in another, all bottomless, going down to the clean sand below. The potsherds were clogged with fish bones.

In other chambers were found numbers of early Greek vases, ranging from 550 B. C. to 600 B. C., some very finely painted with harpies, sphinxes, dancers and the like; nearly all, however, were broken, but some can be mended. A sword handle, some scale armor, bronze rings, amulets, beads, seals, and especially two rings, engraved with the titles of a priest of Amen, have been found and many small tablets with inscriptions.

Mr. Petrie has looked diligently for the stones which Jeremiah hid among the brick work, and some unhewn stones have been dug out from below the surface, but to identify them positively would, of course, be impossible, unless the prophet had previously inscribed them, which is unlikely. Egyptian inscriptions say that Nebuchadnezzar did come to Tahpanhes, and spread out his pavilion on that very spot, as foretold in Jeremiah's prophecy, but they say that he was defeated. Babylonian inscriptions state that he conquered, and the truth is hard to determine. — Philadelphia Times.

The closing phrase shows how deep seated is the lack of faith and belief in prophecy. Is it not wonderful that in this very article which has for its theme, "A Curious and Interesting Discovery," which corroborates the Book

of Jeremiah down to its very close, yet the author seems to be so little impressed with the spirit of the discovery as to cast a doubt upon the prophecy—or the lie at Jehovah—for that is what it is, in his closing paragraph? The more extended accounts of these discoveries at Tahpanhes, as for instance, that of Miss Martineau in *Scribners* for 1887, established beyond doubt that this very palace met with its summary destruction by Nebuchadnezzar, as predicted. A destruction so sudden as to have actually assisted in preserving the ruins Mr. Petrie found. Moreover the author of the short article quoted seems to have been intirely unimpressed with the significance of the very dates (550 to 600 B. C.) he assigns to the pottery found in the ruins of this palace. Discoveries like this are in these latter days quietly but effectually establishing the Bible upon unassailable foundation. However, some, we doubt not, would almost dare to doubt the sanctity of the Ark itself were it discovered with the Shekina blazing from its mercy seat!

But though a mistaken fanaticism has destroyed Tara and substituted St. Patrick (Calpurnius), 1,200 later, for its patriarch saint (Jeremiah), enough of the tradition of the place and earlier pilgrims remain to give form and body to its long pre-Christian era, and they come from so many independent sources as to force conviction that they are founded on enough of fact to warrant its exploration, with sure promise of reward.

Let us select then a few notes from the vast array of chronicles and legends at our hand, in order to establish beyond preadvantage the dignity

of this investigation and demonstrate that Jeremiah and Ollam Folla had similar tastes and were continuously contemporaneous enough to be identical.

"Ollam Fola is celebrated in ancient history as a sage and legislator, eminent for learning, wisdom and excellent institutions, and his historic fame has been recognized by placing his medallion in basso relievo, with those of Moses and other great legislators in the interior of the dome of the Four Courts in Dublin." O'Connor *Annals of the Four Masters*, p. 297, notes.

"The ancient Records and Chronicles of the Kingdom were ordered to be written and carefully preserved at Tara by Ollam Fola and there formed the basis of the Ancient History of Ireland, called the Psalter of Tara. *Ibid.* p. 297. Note.

"Amongst the most celebrated kings of Ulster, who also reigned as monarchs of Ireland, was Ollamh Fodhla, or Ollam Fola, the famous legislator, whose reign is placed by Tryisnach O'Flaherty and others about seven centuries before the Christian era. He founded the conventions of Tara." *Ibid.* 412. "The Ollad Fola of Tara." *Ibid.* 412. "The Ollad Fola of Irish history was the chief and first and founder of the Order of Ollams in Ireland. This was an order, not of kings, but of priests or sages; Druids, so-called, more properly Draoi, as General Vallancey insists. They were not pagan. They were simply Delistical teachers," see Rev. F. R. A. Glover, "England the Remnant of Judah," p. 20.

"At Tara also was the Mur-Ollamham, or the House of the Learned, in which resided the bards, brehons, and

other learned men." Annals of the Four Masters, p. 293.

"When this book was printed the assumption was that the great potentate—Eochaid-Ollam Fola Heremon Ardri, was not one person, but two individuals, a king and his minister. That Eochaid Heremon Ardri was the king; that Ollam Fola was neither a king nor an Irishman, but that he was a foreigner, a Hebrew and a prophet., i. e., a Hebrew prophet. It is very satisfactory to find now that condition of things which was asserted to be necessary. For the identification of Ollam Fola with the great prophet to the nations of the Hebrew Scriptures has been most completely shown to be the real state of the case, upon the unexceptional authority of the learned edition of Lynch's "Cambriensis Eversus," Dr. Kelly, professor of history of the Royal College of Maynooth, informs us touching the disputed dates used in connection with this illustrious individual, Ollam Fola—that the time of his existence, had by the balance of deduction of the most learned and dispassionate of their scholars, been reluctantly admitted to be brought as near to the time of the Prophet Jeremiah, without mention of his name, nor any thought of the existence of the individual, as if they had been working to bring out the result.

"King Cimboath, dynast of Ulster—the certainty of whose epoch all seem to accept and declare for as one who had had a remarkable death—died at Emania, the palace of the Ulster kings, B. C. 353. Added to this, we are satisfactorily informed that the period of Ollam Fola, according to Fortcherne, is reasonably to be assumed at 230 years before the death of King Cim-

broath. Thus, 354 plus 230 equals 583, i. e., the certainly known date of the Prophet Jeremiah, as well as to when he could have been in Ireland, as to when he could not have been in Judea. This was the very time that Jeremiah would have been occupied in doing those things which he was bound to do somewhere. Not being able to do them in Judea, viz., to reset a throne in order to perpetuate a dynasty, and to establish a College of Teachers of the law, he did so elsewhere. That this last was done, is certified to us at this day, in the existing foundations of the building named Meralmin, a building said to have been established by Ollam Fola. Meralmin, being a perversion of Mur-Ollamin, which is correctly the Precinct of the Ollams. England the Remnant of Judah, (Glover.)

"If the word Ollam," writes a Hebrew friend, "was spoken as relating to a man, it would simply imply that he was a professor of hidden knowledge which was not common to man generally." He who founded the College of Ollam was the Ard Ollam., i. e., Chief Ollam.

A celebrated bard, Cu-an O'Cochlain, a considerable man, and for a time regent of Ireland, A. D. 1024, collected the legends which in his day were prevalent concerning this Tara episode of early Yrish history, and ran them into a poetic selection, from which we take as follows:

The gentle Heremon here maintained
His lady, safe in an impregnable fortress;
She received from him all the favors
she desired,
And all his promises to her he fulfilled.

Bregii of Tea was a delightful abode,
On record as a place of great re-
nown;
It contains the grand, the great Mer-
gech (1)
A sepulchre which has not been vio-
lated.

The daughter of Pharaoh, of many
champions,
Tephi (2), the most beautiful that
traversed the plains,
Here formed a fortress, circular and
strong (3),
Which she described with her breast
pin and wand.

She gave a name to her fair fortress,
This royal lady of agreeable aspect (4),
"The Fortress of Tephi," where met
the assembly,
Where every proceeding was conduct-
ed with propriety.

It may be related without reserve,
That a mound was raised over Tephi
as here recorded,
And the bier beneath this unequalled
tomb,
Here formed for this mighty queen.

* * *

It is a mystery not to be uttered (5).

* * *

The length and breadth of the tomb of
Tephi
Accurately measured by the sages,
Was sixty-two feet of exact measure,
As prophets and Druids have related.

Tephi was her name! She excelled all
virgins!

Wretched for him who had to entomb
her;

Sixty feet of correct admeasurement
Were marked as a sepulchre to en-
shrine her.

It is asserted that all mankind may
know—

That a mound was raised over Tephí
as recorded.

And she lies beneath this unequaled
tomb,

* * *

Here formed for this mighty Queen.

* * *

The mournful death of Tephí, who had
come to the North,

Was not for a moment concealed.

* * *

A meeting was held to select a se-
pulchre

In the South, as a tomb for the beloved
Tephí;

Temor, the impregnable, of lasting re-
sources,

Which conferred on the woman high
renown.

NOTES.

1. This is the great Mergech at Tara Hill, the name of the tomb was thought to be Celtic, but now since 1871 is known to be Hebrew and significant particularly of a place of deposit for treasures, secrets, mysteries, etc. (Jer. xxxi. 13-44.) Considering the treasures (ark, title deeds to Palestine and various other Hebrew marks of identity which Jeremiah had with him, and which he and Baruch (view his prophecies) were directed to bury the explicitness with which this tomb of Tephí is described is noticeable.

2. Tephí is Hebrew—a pet name—like Violet—denoting beauty and a fragrance of all delicious fruits. It is a

cognomen—a sur-name. Tea-Tephi was the entire surname, like Eleanor, the Beloved, Rosamond, the Fair. The word does not occur in medieval Irish at all; like Mergech, Tara, Oolam, etc., it is a pure Hebrew word belonging to the oldest phase of the Gaelic of Val-lancy's contention.

3. Perhaps arched with the "Royal Arch" of "Free and Accepted" Masonic tradition, over the very arch itself! Or at least valuted below in the crypt with this mystic arch, and its removable key stone, are in circummetric proportions to the cubical treasure vault, or mergech still inviolate, for Tea was immured both within and without her fortress or house, i. e. "Beth."

4. Otherwise "The woman with the prosperous royal smile."

5. There is manifestly a mystery surrounding this whole episode, but here we reach the most interior part of it. Suppose we imagine for a moment that in this mergech of Tea Tephi lies also deposited the Ark of Israel! That the school of Ollams established by Jeremiah were in reality Free and Accepted Masons—from whom later, as we can show the ancient Scottish rite descended (Ireland was Scotia Major!); these, in this tomb, of such large dimensions, perhaps we shall in due time discover. The type of all Royal Arch Masonry! We were in personal and active correspondence with the Astronomer Royal of Scotland for some time previous to his death relative to the deliberate exploring of this mergech; and measures are now again on foot, this time with government sanction to open up the hill of Tara with a view to discover what this mergech does contain; but the delay strange to say, arises chiefly in the

neighborhood itself, due, no doubt, to superstition and inappreciation of what this discovery, if crowned with success, will add to Ireland's honor and renown! To block the enterprise in perpetuo is impossible! }

The "resources" here referred to as so lasting, are perhaps the Stone, the Race, the Ark, the Title Deeds, the Standard, the Harp, the Ollams, etc.; and it is worthy of note that the United States government was recently exercised as to the whereabouts of the original Irish harp for use at the St. Louis exposition!

Five hundred years previous to the writing of the foregoing poem, the Irish kings, (513 A. D.) oppressed by a consciousness of the "mystery" surrounding Tara's foundations, assembled there to inquire of the Bards what can be discovered. The session lasted three days. A poem was composed on this occasion by one Amergin Chief Bard to King Oesmond, from information communicated to him by an old sage called Fintan. The following verses are a literal translation of this poem as presented in the notes of the "Annals of the Four Masters," page 294.

Temor of Bregia! Whence so called?

Relate to me, O learned sages!

* * * * *

When was the place called Te-mor?

* * * * *

Was it in the time of Partholan of battles?

Or at the first arrival of Caesaire?

Tell me in which of these invasions

Did the place obtain the name of Te-mor?

O Tuen! O generous Finnochadh!

O Bran! O active Cu-Alladh!

O Dubnan! Ye venerable Five!

"Whence was acquired the name of Temar?"

"It appears to have been once called 'Hazelwood,' and then other names in succession."

"Until the coming of the agreeable Teah, the wife of Heremon of noble aspect."

Then the name was changed.

"A rampart was raised around her home

For Tea, the daughter of Lug-h'-Aidh
She was buried outside, in her mound,
And from her it was named Tea-mur.

"The seat of the kings,' it was called;
The princes, descendants of the Milesians;

Five names had it ere that time;
That is from Fordruim to Temor.

I am Fintan, the Bard:

The historian of many tribes;
In latter times I have passed my days
At the earthen fort above Temor."

* This explanatory descent is very remarkable. Log is Celtic for "God," and Aidh is the same for "House," hence this makes Tephi the daughter of God's House! How pointed an allusion is this to Tephi, the daughter of Bethel! Laghaidh was a man's name in later Irish times just as Bethel was in Fintan's days, as we see in Sir Bethel Codrington, a Christian name, and Sir Richard Bethel, a surname in Bethia a woman's name etc. There were two kings of this name in Irish history, Lughaidh I. and Lughaidh II., but not earlier than A. D. 35 and 335, both of whom met with remarkable deaths. On the whole, this is as pointed a reference to the daughter of King Zedekiah, who brought the Lia Fail, and Bethel, or Lughaidh, to Ireland as we could want.

HISTORY OF THE CORONATION STONE ON WHICH ALL THE KINGS OF IRELAND WERE CROWNED.

STORY OF ITS WIDE TRAVELS.

**World-Famous Rock Can be Traced Back to the Time of
Solomon, Joshua, Abel and to the Very Garden of
Eden—Now in Westminster Abbey.**

ARTICLE VI.

Had we both time and space we could literally fill a page of *The Union* every Sunday for months with authentic quotations from standard and contemporaneous "authorities" (dating back all along the ages, and even from those most remote), taking the unbroken story of the "Coronation Stone," and of its consecutive custodians, down to date. Indeed, even as Great Britain is famed for her naval ability to station 365 vessels of war about the earth at the average of a day apart (70.56 miles), so are we easily able to furnish more than a column per day throughout a year touching legitimately upon the innumerable phases of this theme, the *Lia Fail* of *Innis Fall*.

And this is what makes the silence of the so-called "learned" so surprising to us: they affect to treat the topic as too trite to take their time (sic!); thinking thus, forsooth, to stifle inves-

* New Haven Union, June 25, 1905.

tigation which—we will readily grant—can find no invigorating ozone in their atmosphere. We doubt if its story can be paralleled by that of any part of the royal regalia of any people upon earth, because, and we mean this literally, it may be stated as a fact that legend and tradition, antedating written history itself, but found in such libraries as the Talmud, enable us to go back with it even to the very gates of Eden, and the sacrifice of Abel to find in it (Bethel) Abram's altar at Bethel; and Jacob's pillow there; and that it was itself the Rock at Horeb, and subsequently at Kadesh Barnea.

We can trace it with Joshua into Palestine, and with Solomon into the Temple at Jerusalem. There, upon it, we can see Joash crowned—"as was the manner" in Israel (2 Kings xi. 14; 2 Chron., xxiii., 11-15) yea, and to omit the bulk of evidence by vaulting the years down to our own day as is still, "the manner" in Israel; in that, upon that self same "rough Ashlar," King Edward VII. was but recently seated at his coronation, as were all of his line back to Scotland, back to Ireland, and so on back to Jerusalem.

I am not romancing, my friends, in cavil's scornful sense; but if it be romantic to your mind, then know that this topic is the very kernel of Romance of History itself. Once become enthusiastic in the quest for knowledge as to the record of this wandering Altar of the wandering race, and your lost condition in the land of doubt will at once be at an end, for though rude, this little stone is the rock-throne of the rock whence ye are hewn, —the veritable stone seat of the stone kingdom, "cut out without hands"; the untooled "little stone" that in reality ("Grace! Grace unto it!") be-

came the head stone of even Solomon's Temple—yea, its altar of incense and coronation pillar.

But we both anticipate, and even overstep the intended scope of these articles; so let us resume the story of the Lia Fall where we left off. It was taken to Iona, Scotland, by Fergus, and never returned to Scotia Major; and so in time it was taken to England by Edward I., and never returned.

Andrew of Wyntown (1400 A. D.) in his ancient "Chronykil of Scotland," gives the following account of the stone of Scone:

"A gret stane this kyng then had
That fore this kynyes gete war made,
And haldyne wer a gret Jowal
Wyththín the kynryk of Spayne hale.
This kyng bad this Simon ta
That stane and in-tye Island ga,
And wyn that land and occupy
And halde that stane perpetually.
Fergus Erc, son fra hym syne
Down discented evyn be lyne
In to the fyve and fifty gre,
As every ne rechn and man may see
Brought this stane wytth-in Scotland,
Fyrst guhen he come and wane that
land.

* * * * *

Now will I the werd rehere
As I fynd of that stane in vers:
'In fallat fatum Scoti quoquumque in
locatum
In venient lapidem, regnare tenentur
ibidem."

Wyntoun Chronykil lib III. cap 16

Which account may be put into more modern English as follows:

This king had at that time a famous stone which was used as his throne, and was regarded as a priceless jewel in Spain. He gave it into Simon, and

directed him to take it with him to Ireland and win that country for occupation, and to hold the stone-throne perpetually. Fergus Earcus, a lively descendant of Simon in the fifty-fifth generation, as on reckoning one may readily see*, brought the stone to Scotland, when he first came over and conquered it. * * * I will now relate the legend of the stone as it is transmitted in verse." (Given elsewhere).

The coronation chair is a large, solid old-fashioned chair, at least 600 years of age. In place of castors it is supported by four carved lions facing outwards. About nine inches from the floor there is a shelf or bottom board, and between it and the chair's seat, setting on it as a shelf, is the coronation stone. In its present shape it is an oblong block of stone some 26-7 inches long, 16-7 inches broad, and 10-1 inches deep, and is of a bluish-steel color, mixed with veins of red. At each end there is a large iron ring, much worn and rusted. They have the appearance of being intended for handles to assist in transporting. The stone is old and looks ready to crack into pieces. It has rested in its present place for 610 years (1296-1906). In the treaty of Northampton, made subsequent to the conquest of Scotland (1328), it was decided that England should return to the Scots what they had stolen (Edward I.), but did they do it? No. For while they gave up the records and royal regalia, they utterly refused to

*Note—Consult genealogy of Victoria Heremon to Fergus inclusive 54 generations, add one for the father of Heremon, who is here represented as conferring it—55 as by "Chronykyl."

yield up the old ragged stone. At the same time the Scots would have preferred to have lost all else and saved it." Dr. Wild.

We ran across and clipped an item in the press the other day, but which we have misplaced, to the effect that a gentleman who has a notable collection of curios, perhaps in Baltimore or Washington, possessed the only model of the coronation chair in this country, if not in the world. It stands about a foot in height and is said to be fiducially exact in all of its possible details—for what gem of rarest hue serene, even set in such a frame, could lock up the wealth of "water" that still lurks in the hidden fountains of the rock that quenched the thirst of our ancestors in the wilderness of Sin?"

Mr. Lowerley, geologist, gives the characteristics of the stone as follows: "A sandy, granular stone; a sort of sienite, chiefly of quartz; with light debris of sienite, chiefly of quartz, with light and reddish brown felspar, and also light and dark mica, with probably some dark-green hornblende intermixed; some fragments of a reddish grey clay slate, or shist, are likewise included in its composition."

Futile attempts have been made to trace the origin of the stone to Scottish quarries and to those of Ireland, while others have pointed out its non-fitness even to the geology of Bethel itself. Even its geological ejectionment from "the stones of that place" is what we would expect, for although both Abram and Jacob seem to have found it there, it had already been a wandering stone, with Noah across the Flood, and with Adam's family down to Seth who died the year before Noah was born; in fact, we shall not identify the

Rock whence it was taken until we are much nearer to Eden's gates than we now are to the North pole!

How the lion came to be the blazon of a country so far west as Scotland and in the icy north, the following extract from Campion's History of Ireland, p. 22, in Spencer's publications, declares:

"First, therefore, came from Ireland, Fergusius, the son of Ferchardus, a man very famous for his skill in blazoning armes. Himself bore the Red Lyon, rampant in a golden field. There was in Ireland a monument of marble (stone?) fashioned like a throne, and * * * because he deemed the finding thereof to be ominous to some kingdom, he brought it along with him and layde it up in the country for a jewel. This marble (stone?) Fergusius obtained towards the prospering of his voyage, and in Scotland he left it, which they used many years after in coronation of their King at Scone."

Hence the lion of Scotland was in reality the lion of Ireland, and being thus associated by Fergus with the family stone, it was probably equally related to the royal family he represented. Yet the lion is as foreign to Ireland as it is to Scotland. But if Tea be the daughter of David, how appropriately both stone and blazon trace their way together from England via Scotland to Judah in Jerusalem. A Scottish account of the coronation stone.

"In Westminster Abbey there is a stone on which the kings of England are crowned. It was carried thither from Scone, where the kings of Scotland had been crowned upon it, and had been placed there by Kenneth, son of Alpen after his victory over the Picts in 843. To Scone it had been

transported from Dunstaffnage, where the successors of Fergus had been crowned upon it. To Dunstaffnage it had been brought, via Iona, from Tarah, where the Scottish kings of Ireland had been crowned upon it, and Ireland had been named from it Innis-fall. To Tarah it had been brought from Spain and to Spain it was said from the Holy Land. * * * The importance attached to it was such as to make its removal to England to be considered, in the time of Edward I., a necessary step towards the subjugation of the Scottish kingdom. They call it 'The Stone of Fortune', and the 'Stone of Destiny' (Lia Fail). From Megahart's Pillars of Hercules.

Mr. John Burton in his history of Scotland, says: "In the adjoining Abbey of Scone (on King Edward's first visit to Perth, he found something which was well worth his while to remove and keep, and he either took it with him northward or left it till his return; this was the Stone of Destiny—the Palladium of Scotland."

An old rhyming chronicler puts it thus:

"... * * As he came home by Scone
 away,
 The Regal Stone of Scotland then he
 brought;
 And sent it forth to Westminster for
 ay,
 To ben thierynne a chayer clenly
 wrought,
 Which ylt yis there standing beside the
 Shryne
 In a chayer of old time made ful fyne."

"When our king (Edward I.) went forth to see the mountains, and understanding that all was in peace and quiet, he turned to the Abbey of Scone

which was of chanoons regular, where he took the stone, called the Regall of Scotland, upon which the kings of that nation were wont to sit at the time of their coronation for a throne, and sent it to the Abbey of Westminster. The Scots claim that this was the stone whereon Jacob slept when he fled into Mesopotamia." Hollingshed's Chronicles, "Britain," 125.

"Innis Fail, signifying the Island of Destiny, was the name given to Ireland by the Tuatha-de-Dannans, from a remarkable stone they brought with them into Ireland, which was called the Lia Fail or Stone of Destiny, sitting on which the ancient kings, both of the Dannon and Milesian race (being the same people) were for many ages crowned at Tara. This stone was sent to Scotland in the sixth century for the coronation of Fergus, king of Scots, who was descended from the Milesian kings of Ireland, and was used for many centuries at the coronation of Scottish kings and kept at the Abbey of Scone, from which it was taken to England by Edward I., when he invaded Scotland, and placed under the coronation chair in Westminster Abbey, where it still remains, though it has been erroneously stated in some modern publication that the large pillar stone, which stands on the mound or Rath, at Tara is the Stone of Destiny, an assertion opposed to the statements of O'Flaherty, the O'Connors, and all other learned antiquarians. From the ancient Scottish kings of Irish Milesian race were descended the kings of Scotland and Royal House of Stewart. Annals of the Four Masters. Note p. 112, by Owen Connellan,

PROFOUNDEST MYSTERY SHROUDS TARA'S HALLS; ROYAL ARCH FREE-MASONRY IS DEEPLY INVOLVED.

—*—
TRUTH STRANGER THAN FICTION.
—*—

David's Harp and the Mosaic Law in Tara's Halls, The Book of Tephî—She Was Jeremiah's Great-Grand daughter—More Free-masonry; the Keystone of the Royal Arch Still Intact.

ARTICLE VII.

In his essay on "Certain Monuments of Antiquity," Mr. Weaver says (p. 118):

"It appears that the Irish kings, from very ancient times until A. D. 513, were crowned upon a particular sacred stone called 'Liath Fail,' 'the Stone of Destiny,' that so also were the Scottish kings until the year 1296, when Edward I. of England brought it here. And it is a curious fact that this stone has not only remained in England until now, and is existing still under the coronation chair of our British sovereigns in Westminster Abbey, but that all our kings, from James I., have been crowned in that chair. This being a fact so curious," says Mr. Weaver, "we shall quote its particulars in a note as taken from Toland, in his History of the Druids (pp. 137-9)."

Toland's statement is this: "The Fatal Stone (Liag fail) so called, was the stone on which the supreme kings of Ireland used to be inaugurated, in times of heathenism on the hill of Tarah; it was superstitiously sent to confirm the Irish colony in the north of Great Britain, where it has continued

* New Haven Union, July 2, 1905.

as the coronation seat of the Scottish kings ever since Christianity; till in the year 1300 (1296 A. D.), Edward I. of England brought it from Scone, placing it under the coronation chair at Westminster, and there it still continues. I had almost forgot to tell you that it is now called by the vulgar,



THE JEWEL OF EMPIRE.

Jacob's stone—as if this had been Jacob's pillow at Bethel.”

“It is stated in very old copies of the Book of Invasions and other ancient documents that it was the Mosaic Law, that the Milesians brought to Erin at their coming; that it had been learned and received from Moses in Egypt by Cae—Cain Breathach (Cae of the Fair Judgment), who was himself an Israelite, but had been sent into Egypt to learn the languages of that country by the Great Master, Fenius Farsaidh (Fenius the Antequarian), from whom the Milesian brothers, who had conquered Erin, are recorded to have been the twenty-second generation in descent (which is correct, C. A. L. T.), and it is stated in the Leuchas Mor that this (the Mosaic Law) was the law of Erin at the time of the coming of St. Patrick in 432.” O'Curry's Lectures, Vol. II., p. 20.

“The first Irish mention of the harp is found in the Dinn Leanches, by MacAwalgain (B. C. 574). The books of Leacan and Ballymote state that the Tuatha de Dannans (B. C. 719), a people learned in arts and sciences, who,

through devious wanderings, had reached Egypt, and there sojourned contemporaneously with the Israelites, having migrated from Scythia, the cradle of their race, etc." * * * Beauford is of opinion (vide Walker's Irish bards), that "the Irish harp is constructed on true harmonic principles.

* * * Galilei, the elder, writing about the middle of the sixteenth century, states: "This most ancient instrument (harp) was brought to us from Ireland, as Dante (born A. D. 1265) testifies, where they are excellently made, and have been in great repute for many ages." This harp is called



DAVID'S HARP.

Cruith or Clanseach, and was introduced into Wales (A. D. 1098) by Griffith, king of North Wales, who was born in Ireland (vide Caradoc of Dancarvan, Chronicle of Wales). Wheaton says the Welsh received instruction from the Irish as late as the eleventh century. This harp, which has challenged the strictest mathematician's investigation, was unknown to the Greeks, Romans or Egyptians in that remote time. They used the Cythera, or a harp of inferior curve, with some equal strings. M. Gulgene observes that several learned men are of opin-

ion that the Irish are not indebted to Egypt for their harp, and he adds the singular surmise that it came from the North and was introduced that way by the Saxons! Fortunatus (Lit. VII., Carm. 8), mentions the harp as an instrument of the barbarians (i. e., of the Goths!) "Life from the dead." Lieut. Gen. Palmer, Royal Art.



THE CROWN OF EMPIRE.

There seems to have been some subtle family connection between Jeremiah and Tea Tephi. F. Leyland Fellden claims that she was actually Jeremiah's granddaughter. (Great granddaughter! Jeremiah, Hamutal, Zedekiah, Tea Tephi). If this be so, then the manifest interest felt by the prophet in his "under charge" is intensified in the highest degree, as well as the romance of his guardianship! Zedekiah was the son of Josiah, by Hamutal, the daughter of Jeremiah of Libnah, of the House of Levi.

Now if the connection between Jeremiah the prophet, who "lamented for Josiah" (2 Chron. xxxv. 25), and Jeremiah of Libnah, whose daughter was Josiah's wife, be as thus implied, then the importance of the transaction in which Jeremiah the prophet figures so prominently—the purchase of the title deed to Anathoth from Hanameel, his uncle Shallum's son, and the care with which the transaction was sealed, subscribed and given to Baruch, to be buried in an earthen vessel—the Mergech! (Jer. xxxii. 6-44)—is explained.

Doubly interested in Tea Tephi, both because of her being of David's seed,

as well as of Aaron's and his own, and now possessed of the very fields which her own seed should yet in due time, inherit, the transaction becomes notable. It is perhaps possible that in the opening up of "the great Mergech at Tara" (The earthen vessel?) these deeds will be found laid up against the ark of the covenant, and other treasures commonly supposed to be there unto this day!

A personal friend of mine, C. E. R. Mackesy of New Zealand visited Tara in 1903, and writes a lengthy article in "The Banner of Israel," from which in this connection we quote as follows: "An old crone who used to live in the little village of Tara was in the habit on fine days of sitting on the top of the Queen's Mound on one particularly favorite spot. Patting the ground with her hand she would say, 'Ah, sure, here lies the secret of the world. It won't be known in my day, but it may be in yours.' Asked by the visitor, 'Is this because a great Queen lies buried here?' she made answer, 'Sure, sir, it's greater nor that.' Asked, 'Well, what is it then, at all, at all?' the reply was, 'Sure, and sir, if I could tell ye that, I'd know all about it myself, I would.'"

Mr. Mackesy thinks that the mound contains a double chamber, sepulchral in front, and with its treasures sealed within the second. Her palace was over the mound, and the "Crowning Mound" is not far away, and a pillar that once stood upon the latter, was rolled over to the "Queen's Mound" and raised as a monument over the "Croplis grave" (Irish rebels), who were buried there. The more recent excavations were begun by Mr. Charles Groom, a Free Mason. The mound is owned by two gentlemen, Lord Russell and Mr.

G. Biscoe. Mr. Groom got the consent of the latter, but worked in the wrong place and found nothing, as all the really valuable terraine lies in Lord Russell's land. It is there that treasure exists, if anywhere, and the landowner is quite willing to have these ancient royal precincts thoroughly explored by responsible and official parties.

So, in this connection, let us still add other data to the wealth of material already adduced to connect the Queen, the Ark, the Harp, the Blazon and the Throne—Seat to Ireland and Tara.

THE BOOK OF TEPHI.

J. A. Goodchild, in his preface to the Book of Tephí says: "My own rough and erroneous reproduction of the main features of a story which has amply influenced the national, clerical and literary history not merely of Celtdom, but of all non-Slavonic Europe, is chiefly based upon the excellent modern translations of Messrs. Standish O'Grady, Whitby Stokes, and others; whilst I must recognize the claims made by Gillariack the Crouch-backed, O'Clery, to kindly remembrance for preserving certain important details which would otherwise probably have been lost."

We shall make but two extracts from this interesting compilation, but these are sufficient to set forth the glowing interest in which this topic was held by the ancient Bards of Ireland, to-wit:

"THE SEAT OF YAHVEH."

We were five that rode upon asses, and
five by the mules they led.

Whereon were the things brought forth
from the House of God when we
fled,

The Stone of Jacob our father, the Seat
 wherein Yahveh dwells
 Upon Sacred things whereof the Book
 of the Prophet tells
 And the signs of my father David, on
 whom was the promise stayed
 Bright as the crown of the dawn, deep
 as the midnight shade,

Upon me was that promise fallen. For
 me was the Prophet's toil.
 He had signed me with David's signet,
 anointed my head with oil.
 He had set my hands to the Harp; he
 had bidden me hold the spear;
 (scepter)
 The buckler (collar of judgment!) was
 girt to my bosom, and Barach and
 he drew near
 To set my feet upon Bethel, the Stone
 that is seen this day.
 That my seed may rest upon it
 Wher'er it is borne away:
 And its promise be sure beneath them,
 strong to uphold their throne;
 Though the builders cast it aside, it
 shall never be left alone.
 These things we did at Taphanes, ere
 we fled to the haven of ships.

THE MARRIAGE OF TEPHI.

From the Book of Tephî I also select
 the following and omit much else:

"My bridegroom, my chosen, my strong
 one, in whom my Lord had de-
 light,

My feet were by thine, my hand was
 in thine, as they led us to plight
 Our faith by the Stone.

My heart was thy heart, my will was
 thy will,

When Gri and the priests spake with
 us, and bade our souls to fulfill

The vow of the lips by the vow of the
 soul, and swear with the Lord

In the sight of the people and priests
 and scribes that stood to record

Our oath of faith as a pair that God
made first in the land,
To have it in heedful care, and seek not
ourselves but Erin." * * *

This poem is loaded with the elements of "our Identity" with Israel, and corroborates all that we have already published in Studies Nos. 1, 3, 4, 5, 9, 21, 24, and in Leaflet cxv-vii, wherein "Joseph Ben Jacob" takes up the story of Ireland from the Hebrew standpoint and traces it down to date—to all of which the reader—if interested—is respectfully referred for further matter and evidence.—Totten's "Ireland and Home Rule."

The wisdom of Daniel was as much of a proverb in Israel as that of Solomon himself. Ezekiel's sarcasm against the Prince of Tyrus, "Behold, thou art wiser than Daniel," embodies the proverbs. But unto none of the prophets was so much disclosed as unto Jeremiah, who preceded Daniel, and of whose books Daniel himself admits (chap. ix. v.) he was a close student. Indeed, a careful reading of the whole book of "Jeremy the Prophet," cannot fail to convince one that his commission, to its letter, must have been rigorously carried out, and that its policy is working somewhere yet. And the very prevalence of the name "Jeremiah" among the Irish is traced directly to the ancient presence of the prophet himself, as the Ollam Fola of Ireland. The Irish love for the name needs no argument, and its recognition is found in the well-known rhyme: *

"There's not a hut the isle around,
But where a 'Jerry' may be found."

* In exactly the same spirit and sense that, because of St. Patrick's presence there in former times, so many sons of Erin are named—"Patrick."

"Wise as the Tuatha de Danaans," is a saying, as Mr. A. G. Geoghegan says, that can still be heard in the highlands of Donegal, in the glens of Connaught and on the seaboard of the southwest of Ireland. An old manuscript informs us that "the purpose of the Danaans' journey was in quest of knowledge, and to seek a proper place where they should improve in Druidism." ("Who Are the Irish." Bonwick, p. 28.)

"Of all the Irish races, the Danaans were unquestionably the most remarkable. They stand out preeminently as the intellectual people of that country. They were, above all others, the Druids (Or judges of the people. "Dan" means a judge; Daniel Judge of God; Jacob's blessing, "Dan shall judge"), by which name the Irish bards designate men of superior intelligence, with such a knowledge of the natural laws as constitutes them magicians and dealers in charms." (Gen. xlix., 16-18.) Bonwick, p. 26.

It is my own belief that Jacob in his prophetic blessing of his sons, paused at the close of that conferred upon Dan, and as if in contemplation of the long delay to be drawn out before the object of Dan's mission should be discovered, down in our own days, ejaculated that last sentence in this part of the prophecy, "I have waited for Thy salvation, O Lord!" That was 3,589 years ago! and the patriarch would now be 3,736 years old and still "waiting" for the revelation yet to come from the land of the Tuatha de Danaans! But it is certain that, with the signs about him, he would know the "tarrying time" was almost spent!

"The Danes," says Mr. G. W. Atkinson, are the Tuatha de Danaans, whom I think must be the highly in-

tellectual race that imported into Ireland our Oghams, round towers, architecture, metal work, and, above all, the exquisite art, which has come down to us in our wonderful illuminated Irish manuscripts."

The early history of the Danaans and Milesians is so inextricably mixed up with Biblical history (names, places, customs, things, laws, legends, etc.), that from all of its confusion in its present unassorted state, we only rise with a conviction that these two peoples were one and the same stock, and that stock Hebrew. Speaking of the effect of Caesar's conquest of England, Yeatman says: "The Roman occupation had destroyed the Keltic situation of England and had left nothing to replace it. With the destruction of the Druidical order learning perished. This was happily not the case of Ireland, because the Romans had no power there, and hence we find that Ireland, after the departure of the Romans from England, stood out as the most learned country perhaps in the whole world, and to Ireland, at any rate, the whole of Europe was indebted for the learning which survived the decay of the Roman Empire." ("The Shemitic Origin of the Nations of Western Europe." John Pym Yeatman.)

Yes, and in no small measure was "the survival of learning," so-called, due to John Duns Scotus and to others of the Danaan land of Innis Fall.

THE LIA FAIL PLAYS AN IMPORTANT PART AT THE DEDICATION OF SOLOMON'S PALATIAL TEMPLE.

MYSTERIOUS POMP AND CEREMONY.

**Its Biblical History Outlined and the Record Vindicated—
Review of Marvelous Events—Moslems, Jews, Anglo-
Saxons and Freemasons the World Around Revere
Jacob's Pillow—Bethel Recognized by Solomon
as the Shrine of God's House. ***

ARTICLE VIII.

In our preceding articles we have merely intimated at and given a very brief outline of the scheme upon which the history of Abraham's seed, as involved in the fulfillment of all "the promises" and in the literal "perpetuity" of David's God-given sceptre, must be written and studied in order to be understood. To draw from all the sources at hand, and weave the whole into a consecutive mosaic, has been equivalent to rewriting universal history, for it has already been accomplished in the Our Race Series. But at the very outset of this particular summary of the most sacred features, involved we must premise our belief in the absolute integrity of Jehovah's word and oath, and shall prefer in all cases to take them literally, and as

* New Haven Union. July 9, 1906.

they were manifestly understood by the patriarchs and their successors.

If the process of spiritualizing, now so prevalent among Christian teachers, had been as stringently insisted on in apostolic times, Christianity itself would have had no previous and literal basis whereupon to stand. Christ came as the promised Seed and Messiah, and literally fulfilled all that the prophets had predicted. Judah is now, and before all generations has ever been recognized as a standing witness of prophecy literally working out and fulfilled in jot and tittle. It is in this spirit we shall continue to deal with our main topic, and in particular with the Biblical scheme of human history, as laid down in "Moses and the Prophets."

We are not going to approach this new phase of our subject in a learned vein, nor confuse it with obtruse reasoning; in the earnest search for truth there is no need of this, nor have we anything sectarian to gain in our pursuit. Our only aim and object is to strip the whole topic of human destiny of all extraneous and parasitic considerations, and rehabilitate it in the simple garb of scriptural philosophy.

After careful and earnest study in these premises we have ourselves become convinced that the Bible is a faithful "witness," and that the English-speaking peoples of the earth are as literally "The Hebrew Nation," the lineal descendants of the "Ten Lost Tribes," with the remnant of Judah led by Jeremiah to Ireland, included in its makeup, as if with no hiatus in their history they had never left the confines of the Holy Land!

Why we believe this, how we have come to do so, the Genesis in fact of a faith so novel, we have already detailed more or less at length in the former articles. In the present resume of the

topic we shall continue the argument from a special standpoint and confine ourselves to the history of David's sceptre, as linked to the fortunes of "Bethel," the Lia Fail, the Stone of Destiny, the Stone Wonderful, or the Dream-Miracle-Pillow-Pillar-Stone of Jacob, and shall seek to establish the main features of the story as already prefaced in the preceding columns.

Granting, if merely for the sake of argument, that there is an intelligent Creator, it is manifest to human judgment that such an one must have proceeded from the very first, according to some settled plan. And it is equally clear that the import of this plan would have inevitably and logically unrolled itself *pari passu* and only with the march of history. Thus it is not out of harmony with human concepts that prophecies and prophets might have been included in the scheme—as evidence and proof thereof in its season of fulfillment; nor need wisdom strain herself to see the use such agents would subserve.

If now it is additionally "conditioned" that the "creatures" under process of development may, with due limits of surrounding circumstances, have been literally "free agents," then even the temporary and moral possibility of evil is a necessary conjunct—because its eradication, too, must have been provided for—and the probability of its cure in due time is compatible with facts about us.

Now the human sense of justice, mercy, law, intervention, and the god-like virtue of eternal charity as an outgrowth of faith and hope engendered by inherent, even if only human reason, is apology enough for all of us, who certainly do find ourselves involved in the "mystery of existence."

to give heed to any "revelation," which in addition to the stamp of remote antiquity, and a manifestly lofty principle, gives internal evidence, as the years unroll, of having exercised superhuman foresight, and whose only eventual aim and object is the highest elevation of the race.

Let us therefore resume our excursus along more sacred lines, but none the less historical ones, for, aside from its direct relation to the "plan" of God's purposes with respect to all mankind, the Bible in its bulk is the official and unbroken history of a peculiar people; and its details are quite as worthy of consideration as those of any other people—we need, even more so than that of any people whatsoever—for it is written in Hebrew and Greek, neither of which languages is dead, and about a race which is still very much alive and prominent in man's affairs, one whose existence has been consecutive, and known to all other races from the very dawn of records. What is the rock of their strength and from whence has it been hewn? The Bible tells us where to look for an answer.

The tendency of a careful summing up of all the arguments in favor of the Anglo-Israelite identity—i. e., of the Hebrew extraction of the English-speaking people—is to support the claim which the Bible has upon our entire credence as a volume of inspired truth; and to shed such light upon its obscurest matters of detail as to enable one to hope, with a fair prospect of success, eventually to be able to thread them all into their appropriate places as parts of a single and harmonious recital.

The history of "Jacob's pillow" is a central subject of interest in this study, and sufficient notice is accorded to it,

both in direct allusion, and in incidental references throughout the Bible by way of illustrating other subjects, to promise its consecutive history as an ultimate reward to earnest investigation. No one ever returned empty-handed from the patient pursuit of knowledge, and surely the riddle of human origin and destiny is ultimately to yield its secret to those who with God-fearing faith give themselves prayerfully "to know the time and seasons," and explore the waymarks of former generations.

In this pursuit we have a complex problem; for not only is much of the task the study of an original riddle, but one, too, whose sequence has been shattered by the iconclasts of former generations. We have thus to restore: First, the puzzle to its mosaic arrangement; and then, to solve it if we can. But whether such a solution shall at length be ours or not, it is but logical and honest to pursue whatever line we take up, to its legitimate end. For thus alone can even failure yield its own reward, and shorten the labor of our successors.

Now in prosecuting such a subject as the one in hand no little assistance is to be derived from extraneous and collateral sources of information, such as the Talmud, the Apochrypha, Josephus and all the parallel Rabbinical traditions—with a due heed to the co-assistance of all former commentators. Nor should the magnitude of such a task deter an earnest seeker after truth if he but firmly believes that God oftentimes reveals to babes that which He has denied unto the "wise and prudent." For a child is willing to listen and learn, while a so-called scholar is liable to be too set in his way to turn his ear to truth.

THE GEM, NOT ITS SETTING.

The holiest and most sacred object in Solomon's Temple, the one about which its most august and political ceremonies took place, and the one which was Israel's most venerated monument of patriarchial times, was a small rude block of rough-wrought stone which eventually served to crown the summit of Mount Moriah, and was used by the high priest as a resting place for the censer of incense. (Rabbi Schwartz, Cologne.)

This was the Eben Shattylah, or so-called "Chief Corner Stone" of the Hebrew empire. It was Israel's veritable "Palladium," a jewel without price, a stone Heaven-blessed (if not Heaven descended), and one old enough, perhaps, in Hebrew belief, to have figured even as the accepted altar where on Abel offered that primeval sacrifice, and Noah, the first one in the world that now is.

Indissolubly linked to all her former history, it was the central pedestal of every present hope, and around it clustered every promise of an endless future. It figures in Israel's history under many names, as for instance: "The Testimony," "The King's Pillar," "The Altar of Incense," "The Eben Chezaut," "The Pillar of Witness," etc., and among others, one other special name by which it is still more familiarly known to us all, and of which more anon.

Now, it was upon Mount Moriah (whereon in latter days Solomon reared that structure which became the glory of Israel), that Abraham, when he was about to sacrifice his only son, found that God himself had provided a lamb for a burnt offering. So Abraham conferred upon it, then and there, a

new name—"Jehovahjirch"—The Lord will provide,—a name which ever since has moved the spirit of its destiny, and presided over the fortunes of each event in which it has been the central object of a stirring scene.

It was there that Jehovah provided the Lamb of God himself, and thence that he was led away to Pilate. And so in the intermediate days referred to, about midway between Christ and Isaac, it was the scene of a providential provision which searched the very Hebrew heart, and was well deemed to be "marvelous."

THE HOUSE WITHIN THE HOUSE.

For after Solomon had expended all of his wealth and wisdom to provide thereon a House for Him whom in his ascription he admitted Heaven, and the Heaven of Heavens cannot contain," Jehovah blessed his labors, and provided for himself a house within it,—in a way not dreamed of even in Solomon's heaven-enlightened philosophy, and this, too, in a manner which was truly marvellous even to the architects unto whom God Himself had given more than ordinary mortal skill.

For though the pattern of the structure was from Heaven, and although it was fully realized by Master Masons, Solomon, Hiram King of Tyre, and Hiram Abiff (Ab., His "Master," 2 Chron. Young's Concordance)—it was not fully understood by any of them until its chief and final corner (or rather cap) stone was laid therein, and upon Araunah's threshing floor, and then all stood amazed.

Grand as was that royal edifice, mystic, masonic, and magnificent, it was but a casket built around a bald and naked rock—Araunah's threshing floor. Moriah's summit. But it was not the gorgeous temple that made this hallow-

ed site so holy, nor even the site alone that made the temple so, any more than it was the Mosque of Omar "the Dome of the Rock"—which now, in Jewish and Christian eyes, so desecrates it—that gives it honor in those of Moslems. Today the "abomination of desolation rests upon it, because it is "desolate," a mere setting, as it were, from which the gem of empire and of price has been removed, a place like Luz or Bethel itself came to be when it was despoiled of its own altar,—this very stone,—and so came to be renamed Beth-aven, or "the Home of Naught"! And the illustration is absolutely and intimately parallel, for the same loss has left each of these sacred sites thus "empty," Eden, Ararat, Luz, Egypt, Bethel again, Jerusalem, Tara, Iona, Dunstaffnage and Scone.

Thus it was that there, on Mount Moriah the angel Mercy withheld the sacrificial knife of Abraham, and true that here the angel of Destruction stayed the sword which threatened Zion, and true it was that on this account David had already called it "Bethel," and said of it: "This is the house of the Lord God, and this is the altar of the burnt offering for Israel"—(1 Chron. xxii. 1.) But not until its naked summit was still further crowned by a relic of antiquity still more august though equally as rude, even by a "little stone" tabernacle fashioned without hands, a little stone cut without mortal hands or help, and provided without the need of any tools by Jehovah for himself, was it that the real glory of "God's House" appeared.

But let us be more explicit, and examine the incident and object which furnished the final earnest to the sanctity of this the most august of earthly spots.

"THE TESTIMONY."

When the Temple of Solomon was completed and made ready to receive the Ark of the Covenant, and all the other sacred contents of the Tabernacle, they were planned to be borne in solemn procession to their new abode (2, Chron. V. 2), because without these sacred and national heirlooms—the very temple—worship would have been in vain; for Jehovah dwelt among *them*, and the whole object of Solomon was to provide for them a grander and more permanent covering than one of even silk and cedar. And yet to ratify this transfer, even to a greater dwelling place, required the final approval of the God Himself—for whom the change was made.

Now it was in this transfer of the holy things of the theocracy, from the simple tabernacle to their grander resting place in the national cathedral upon Mount Moriah, and which witnessed their final emplacement, that an incident seems to have occurred, which, more notable than all else in the ceremony, consecrated the act and served to fill those who participated in it with astonishment and awe. This event, whatever may have been its character, has been made the subject of a sacred song (Psal. CXVIII.: 22-23) but otherwise save in obscure reference (Luke XX. 17, Acts. IV. II.; I. Pet. II. 7; Mat. XXI. 42 XC.) seems to have been designedly suffered to escape all other explicit explanation in the Holy Scriptures.

Now in this it does not stand alone, and numerous similar instances of silence occur where inspiration seems to have had a special purpose to subserve by mere allusions which in time should breed investigation, but until such

time be buried in oblivion. The incident to which we refer bridges over one such period of silence, and collateral evidence shows us that, although but touched upon in Holy Writ, it must have been a matter of renown in its own day, and well-known in all its bearings to every child of Abraham.

And not only is sacred history filled with such incidents; secular history has its numerous parallels. Take for instance, our own country—a Jefferson has a desk especially made whereon to write the Declaration of Independence. A century transpires and forthwith this honored relic issues from some secure sanctuary of rest, and with its credentials without flaw, is presented in due time and with august ceremony to a nation grown unto maturity! * A Washington is called to a secret session with the fathers of the republic, in Congress assembled, and accompanies a committee to the private dwelling of Betsy Ross, a mere seamstress but a patriotic citizen, and behold, the flag that now floats honored over the Union, has its birth. A century rolls on, and lo, the truth breaks out, and in the Stars and Stripes, the heraldry of Washington himself—of him who declined a crown,

* In 1876, while attending the Centennial Exhibition at Philadelphia, I ran on to Washington; and in the course of my visit casually dropped into the Senate Chamber. I have an idea that it was upon July 4th; but at any rate the visit has always seemed Providential in its bearings upon my subsequent studies and life work; for at that time I was unfamiliar with the Pyramid, and Anglo-Israelism, and have seen fit to date my interest therein from this particular time. As I was seated in the gallery there was a sudden call to special order, and a committee entered the Chamber and the presentation of this identical Jeffersonian desk took place! So, as I recall it now, so apt is it to illustrate my theme, I must deem the incident in so far as I was concerned to have been clearly "Providential": for it was on my way back to Amherst where I was then on duty I casually (?) ran across "Philitis," by Charles Casey, bought and read it, and from that time became a Pyramid student—the course of those studies leading me into Anglo-Israelism and all of its collateral topics.

his "coat-of-arms," is manifested to the children of the republic*

Such things are common and their genesis is seldom in the daylight—there are precious things brought forth in many other ways (Gen. 49; 22-26, Dent. 33:13-17). Nor do they lose by such long lapses into silence any of their historic virtue in their day of manifestation.

Now from what tradition tells us of the occurrence at the dedication of Solomon's temp^l, and from what light both the previous and later history of Israel, and particularly of David's line, throws around this event, it seems to have been concerned in the emplacement and final location of a stone which had apparently been entirely left out of the program—until the very last moment.

As to just what actually occurred at this time and at the tabernacle upon the arrival of those charged with making the transfer we can only now conjecture. But it must have been something very remarkable and have redirected the attention of all concerned to the stone under consideration.

Perhaps the high priest himself vouched for it, or it may in some strange manner have stood sponsor for itself. Had it done so it would have played in no new roll in Israel now that its identity was well made out!

The stone itself may have spoken! Perhaps even some such marvelous incident occurred, for stranger things

* Similiar "accident" led me into personal friendship with Admiral Taylor, who wrote the History of the Flag, and who assisted me much in my own task at collecting material for a similar history of Our Great Seal. In fact it was the Centennial episode of the Jeffersonian desk that made such matters prominent in my associated ideas; and the "Philitis" pamphlet that lead me into the "International Institute" for preserving Anglo-Saxon weights and measures; and these associations that lead to the adoption of the Centennial Medal of the Great Seal, and similar ones have thrown into my hands specific Washingtonia re his arms as the origin of the Star Spangled Banner, his actual Davidic pedigree, etc., etc.

are recorded as facts upon the pages of the Scriptures (Numb. 22:21-35). Moses had at Kadesh been directed to "speak" to this very stone (Numb. XX:7-13), and sinned by smiting it as he had at first—while at Horeb; and this latter time he acted both in wrath and mayhap pride, in that he said "Shall we bring forth?"—what in reality God alone could cause to flow!*

So, as if the stone could "hear," why not "speak" upon some peculiar occasion? Curiously enough, all Irish tradition relates that when the rightful heirs to the throne stood upon the Lia Fail it "spoke"—or uttered its assent. Hence it is sometimes called the "Groaning Stone" in western lore.†

At any rate some remarkable incident occurred then and there at the tabernacle, and whatever it was, it took place just before the sacred regalia started in procession to their place in the finished Temple of Solomon. So, forever afterwards the incident was famous, and even at that very day and on the spot, was acclaimed with awe and shouts—as we shall see in our next chapter thereon.

* This act lost to Moses the right to enter the Promised Land: small in the balance of his 118 years of constancy and simplicity of character in the face of so great a mission, the act was none the less, or rather all the more, a grievous trespass—though God tempered his punishment with special mercy—*Quae Sua est temperantia!*

† Not with "blarney." The Blarney Stone of Ireland was a very natural "aside" of the Lia Fail. The latter gave true "testimony," while to kiss the Blarney Stone was a species of idolatry, an effort as it were to obtain by adoration what was not due. The Blarney Stone was probably "worked" by its custodians to Simon-ize its devotees.

So the "Blarney Stone" gave back *blarney for blarney*; but the tradition of the "Groaning Stone;" was based upon earlier things than had ever transpired in Ireland—or Scotland,—or even for that matter in England, during its transition in Israel's day of divorcement! Moses spoke and the stone obeyed: so much for Ireland's faint story of the facts; things got mixed and the Stone spoke then, or else at the Dedication—but the story is smoke enough to verify the real truth—as we see it. I fancy it DID voice itself at the Dedication, the transmission of which covers all the points concerned—so far as fair jury work with circumstantial evidence—is concerned.

BETHEL PILED ON BETHEL, TARA TOPPED ON ARARAT, THE HOUSE WITHIN THE HOUSE.

SOLOMON SURPRISED IN ALL HIS WISDOM.

**Stone Which the Builders Refused Becomes the Headstone
of the Corner—God Provides a Home for Himself—All
Israel Recognizes the Miracle and Marvels.***

(ARTICLE IX.)

In our last article we brought the story of the dedication of Solomon's temple, (1000-999 B. C.), down to an incident which took place at the tabernacle just before the official procession was ready to start with Israel's heir-looms towards the place which Solomon had provided for their greater safety and honor. It clusters around an object which might perhaps have been as naturally left behind as it had already been rejected by the builders at the foundation of that same edifice. But that which, in the providence of Israel's Keeper, had been consigned by Jacob to the special care of Joseph while in Egypt, (Gen. XLIX. 24), and which was destined to be the stone seat of the stone kingdom of Joseph's posterity in the latter days could in no wise be suffered thus to be left behind.

It was merely a small, rough ashlar sometimes estimated at about 26 inches long, 16 3-4 inches wide, and but 10 1-2

* New Haven Union, July 16, 1905.

inches thick; a little broader at one end than the other. It was entirely unfitted for building purposes, particularly for such grand ones as had just been completed at Jerusalem; for, not only was it still "in the rough," but apparently irremediably so; for it was already cracked, and it seemed as if it might fall in two at any moment; and into its opposite ends the wide iron staples which held, by a few short links, two rings in place, as though for transportation purposes (Ex. XXV. 25; XXVII 6.7, etc; XXX. 4, etc. etc.), were so securely driven that any attempt at their withdrawal could have but promised the complete destruction of the block itself. Indeed it is prophetically intimated—and that not remotely—that early in the building of the temple, (or perhaps long before it to David himself), the attention of the architects had been incidentally invited to this very stone for use in the temple; and that they had forthwith condemned it as unfit for any such purpose. (Psa. 118:22; compare Acts 4:11, et al.).

Thus, "neglected and despised by the builders," it had remained in the tabernacle, and so by the close of the seven-year construction period of the temple had become practically forgotten.

It seems always to have been used in the tabernacle worship for some religious purposes, but now that so much grander provisions had been made at Jerusalem for the ritual ceremony, it was clearly in danger of soon being without any appropriate employment.

Was it to be left behind as a cast off relic and of unknown history, or at least should it be carried up to Jerusalem along with other hoary heirlooms, only to be relegated to still deeper ob-

lition in some out of the way lumber room of the sanctuary? Man's counsel probably prevailed, completed its story, pronounced sentence on it, and it was again rejected.

But Jehovah had provided otherwise. Just at this moment, perhaps at the very last one ere the order for the procession to move off was given, the—tabernacle down and packed up, the ark with its bearers in line, and silence reigning throughout the multitude—this stone appears to have given unmistakable evidence of its own peculiar and inestimable value. How we do not know; but so suddenly, and with such significance did it "become" of specific import, as to strike all concerned with astonishment and admiration. This is clearly manifest from the veneration with which from thenceforth it was surrounded.

No, that Stone could not be left behind. The sentence is reversed, its indubitable identity, and its inestimable worth was made manifest to all.

"It is the 'Dream Miracle' Stone!" "The Pillow of the Patriarch!" "The Pillar of the Empire!" "Jacob's Stone!" "Lo, this is Jacob's Bethel; let us bear it up to David's!" "It is the 'Stone of Israel' and Joseph is its guardian! (Gen. XLIX. 22-26). On with it to the Temple!

"Aye, it is indeed the 'House of God!' Let it be borne in honor to His Temple, for it is the very 'Gate of Heaven!'" "It is Bethel itself; into Bethel let it be built," was Solomon's decree.

We may only imagine the circumstances of this occurrence, and supply the shouts of those who witnessed it; for history is as strangely silent, or but scantily suggestive, on it, as it is, save incidentally, upon its far longer pilgrimage from Palestine to Egypt

centuries before, and as it is upon its sojourn there, and on its still more weary journey back again, although it refreshed the thirsty with its cooling streams—a traveling fountain—from Horeb to the Jordan. That is, written consecutive sacred history is silent on these matters unless one reads between its lines. But not so is collateral tradition; and so cannot be the actual fact which spans the generations with the several reappearances of this very Stone in Israel's history, as clearly as it does with mentions of the bones of Joseph (its custodian) and from his death to Moses, and from the exodus to Joshua, who buried them—the bones of Joseph—at Shechem. Nor is it strange (such are the ways of Providence) that it rests today in Westminster, the very shrine of the tribe of Ephraim, the sons of Joseph!

As a matter of fact when Joshua buried the bones of Joseph at Shechem, and gave the parcel of land to the sons of Joseph as an inheritance, the sanctuary or tabernacle was close at hand, and the "Great Stone" which Joshua set up nearby under the oak was none other than Jacob's pillow itself. The translation "Great Stone" is unfortunate; for it really is "The Stone 'Gadhol,'" Gadhol is one of the names of God (Deut 10-17); but it is intimately related to his chosen people and particularly to the Zarah branch of Judah's line from whence the Milesians of Ireland are descended.

To set this matter at rest, let it be remembered that, as Irish historians have it transmitted to them, Moses saved the life of Calcol's son Gathelas, and conferred on him the name of Ghadol, and "from him," O'Halloran says, "we are called Gadellians," whence Gaels, Galileans, etc. All of this is

confirmed by the following ancient raun or verse:

'Phoem o Phenius ad hearta, brig gan dochta,
Gavidhel or Gavidhel-geas garta, Scout o Scota.'

"That is: 'Beyond question we are called Phaenians from Phaenius, Gad-holians from Gadel Glas, and Scots from Scota.'" (O'Halloran, p. 20).

It was from a snake bite that Moses is said to have saved the life of Gadelas by touching him with his wand and to have coupled his new name with the promise that his descendants should inherit the "Sacred Islands of the West" and be favored with immunity from serpents; and let Irishmen note that this was centuries before Christ; and further centuries before St. Patrick!

Well, this was the Stone "Gadhol" that was set up by Joshua as a witness near by the bones of Joseph and the sanctuary, but whensoever the sanctuary was moved, "the testimony," as a part of its regalia, was moved with it even down to the days of David and Solomon.

And so this remarkable stone, once more the cynosure of Israel's deepest veneration, was carried in the procession up to the temple. It had the place of honor on the march, and all along the route was greeted with cries of "Grace! Grace unto it!" Zech. 4:7. A stave was run through its two ancient, wilderness-worn rings, and, upon the shoulders of several bearers, and companioned by the ark and altar, and the golden table, all similarly borne, it made that famous journey. At length the temple was reached, and, as the magnificent pageant wound up the ascent to take possession of and consecrate anew the Threshing Floor of Ar-

aunah the Jebuzite, the fitness of the very summit of Moriah (David's Beth-el) as a resting place, a Shiloh for Jacob's Bethel, for a wandering stone so "weary"—(Hebrew Leach.—"Lia"?) was well accounted "wonderful"—(Hebrew "Fail"—"Phail")—by Solomon himself and all his hosts, hence the real significance of its Irish-Hebrew name: "The Lia Fail," or "Stone Wonderful," or "Wandering Stone" and its significance as the stone of "Shiloh" when the ark was first established by Joshua, and its frequent use illustrative of Christ—and His millennial reign of rest.

Equally with the Jews do the Mohammedans venerate this sacred site, Moriah's rocky summit, now thus become the resting place of "Bethel." They call it "Sakhara" (or El Sakrah), sacred because it was the site of Beth-el, and they regard it as the spot from whence Mohammed went to Paradise, pointing to a peculiar indenture in the rock itself as the footprint of the prophet! This indenture, a natural socket as it were, is probably the veritable resting place of Jacob's pillow!

And so some of the unlettered among modern Jews (by inversion, as it were, and by a misunderstanding of the real facts), venerate Moriah's summit to this day, as the place where Jacob made his pillow! (sic), as if it were the spot (Bethel) whereon the patriarch rested on that memorable night, instead of the sacred site whereon his pillow was thus in later days so marvelously put! Solomon made it the pillow of the pillow and the pillar of the pillar and it was thus that it acquired its new renown. Even as subsequently St. Columba attested his faith in it by resting his dying head thereon.

So there, upon the very crest of the "mountain" (Chaldee, Tor Dan. 2; 25,

35; from whence "Tara"!), and as a worthy capstone to what David had denominated the "House of God" the stone on which Abraham first called upon the Lord, and on which Noah had sacrificed on Ararat, the stone which Jacob had called 'Bethel' centuries before, the stone on which Isaac had perhaps been stretched, and Abel's sacrifice, maybe, accepted, became the "Eben Shattylah" or chief corner stone of the palace (Tirah or "Tara") which Solomon, at David's instigation had thus unwittingly reared for its reception!

No wonder that the people cried: "This is the Lord's doing: It is marvelous in our eyes! The stone which the builders refused is become the head (Tor) of the corner!"—(Psa. 118: 23, Compare Zech. 8:6).

And it was wonderful! The incident has no counterpart in history, not even in that of Israel, itself unparalleled.

Now the derivation of Tara from Tor, a mountain or place of eminence of any kind, is by no means fanciful, for the scriptures in many places contain numerous hidden references to things not shown upon their surface. For instance it is often stated that the name of the Lord does not occur in the Book of Esther; however, it is hidden there in at least three notable places, to be noted only in the Hebrew text as an acrostic (Esther 1:20; v. 3.13; and viii. 7). In the same way we may trace hidden reference to the presence of the stone of Tara at the altar of Noah upon Mount Ararat (Gen. viii. 20-22). For instance, we have already pointed out the fact that the name Lia Fall reads alike both ways, and in the same way the word "Ararat" reads Tara twice when written on a circle, as any one can see:

A
T R
A A
R

"Tarah" itself means "flight," similarly to "Taphanes," the palace from whence Tea Tephi fled, and the name "Tarah" actually occurs in the Bible as the designation of the 23d station of Israel in the wilderness (Num. xxxiii. 27-28). It is noticeable, too, that the name of the 16th encampment was "Libnah" (Num. xxxiii. 20:21) and that Jeremiah of Libnah, and of Anathoth were one and the same—the great grandfather of Tea Tephi, who brought the stone to Tara!—(2 Kings xxiii, 31; xxiv. 18; Jer. lli. 1, etc.).

DIMENSIONS OF THE GREAT CORONATION STONE CONCEAL ALL SORTS OF UNITS AND STANDARDS.

STARTLING SCIENTIFIC FIGURES.

Bethel, the House of God, Was Laid out in Cosmic Proportions—It was a Natural Capstone to Solomon's Own Effort—Dean Stanley's Testimony—The Monument of Empire.*

(ARTICLE X.)

I am forcing no issues in making the story of Ireland so prominent at this particular juncture. The reawakening of interest in this land is fully borne out by the echoes that reply in all directions, in that special concern towards Erin seems to have been ell-

* New Haven Union, July 23, 1905.

cited all along the line. For instance, under the title of "A History of Irish Music," Mr. Grattan Flood has just issued at Dublin a most exhaustive treatise full of value along the lines we have already touched, to wit.: Its poetry, its legends, with the harp and the bard in relation thereto. Mr. Flood shows how important an *Oí-lamh* was in Erin. He had to undergo at least 12 years of special training before that coveted title was conferred upon him, with its rank and distinctive plaid.

And even in romance we find the same land made renewedly famous in "Glenanaar," a story of Irish life by the Very Rev. Canon P. A. Sheehan, D. D., just issued and attracting wide and favorably critical endorsement. In fact, this land of origins is being rejuvenated all at once, from many standpoints, due no doubt, to the interest in the Gaelic and its collateral lines of investigation—and the more the better, as to our understanding of its entire story—because there yet remains a finding there at Tara of "Remains" priceless beyond estimate. Coming events cast their shadows before, so we may be pardoned for the conceit that all of this interest must be due to providential promptings looking towards the deliberate exploration of Tara!

But to return to the stone at the dedication of the temple. In the more immediate glare of the circumstances which had led David to select this site, Moriah's summit, for the future temple, and in the magnificence with which Solomon the Son had realized his father's intention, its own more ancient claims upon the reverence of the successors to the Patriarchs of

Israel, seem to have been overlooked. But now, and as it were all at once, the handiwork of "the God of Abraham, and Isaac, and of Jacob," stands out in bold relief and focusses the gaze. It was to Him this House was built; and, to mortal ken, accident alone led David to select. Araunah's threshing floor. But this was the spot that Abraham had named 'Jehovah Jireh,' and the spot whereon Isaac, the second of this mighty trio, had been prepared for sacrifice. It was indeed a fitting place whereon to rear a temple to the Father's God—even God the Father! A site perhaps as sacred, could we know it, to Melchisideck (or Shem) the priestly prince of Salem, before Abraham came out of Ur, as it was in later days to Him who was of the same effulgent "order," but antitypical, and a priest and prince forever!

But now, to cap its sanctity and to complete its triune patriarchal reference, Providence leads Solomon to bring the stone of Jacob, rich with still more august and possible sacred antiquity, to this holy spot. And lo, it fits into a natural socket, hewn there by no mortal hand, nor desecrated by an iron tool. Truly, had Jehovah provided for himself a "bethel," and one not made by human hands!

A noteworthy allusion to this august event occurs in an oft-quoted but mis-translated text of Habakkuk, Chap. II., V. 20. It is the opening "sentence" of the morning and evening service in the Episcopal church, and as such is rendered "The Lord is in his holy temple, let all the earth keep silence before him." It should be rendered, in the spirit of the Events to which it literally refers: "The Dream-Miracle Stone has become the House of God!

Let all the earth keep silence before him!"

That it refers to Bethel and more deeply both to Jacob's exclamation there, and to the later events which made it the Eben Shattiah of even Solomon's grand temple—and the cornerstone of ancient Free Masonry—is clearly read between its lines in Hebrew; and in this connection it is to be noted also, that the word translation "this" in the Au. Ver. (Gen. xxviii. 22,) may be read "dream miracle" as well! This correction, or gloss, allows the text to run: "And the dream-miracle Stone which I have set for a pillar shall be God's House!"

Truly "God moves in a mysterious way
His wonders to perform;"

And it is little to the credit of our modern theologians that the grander evidences of Scriptural verity are so wholly lost to view amid the foolishness of theroretical, sectarian and doctrinal preaching, and the weak panderings and apologies to sweeping doubt and unbelief!.

In the light of such associations, and so mysteriously brought about, words utterly fail, and even the imagination is impotent to grasp the crowding pictures which suggest themselves. 'Twas thus it struck the immediate participants in the Temple's consecration. And it "was" a wondrous consummation to so grand a ceremony, a precious jewel (Eben chezaut), to place in such a royal setting! Beside such an altar could the worship of the children of the Patriarchs ascend directly unto Him who styled himself as "I am the God of Abraham and Isaac and of Jacob!" (Gen. 28, 10-22; 35, 1-15).

And so this Stone became the rest-

ing place of the censer, and up the stairs that lead to Heaven, its incense wafted some sweet savor so long as Israel remembered her traditions and her God, and kept the flame alive.

But "Jacob's Stone" had special meaning to the House of David. Beside it David had been crowned and beside it Solomon himself had stood when the lineal high priest anointed him the king in David's stead. It was from off this block that the priest had taken the horn of oil, at his coronation, when the Tabernacle was at Gihon. This came also to mind amid the other wonders of that solemn day, and from thence forth it became a custom in the realm to crown the successors of the royal line beside it. (II Kings xi. 14; xxvi. 23; II Chron. xxiii. 15). From this continued ceremony it also became known in Israel as "The King's Stone," and "The King's Pillar," and was quite as important an adjunct to the sceptral rite as is "The Coronation Stone" today in Great Britain! In fact, the entire coronation ceremony of Britain's rulers is based upon the Scriptures.

Of this latter Stone the very Rev. Dean Stanley, in his memorials of Westminster Abbey, remarks as follows: "The chief object of attraction, to this day, to the innumerable visitors of the Abbey, is probably that ancient Irish muniment of the empire known as the Coronation Stone.

"This Stone is called by the Irish and the Scotch indifferently the 'Lia Fail,' and 'the Stone of Destiny,' but chiefly by the English 'Jacob's Stone' or 'Pillow.' Now it owes its two former names to the circumstance of its actually being that which the last given name declares it to be, and as 'Jacob's Pillow' it is also 'Jacob's Pillar,' or the

'Pillar of Witness!' 'The Testimony.'

If such a claim, so startling in the ears of those who, having ears are not prone to wilful deafness, be actually founded upon facts, then it well behooves us of these modern generations to give due heed unto its history, and to the significant testimony of which it is so grand a witness. But that many will reject it, and despise it even without any further interest or investigation, and refuse all credence to its remarkable story, is only natural, and sadly human.

To deny its authority is but in special keeping with the story of the Stone itself. Throughout the ages it has always been "a Stone of stumbling and a Rock of offense." (Isa. viii 14; I. Pet. ii, 6-10); and as a means of illustration, has served the spirit of inspiration many an opportunity for apt allusion and for pointed simile. But none the less it has again and again assumed its rightful headship, and is today once more the chief corner stone of the dominant empire upon earth. As the most precious jewel in the regalia of Britain, and as the heart's core of the "Stone Kingdom," destined to be final, and survive all others, if the Saxons be descendants of the Hebrew stock,—Lost Israel Found—it greatly merits at our hands the continuous recital of its ever changing fortunes.

And now a more explicit word as to what the present and indicated dimensions of the Lia Fail suggests. The dimensions are broadly given as (A) 16 to 17 inches wide, 26 to 27 inches long, and 10 to 11 inches deep; the only specific measure known being (B) 16 3-4 inches wide, 26 inches long, and 10 1-2 inches deep; these are given by Mr. Bagerley, in Neale's "Westminster Abbey."

It is an old and very much battered block, and can hardly have preserved its original dimensions. Its very appearance shows all this. It has lost much in the attrition of the ages. At the best one has to approximate as to its present size as well as its originals; nevertheless, all of these measures are safely within the limits (A) above given, and this is a very important point. If such a block is intended to suggest very important units and standards of metrology, the very best means of preserving the secret is manifestly to leave the Ashlar in the rough, so that it can contain as it were, its meaning safely.

What then, do these dimensions signify? Very much of the most transcendental purport, though we can merely touch upon the matter, as it must fall to others to elaborate along the lines we shall suggest, after further and painstaking measurements.

Let me therefore predicate a few preliminary facts, and then apply them to the block which is in plain sight of every visitor to Westminster Abbey. A cubic foot of water weighs 62.5 pounds, or 1,000 ounces at standard circumstances. One of marble weighs 171, of granite about 168, and of the Bethel stone, may even weigh 178 pounds.

At any rate, the indications are that the contents of the block are closely related to the old English "quarter," being safely about a fourth thereof, or about a sixteenth of the Coffin in the Great Pyramid of Gizeh, which was the equivalent in capacity of the Ark of the Covenant. It is useless, however, to hazard anything as to its actual weight until its specific gravity has been estimated or the pillar itself put upon the official scales; meantime, the stone may be rudely estimated to weigh between

365 and 472 pounds. My own idea is that it was carried upon a heavy stave run through its rings and easily supported by thirteen or fourteen bearers, one for each of the tribes, Joseph for himself, who was a custodian, being specifically a fourteenth tribe, not always enumerated.

That the "limits" (26-27 by 16-17 by 10-11 inches) enclose a most significant array of metrological suggestions is clearly manifest from a critical examination of the following sequence, giving all the possible figures of capacity or contents from the greatest to the least.

Possible dimensions within limits:

- 1.—16x26x10 gives 4,160 cubic inches.
- 2.—16x27x10 gives 4,320 cubic inches.
- 3.—17x26x10 gives 4,420 cubic inches.
- 4.—16x26x11 gives 4,576 cubic inches.
- 16.76x26x10.5 gives 4,583,272 cubic inches.
- 17.79x26x10.5 gives 4,583.644 cubic inches.
- 5.—17x27x10 gives 4,590 cubic inches.
- 6.—16x27x11 gives 4,752 cubic inches.
- 7.—17x26x11 gives 4,862 cubic inches.
- 8.—17x27x11 gives 5,049 cubic inches.

It is therefore patent that the nearest enclosing dimensions are shown at (4) and (5). It is between these and they being at the centre of all, that Mr. Bagerley's figures fall. In fact their average is 4,576 plus 4,590, divided by two, or 4,583 cubic inches, very close to the authentic measures, but an average of the dimensions themselves is 16 1-2 by 26 1-2 by 10 1-2, or 4,591,125 cubic inches, which is the value scheduled at (5).

Now all of these are remarkable figures to metrologists, as they circulate about some of the most important units and standards, for instance, the smallest one, 4,160 cubic inches, gives us four

times 1,040, or 2,300 minus 1,260, which taken as years is one of the most perfect soli-lunar cycles known. It was discovered by Chesneaux, a Swiss astronomer, and purports to be absolutely accurate. No. (3) is close upon 4,536, or 1,444 times "pi" the circummetric ratio (3.1416), which latter number 1,444, is four times 361, and this is a lunar cycle of cycles, that is, 19 times 19 years. At our centre of approximation from 4,583 to 4,590 cubic inches, we enclose 1,460 to 1,461 times this "pi" ratio, 1,460 being equal to four times 365, and 1,461 being four times 365 1-4. These are the well known modern leap day years, and the foundation of the cycle made famous by Ptolemy, in his celebrated Alexandrian Canon. Closely around equation (7) we have 5,041 cubic inches, which is the square of 71, (71x71 i.e. twice 2,520.5), 71 of course is a fifth of the lunar year, 355 days, and is directly related to the "pi" ratio, 355 divided by 113 practically squaring the circle, and 2,520 being seven circles or suggestive of prophetic years, 7x360 is 2,520.

Pythagoras founded the plan of his republic upon the mystic properties of the number 5040, divisible by all the digits, and its employment in prophetic chronology is familiar to all.

To sum up these surmises then, it appears certain that in spite of its age, and the wear and tear it has undergone in its long pilgrimage, the stone of Bethel does conceal within its extreme dimensions, all sorts of metrological functions, and we may be confident that a thorough and scientific and official examination of all its features will certainly repay the student. Such an investigation should be authorized by the Dean of Westminster Abbey,—if for no other purpose than to set these matters at rest.

SONS OF RENOWN, KNIGHTS OF THE SCARLET THREAD, THE MILESIAHS CALLED OUT OF EGYPT.

JUDAH'S UBIQUITOUS SCEPTRE.

**Egypt the Cradle of Nations—Heman, Calcol and Darda
Were the Founders of Tyre and Sidon, Greece and
Troy Even as Moses, Their Companion, Was
of Palestine—The Romance of it All.**

(Article XI.)

A stone that in itself was a "house," and a house that was a mere stone—a rough "ashlar" at that—should certainly have "dimensions" of some purport; and, in our preceding article we have suggested a sufficiency of "scientific" reasons that it does possess surprising dimensions. The coronation stone, in fact, is a "wonder;"—from any standpoint one may take. It is a "fact" in history, and has been a "factor" in every temple where in it has taken up its abode. If it is "not" a muniment of "the empire of Great Britain," I prithee tell me one—another part of its regalia—that is?

Where is there another such a "multum in parvo;" a house so ancient; a muniment so well attested; a monument so tremendous; a testimony so authentic and so accessible? Is all this fact, or fancy? Is it worthless legend or priceless lore? Is it a mere figment

* New Haven Union, July 30, 1905.

or, like the ancient inimitable flagree of Irish goldsmithery an heirloom that in reality "does" loom, and illuminate the entire past? We leave this for consideration in the council of the wise,—the simple-minded will not need their counsel in the premises, for "we" can draw our own conclusions.

But it behooves us to take up another thread right here: "Old Britain's" history is written in "triads" and the most ancient of them all refers to our present theme: let me quote it:

"The three primary and extraordinary works of the Isle of Britain," are reported by universal tradition to have been, (1) "The Ship of Nevydd nav Meivlon," (Noah), "which brought in it a male and a female of all living things, when the lake of floods burst forth."

This, manifestly, refers to Noah's deluge, and preserves a sufficient reference to the ring of waters that, aforetime, "in the world that was," was "above the firmament," (Gen. 1:6-7).

(2) "The large-horned oxen"—"Let My People Go!"—"of Au (Hu) the Mighty,"—Jehovah!—"that drew the crocodile"—(Pharaoh!)—"from the Lake of Land"—Egypt—"so that the lake did not burst forth any more"—having been engulfed in the Red Sea for good!

And (3) "The Stone of Gwyddon Ganhedwn,—upon which all the arts and sciences of the world are engraved."

This was "the Stone Gadhol" whose history we have been reviewing, and whose engravings—hidden, enclosed, secret arithmographic cosmic and classic—are yet to be realized as actually involving the physical "units" and "standard" of all the sciences of the universe—wherewith man counterparts, when he builds—"for keeps." It has been my purpose to tell this story, and The Union has certainly seconded the

notion. There is naught to conceal and everything to reveal along these ancient lines; the very "triads" tread the trail, and give us all the necessary "signs."

So Gadelas Glas brought this triad, the third part of which is the most thrilling of the three, to Erin—for, the "Lia Fail" was the only fact that he extradited—or was related to—and that Fergus extradited, and that subsequently Edward I. extradited to "Westminster's Abbey" where it is yet a standing fact.

What are we going to do about it? Why, my dear friends, "that is up to you!" You have money enough to waste in the search for the North Pole, —I think in vain, though the effort is at least patriotic—why not expend a Carnegie or two towards the exploitation of what is quite within our reach—at Tara?

But let me rupture my connection, and land you, "per saltum" as it were, into yet another phase of this recital, with evidence attached, for:

I now desire to call attention to the following genealogical sequence, most of which is familiar to all Bible students, some of it to Irish students, but its most important links to few outside of such as have pursued this line of study with me, and shared my own discoveries.

Abraham begat Isaac; Isaac Jacob; Jacob Judah. Judah begat two sons, twins, by Tarmah, to wit: Zerah, and Pharez. From the latter, Pharez, came David's line, and eventually Tea Tephi in the 26th generation; while from Zerah, who was marked at birth with "a scarlet thread," came Mylesius and Heremon his son; who, in the 27th generation, married Tea Tephi and so joined the two royal lines of Judah.

The line of Zerah is as follows: Zerah begat-Ethan, (1 Kings, 4:30-31), and Ethan begat Azariah, (2 Chon., 2:8), or Mahol as he is elsewhere named, he was Scytha, or the Fenesia Farsa of ancient Irish tradition, and his sons were Heman, Chalcol, and Dara, or Darda, (1 Kings, 4:30-31). Those latter three became famous in secular history as the founders of Troy (Dardanus), Greece (Nihul, Cecrops, or Chalcol) and Phoenicia (Heman), their brother was Agenor who founded Tyre.

Now Azariah, or Mahol, Scytha, or Fenesia Farsa begat Gadhol whom Moses saved; Gadhol begat Easru; he begat Sru; and Sru begat Cadmus, Heber Scott, and Seara. Seara was the father of Parthelon whose son Alden was the last of his line. Cadmus was the inventor of the 16-letter alphabet, and his brother Heber Scott was the progenitor of the Milesians, to wit: Heber Scott begat Boamhain; he Ag-haimhain; he, Tait; and so on down to Heremon as follows:

Tait, Aghenoin, Lamb Floun, Heber, Adhnoin, Feabla Geas, Neannall, Unag-bardh, Alloid, Earchada, Deagfatha, Bratha, Breogan, Bille, Gallam or Milesius; and Milesius had Heremon, Heber, and Amhergin the High Priest. It was Heremon who married Tea Tephi when she came with Jeremiah, her great grandfather, to Tara.

So all the generations are complete from Abraham to Judah, and from Judah, via both Pharez and Zerah, to Tea Tephi and Heremon.

Secular history must recognize that the XVIII. dynasty of Egypt was the cradle of nations, and that the 19th dynasty cast its foster children out—each to its world wide destiny, "Israel" to Palestine, Agenor to Tyre, Mahol to Phoenicia, Niul Cecrops or Chalcol to

Greece, Dardnus to Troy!—Milesius to Erin. Verily is history a romance, and that of Our Race, is the romance within the romance!—and we are well within it all!

In the first Book of Kings, Chapter IV., verses 30 and 31, it is said, apparently in terms quite well understood in its day, that "Solomon's wisdom exceeded the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men, than Ethan the Zerahite, and Heman and Chalcol and Darda, the sons of Mahol, and his fame was in all the nations round about."

The above incidental reference "to Heman, Chalcol and Darda," who are elsewhere casually enumerated among the sons, or descendants of Zerah (1 Chron. ii. 6), is one of the few isolated fragments concerning this family—Irish ancestry—that are preserved in the Sacred Canon, and their situation both in Kings and Chronicles, in connection with Ethan,—whose own and only son was A-Zariah (1 Chron. ii. 8,) and with Zarah, whose immediate son Ethan undoubtedly was,—seems to imply and justify the gloss, that while all were "sons" of Zarah, they were more immediately grandsons of Ethan, by Azariah, his son, called also Mahol, rather than that Mahol was a third son of Zarah himself, as is sometimes offered in explanation.

The fact is, all the branches of Zerah's family became Scythians, or "wanderers" at such an early date, even in the generations to which the Bible story traces them, that without any appeal to numberless other instances of similar glosses, double and triple names, etc., we may attribute no little of the confusion surrounding this special case to actual ignorance in so far as the

Scribes themselves were concerned, and to permitted omission, in so far as it contributed to the purposes of Divine Providence.

In the days when the Books of Kings and Chronicles were written (in the sole interest, as was then supposed, of the Pharez branch of Judah's line), nothing positive could have been actually known concerning the fortunes of the twin, collateral and rival line of Zerah, which had apparently given up the struggle for sceptral supremacy in Egypt centuries before, that is before even Moses had begun to formulate the Pentateuch.

I here use the word formulate advisedly, because (while absolutely satisfied, from their unique chronology alone, that the Books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy are Mosaic, and for every reason satisfied that they are inspired) I wish to cover every legitimate theory as to their Genesis as a literary production.

It matters little, to fair minded men, whether Moses compiled this particular book from accurate records handed down the patriarchal line, as he probably did, or wrote the whole matter out ab initio under direct revelation. If perhaps he acted as a mere editor,—as modern hypercriticism claims with dishonest purpose—he none the less was overruled and guided in his judgment and selection, and the book, as it stands, is as much the first inspired "word" in the word of God as is the inviolable volume with which St. John closed the Sacred Scroll at Patmos.

But, strangely enough, where the Sacred Canon (purposely, as we believe) allows the records of Zerah's line to lapse, there they are blindly taken up and continued by no less than three,

perhaps more, independent and widely separated secular colleges of history.

For if Darda, the Egyptian, son of Zarah, was Dardanus, the Egyptian Founder of Troy, and if Chalcol was the Egyptian Cecrops or Niul and the contemporary founder of Athens and Thebes, and if Heman, the brother of Niul, was the likewise contemporary Egyptian Agenon who inherited Phoenicia, and if Mahol (or Azariah), the son of Ethan, the son of Zarah and the father of these famous Egyptians, was Scytha or Fenesia Farsa, the Egyptian ancestor of the Milesians, whose records, full and complete, enable us to blend the whole into one continuous recital down to the present day, surely we have means at hand in Trojan, Grecian and Milesian sources, to continue out the record of the Sacred Chronicles, and lend them greater reverence as we come to understand and prize them at their worth!

And it is just this claim that we advanced some years ago: for, by rescuing this fragmentary reference to Zerah's line, found in 1 Kings (iv. 30-31), from the ignorance and misconception with which all recent generations seem to have treated it, and by reading in it a clear and intentional reference to the famous Heroes of Secular History, to the founders of Phoenicia, Grecia, Troy, and the Milesians, and indirectly to Rome, the child of Troy, to Carthage and to the Brigantes of Hispania, we place in the hands of Our Race, and before their opened eyes the peer of the Rosetta Stone,—in that all men who are "wise" may read the conclusion in their own language between the lines of Sacred History itself!

"It is a point universally agreed upon that the very early Greeks were in a state of savage barbarity in the most

extensive meaning of the word, for a considerable time, until a set of people from Egypt came to settle among them—says O'Halloran.

"With these strangers came arts, agriculture, letters, legislation and religion. But though these luminaries came from Egypt, yet it is agreed that they were not an Egyptian but a Phœnician colony. There is no fact better ascertained than that the first polishers of Greece were these Phœnicians, and that the alphabet communicated to them consisted of no more than the 16—Irish!—letters. But though this is universally admitted, yet the Grecian historians are by no means in unison as to the time of this reformation." The substance of what the Greek historians have delivered to us may be reduced to this.

"We see two brothers, Agenor and Belus, agree to separate; Belus marries the king of Egypt's daughter, and settles there, while Agenor remains in Phœnice. Can anything come nearer to the relations by Irish historians of Niulus, the second son of Phaenius, settling in Egypt and marrying the daughter of Pharaoh, and of his elder brother's ruling in Phœnicia? We even see the names of Phaenius and Niulus preserved also by them, though misplaced by gross anachronism! Cadmus, too, is made brother to Phaenius—he was in reality the son of Sru and the brother of Heber Scott, in the seventh generation from Zarah)—though it is manifest that he flourished near three hundred years after! Thus the traditions of the remote Greeks are in the main founded in truth, and the glory of illustrating them reserved for Irish historians."

Thus wrote O'Halloran, in 1778, flushed with the conviction that in the

Milesian chronicles lay the means of completely harmonizing Egyptian, Greek, and Phœnician histories, while we, writing one hundred and twenty-eight years later, and therefore in still clearer light as to the several secular histories involved, as well as in the full understanding of this remarkable sacred fragment now at last put to its proper use, can maintain that the more lasting glory of concealing the clue for explaining all secular history at once, belongs to God Himself, and that the honor of its discovery was reserved for this latter generation of Our Race, to us, who are the lineal outcome of a chosen People, never lost to Him, and now, thank God! at last awakening to the Rock whence we are hewn.

By means of O'Halloran's investigations a common chapter in the histories of Egypt, Phœnicia, Greece and Ireland was indubitably established. Nevertheless, he failed to perceive the full import of his deductions, and assigned to the incidents themselves a date far too remote, since the consensus of modern study locates the origins of them all at a period certainly not earlier than the XIXth Dynasty of Egypt—and therefore makes them contemporaneous with the very scenes and generations just introduced into the general historical exegesis by the fragment to which we are now calling the tardy attention of historians.

Without the Milesian Chronicles we could not have fully harmonized those of Greece, Phœnicia and Egypt, and now it is equally manifest that without the Sacred Chronicles we could not have placed the group thus duly synchronized into proper chronological relation with universal history.

"Agenor and Belus, whose antiquity is so remote that according to their

fabulous manner of writing, they have made them the sons of Neptune or the sea, early agreed to separate. Beus resided in Egypt and married the daughter of Nilus, by whom he had children. Agenor settled in Phoenie, and became the father of a numerous race, among whom were Cadmus, Phoenix and Cillix.

"Cadmus emigrated to Asia Minor, Crete, Greece and Lybia, with a numerous retinue of Phoenician followers, in all of which places he founded colonies, and introduced among them letters, music, poetry and other sciences.

"Here we see a great number of facts collected in one point of view; but for want of proper attention to Chronology (and we might add of which the early Greeks were grossly ignorant, they are so confounded and jumbled together that no writer has been found hardy enough to attempt to reduce them to any historical order. Indeed, Josephus treats their pretences to history and antiquity with the highest contempt: for though (says he) 'it is acknowledged that they received their first letters from the Phoenician Cadmus, yet, for want of public registers, they are not able to produce any testimonials of this, or indeed, of any other point of high antiquity, which might be depended on. Not so (he continues) with the Phoenicians, the Chaldeans, and with us (the Jews), who have from remote antiquity, by means of registers, and the care of persons particularly appointed to this office, preserved our histories beyond all other nations.'

"It is, then, manifest that this relation of the polishing of the first Greeks must have been, through the neglect of these public registers, preserved by tradition only; and when in after periods nations of antiquity, began to cultivate

history, they committed these relations such as they found them to writing; but, unable to trace the precise periods of these transactions, they gave them the best form they could.

"Irish history will, however, I think, to universal satisfaction, clear up these difficulties, and prove that even tradition itself in history is not to be despised.

A VERY GRAPHIC CHRONOLOGICAL CHART, SHOWING THE ROUTE OF BETH-EL TOWARDS BEULAH, OR BRITHAM; EVEN—"GOD WITH US."

THE WAKE OF EMPIRE WEST.

**The Conclusion of this Section of the Matter ; The Temple,
the Altar, and the Worshippers Traced to the
Islands of the Blest**

ARTICLE XII.

In The Sunday Union will be published a map prepared by Lieut. Totten, who has been writing a series of articles for this paper on topics relating to early Irish history. This map is self-explanatory, in that Prof. Totten has made such an elaborate drawing that there will be no difficulty to those who have followed the stories written for The Sunday Union by Prof. Totten in understanding the points made by this able author.*

* New Haven Union, August 5, 1905.

This notice, upon the Saturday preceding the issue of the Chart (Sunday, Aug. 6th), was a sufficient announcement, and the only accompaniment to the conclusion of this section of the matter in hand—so with it, and the chronological map in question, we close this part of “The Story of Ireland.” It is necessarily preliminary to any further investigation of the “Mysteries”—Sacred, Historical, Masonic, Secret, Regnal, and Interpretive—surrounding our Origin and Destiny, as well as a succinct scheme upon which one may review what has already been set forth in the preceding articles.

Should interest sufficient be manifested in these premises, we have two other sections to follow: the one dealing with the Genealogical descent of all the rightful owners of this Altar, from Abel down to David, who was crowned thereat; and from him to Edward the VII, the last king to sit thereon; the other expatiating upon the origin of Masonry, and its predecessor here in the West—for the “Scottish Rite” came from Ireland—“Scotia MAJOR”!—and it was “the Knights of the Scarlet Thread”—the Sons of Zerahl—who gave to “Free Masonry” its modern Charter.

That Jeremiah brought the jewels, or regalia, which all Orders honor to Ireland, we have now sufficiently established. They are older than the Temple of Solomon; aye, even than the Tabernacle of Moses; and to understand all this is to obtain a clearer insight into the Philosophy of History.

The colors worn by this wandering band of brothers—all the Tribes of Israel—compass the entire spectrum, to wit: White and Scarlet,—Red, ORANGE, Yellow, GREEN, Blue, VIOLET, Indigo—Purple and Black.

Each group inherits its own distinctive color, and some who investigate deeper than others into the merely col-

lateral matters that concern the complete story of Our Race, are entitled to plaid them all upon their kilts.

Without disfavor to any, but rather with favor to each "Order" that honors any one of them in particular,

Let me sign myself as

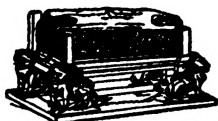
One who can wear each,

even Thirteen in all.

Aug. 18th, 1905.



THE "FORMER THINGS."



Isaiah xli, 22; xlii, 9, 9; xliii, 18;
xlvi, 9; xlviii, 3.

TOTTEN IS VINDICATED BY TESTS

Wonderful Dimensions of the Coronation Stone of Great Britain—Bethel, or House of God, Shown to Have Been Sculptured So Mysteriously as to Conceal Measures of the Great Pyramid, the Times and Seasons of the Universe, and Even to Reflect Mystic Measures of Our Own Great Seal—Matters of Interest to Masons and All Ancient Irish Orders.*

(XIIIth ARTICLE.)

New Haven, Conn, Nov. 13, 1905.

Editor of The Union, Sir:

In my tenth article upon the Early Story of Ireland, published by you on July 23, 1905, I gave the approximate dimensions of the "Lia Fail," or ancient talismanic coronation stone of Ireland—now the famous Jacob's pillow—pillar and coronation stone of Great Britain and Westminster's Chief Jewel of Empire.

This "Rough Ashlar" is of such tremendous importance to both Operative and Free and Accepted Masons, (and especially to some of the most ancient orders of Ireland), and its veneration is so imbedded into the hearts of Irish, Welsh, Scotch and Englishmen, and its interest of such perennial recurrence, sacred and secular, that any cosmic corroboration of its measured dimensions should be of special interest and significance to all concerned.

As already stated in the article referred to the only official dimensions are those given by Mr. Bagerly in

* New Haven Union, November 19, 1905.

Neale's "Westminster Abbey," to wit: 16 3-4 inches wide, 26 inches long, and 16 1-2 inches deep, the cubic contents from several estimated averages being closely around 4,583 inches.

Now if this "Bethel" or primeval "House of God" is just what universal tradition reports it to be, and what the consensus of current opinion admits—(for even official opinion, as to its sanctity, is such that for 2,520 years it has always been insisted upon as a feature in the coronation ceremonies of Westminster Abbey)—then my own desire to have my approximate calculations examined, verified and improved or else overturned is justified. Accordingly I placed the matter not only in a prominent position in the articles but sent copies of these to friends and students for examination.

As a result, and just as I am about to publish all of these articles in permanent book form, along comes an article so full of corroborative data, cosmic, pyramidal, sacred, chronological, and mathematical, that I am confident it belongs to the series—for the further enlightenment of your readers.

I therefore submit herewith a letter from Romanus B. Carpenter, Esq., of Enhaut, Pa., which speaks for itself. The figures he gives are solilunar ones, and cover some of the most important time functions of the universe, they dominate the dimensions of Solomon's temple, of the Great Pyramid, and are even found upon the Great Seal of the United States itself based upon pyramidal dimensions; with this introduction, to this thirteenth article, which thus most fittingly completes the "baker's dozen," I have the honor to be yours in the search for truth.

C. A. L. TOTTEN.

Has Studied the Stone.

Enhaut, Pa., Nov. 10, 1905.

Prof. C. A. L. Totten,

Dear Sir:—I have recently given some attention to the study of the Coronation Stone—its dimensions and their significance. I began by using Mr. Bagerley's measurements as they stand; but I soon discovered that a slight variation is necessary in order to yield more accurately certain important results in the calculations. It is assumed, however, that Mr. Bagerley's figures are accurate to a close approximation, and the true mean dimensions are evidently slightly less in each instance, and it is clear that the present size of the stone is that which must be considered, since no original measurements thereof made in the remote past have been transmitted to us. Mr. Bagerley's figures are clearly "over-all," and any future average of all will certainly fall below, or well within them. Since this stone of Israel is specifically involved in the destiny of our race throughout the Millennial Sabbatic period terminating the millennial week of 7,000 years, it is but a reasonable expectation that we will find this fact divinely sculptured into its dimensions, as also the entire history of this Stone which presumably had its origin at Eden. In the News Leaflet for May, July, 1903, we learn that the sabbatic proportion of 7,000 years ago is 2,591.8 years, and 7,000 minus 2,591.8 equals 4,408, or four times 1,102 a number which has recently become quite prominent, and which is twice the Pyramid Subterranean period of 551. Dividing 2,591.8 by 100 we obtain 25.918, as a function thereof, and therefore a most appropriate number to represent Israel's Royal Line both past and fu-

ture. The integral portion of this number is the Sacred Cubit. The decimal portion taken as an integer equals the number of years from the translation of Elijah to the avocation of Jesus: 3,108 1-2 plus 918 equals 4,026 1-2. And 3,108 1-2 plus 1,878 plus 918 equals 5,904 1-2, the Pyramid number 1,873 (mean length of the Grand Gallery) being equivalent to seven years minus the sabbatic proportion of 678. Let us assume 25.918 to be the mean length of the Stone. The length of the granite portion of the ante-chamber in the Great Pyramid is 103.03 Pyramid inches, which constitutes a metrical unit of supreme import in that monument, and directly related to the Millennial Sabbatic period. The same number is also directly related to the passages north of the Grand Gallery, and is therefore fairly representative of the millennial week of 7,000 years. Dividing by 10 we obtain the function 10.303. Let us assume this number to be the mean depth of the Stone. We are now ready to assume that which is already apparent from Mr. Bagerley's figures, to wit: the volume of this Stone is equivalent to the one-sixteenth part of the capacity of the Ark of the Covenant, or of the Brazen Laver, or of the Coffin at the Great Pyramid, or the British Caldron. Theoretically this will necessitate the breadth of the Stone to be taken at 16.67630005. Since we have assumed the length of the Stone to be the one-hundredth part of a certain number, we may with equal propriety assume the breadth to be the one-hundredth part of some significant number. One hundred times 16.6763 equal 1667.63. The two derivative whole numbers are 1667 and 1668. The rare properties inherent in these numbers consist in the fact that the surface of

a cube whose dimensions are 16.67 equals 1667, and the surface of a cube whose dimensions are 16.6763 equals 1668 in whole numbers.

Mathematical Proof.

Or since the area of a side is 278.09, if we reject the small decimal portion, then six times 278 are 1,668 exactly. And six times 278.09 equals 1,668.5, which is cognate to 6,168.5, the area of the base of the Capstone at the Great Pyramid. At the Pyramid the mean breadth of the passages extending from the Entrance Doorway to the Grand Gallery thence upward between the Ramps of the Gallery itself, and then beyond in two sections into the King's chamber—is about 41.7 inches or possibly slightly less. 40 multiplied by 41.7 equals 1,668, and 40 multiplied by 41.68 equals 1,667. The number 40 is Judaic (Ezek iv. 6), and therefore a fitting factor of any number representing the Royal Line. It is also evident that 41.7 properly may represent the whole course of years running from Eden to within the Millennial Era. Taken at these dimensions the entire surface of the Stone is equivalent to the area of a square whose dimensions are 41.7, which is therefore a geometrical as well as a pyramidal function of the Stone's dimensions.

I will now relate a little incident in connection with these very numbers 1,667 and 1,668. At the place of my vocation my employers issue to every employe a time card number. At the exact point of my location there are but two men employed. The card number originally assigned to me was a significant one replete with important arithmographic functions. Subsequently my cards were transferred to a more convenient case, and as mine

were the first ones to be transferred, I logically received the number at the head of the first column. But before the transfer was actually effected for some mysterious reasons ("God moves in a mysterious way His wonders to perform") that number was withheld and another one substituted farther down the column, to wit: the number 1,668. And just in the same manner and for similarly unaccountable reasons, my companion's number was finally changed to 1,667. Soon after this I began to study the dimensions of the Coronation Stone, and from the first results obtained I speedily became convinced that these numbers thus arbitrarily assigned have nevertheless been Divinely chosen, and are intended "for a sign and for a witness" corroborating the true dimensions of the Stone of Destiny. At any rate I have accepted these dimensions for the present, or until more accurate data if possible are obtainable. They are at least sufficiently accurate as a basis for measurements, the years usually being reckoned at their round value anyway.

Present Dimensions.

The present dimensions of the Stone of Jacob's Pillow may therefore be put at the following mean results in inches: Length, 25.918; breadth, 16.6763; depth, 10.303; base diagonal, 30.8194; side diagonal, 27.8973; end diagonal, 19.6023; cubic diagonal, 32.4959; perimeter of a base, 85.1886; of a side, 72.442, and of an end, 53.9586; perimeters of the diagonal sections, 91.0466, 89.1332, and 82.2448; sum of all the edges, 211.5892; surface, 1,742.1308 square inches, and volume, 4453.125 cubic inches.

This Stone Wonderful seems to be related in a wonderful manner to the Great Pyramid, the periods of the

planets, the Great Seal of the United States, and the sabbatic functions, and through these jointly and severally, to the true chronology with consummate accuracy. In the manipulation of the various dimensions as years of the planets, we sometimes use the numbers at their round value, sometimes exact, but more frequently the best results are obtained by using them at their approximate value to one decimal place. Not only do the planets come into line, and the planetoids taken at their mean period of four terrestrial units, but also the most exterior one and the most interior one of this group so far as known, to wit: Thule and Adalberta, and also Eros, whose mean distance from the Sun is less than that of Mars.

In Round Numbers.

In resultant round numbers the surface of the Stone equals the surface of a sphere whose circumference is the length of the arris lines of the Capstone at the Great Pyramid, or 74. Similarly the area of a face of the Capstone equals the surface of a sphere whose diameter is the side diagonal of the Stone or 28. The diagonal of a square whose area equals the area of the Capstone's vertical meridian section is 62 in whole numbers, which is also a round value of the sum of the diagonals of a base of the Stone. The edge of a cube that may be cut from a sphere whose volume equals the volume of the Capstone is 33 in whole numbers, which is also a round value of the solid diagonal of the Stone. The surface of the Stone equals the area of a square whose diagonal is the Pyramid number 59. The volume of the Stone equals the volume of a sphere whose circumference when taken at its largest round value is 65. "Within

three score and five years shall Ephraim be broken that it be not a people"—Isa. vii. 8. At the Pyramid there are 1,187 pyramid inches from the Subterranean ceiling vertically to the Pyramid base. From the mean socket level vertically to that conspicuous 35th course of masonry whose thickness is 50 inches the computed height of the Capstone, is 1,162 inches.

From that point at the middle of any side horizontally inward to the vertical axis are 3,652 inches. This is a function of the mean solar year, and its intercalary cognate is 3,660. Whatever may have been the prehistoric fame of this Gem of Empire, the Stone or Jacob's Pillow-Pillar, logically the first authentic date thereof, is the date of Jacob's wonderful dream at Bethel 2244 A. M. 2,244 plus 1,162 equals 3,406.

Since then no king has been crowned thereon within the limits of the Holy Land. 2,244 plus 1,187 equals 3,431, when, according to the New Chronology, Jeremiah arrived in ancient Denmark. 2,244 plus 3,652 equals 5,896, the terminus of the 2,520 years of the Gentile era. 2244 plus 3,660 equals 5904, the full round measure of that era or Pyramid number 2,528.

Important Dates.

In connection with the history of this Stone, 2,244, 3,406 and 3,431, are important dates, and we can fairly test its dimensions as to their chronological application by measuring from these points, although we are by no means confined to similar dates for this purpose.

The year 3125 when Joash was crowned upon or "by" this Pillar is equally significant. 3,125 plus 1,187 equals 4,312 when Constantine issued his famous edict of universal liberty. From 3,125 to 3,431 are two times 153 years.

Three thousand four hundred and six plus the side diagonal 28 equals 3,434, when, according to the New Chronology, the Coronation Stone began to be used in the West. 3,406 plus the length 25 equals 3,431. The perimeter of an end is approximately 53.9, and 53.9 years of Mercury plus 53.9 of Venus plus 53.9 of Mars plus 53.9 of the planetoids plus 53.9 of Jupiter plus 53.9 of Saturn equals 2,591.8, or 100 times the length of the Stone in years of Earth.

Taking the breadth of the Stone at its integral value of 16, then 16 years of Mercury plus 16 of Venus plus 16 of Eros equals 3.8 plus 9.8 plus 28.1, or 41.7, a number already prominent in these calculations. If to this number 41.7 we add yet 16 years of Mars, 16 of Adalberta, 16 of the planetoids, and 16 of Thule, we have the Pyramid number 325. If we further add 16 of Jupiter we get the Pyramid number 515, or 50 times the depth of the Stone.

If we now add yet 16 of Saturn we obtain the Pyramid number 986. Taking the length of the Stone at its integral value, then 25 years of Mercury plus 25 of Venus plus 25 of Eros plus 25 of Mars plus 25 of Adalberta plus 25 of the planetoids plus 25 of Thule plus 25 of Jupiter plus 25 of Saturn equals the Pyramid number 1,542 of earth, or 10,000 ("pi" divided by 8) equals 12337 divided by 8.

We have already assumed the Stone's length to be the one-hundredth part and its depth a tenth part of certain numbers. We have also assumed its breadth to be the one-hundredth part of a certain number, and now with equal propriety we may assume it to be also a tenth part of some significant number. Ten times 16,6763 equals 166,763. Enoch was translated during the "Saturnian reign"

986 A. M. ("apocryphal" date—6th day of Sivan). 166.763 years of Saturn equals 4918 of Earth (4000 plus the decimal portion of the length 918), and 986 plus 4918 equals 5904.

The Pyramid number 1878 plus 918 equals the Pyramid number 2796, and the date of the translation of Elijah 3198½ (10th day of Zif) plus 2796 equals 5904½. The volume of the Stone in cubic inches reckoned as years of Mercury equals the surface of the Stone in square inches reckoned as years of Venus, correct to one decimal place, thus: 4453.125 times .2407 equals 1742.1308 times .615245 equals 1071.8, and 1071 equals 918 plus 153, and 918 equals 6 times 153.

E Pluribus Unum.

More than this, 1071 is the numerical value of "E Pluribus Unum" upon the Great Seal of the United States, which is cognate to 107, another numerical value found upon that Seal and also at the Great Pyramid.

If we use the sabbatic ratio of .2817, then the sabbatic proportion of 1742 is equivalent to Daniel's 70 weeks, or more exactly 490.7 years. If we now use the sabbatic ratio of .2653, then the sabbatic proportion of 490.7 is equal to 211.5892 years of Venus, or 32.5 of the Planetoids, or 130 of Earth.

4453 Lunar years equal 4320 Solar ones. 1071.8 or 1072 Lunar years equal 1940 Solar, and 1040 Lunar years equal 85.1 of Jupiter 82.2 of the planetoids plus 82.2 of Thule equal L2 plus B2 plus D2, when L equals the length B the breadth and D the depth of the Stone. B2 plus D2 equals 384 and L2 plus D2 equals 777.

If we add Daniel's period of 1290 to 3558½ we have 4848 1-2 when Russia

established the Russian monarchy and $4548\frac{1}{2}$ plus 1056 equals 5904 $\frac{1}{2}$.

The date of Jacob's Pillow 2244 plus 1072 equals 3316 an important captivity date, and 3316 plus 1290 plus 1290 equals 5896. And 2244 plus 2×1071 equals 4386, an important date, when the flight of the Christian Church began under the Emperor Theodosius the Great's protection: To the woman were given two wings of the great Roman Eagle. This was just 360 years after 4026 $\frac{1}{2}$, and 1260 years previous to the end of Reformation period of 130 years or 5646 $\frac{1}{2}$. It was also just 980 years after 3406 $\frac{1}{2}$, and 980 equals 19.6 plus 27.8 plus 30.8 plus 32.5 of the years of Thule.

19.6 plus 27.8 plus 30.8 plus 32.5 of the years of Jupiter equal 1313 of Earth, and 2244 plus 1313 equals 3557. If in the latter instance the four various diagonals are taken at their exact value then the result is 1314, and 2244 plus 1314 equals 3558.

Taking the depth at its integral value, then 10 years of Mars plus 10 of the planetoids plus 10 of Jupiter plus 10 of Saturn equal the Pyramid number 472, and the Flood year 1656 plus 472 equals 2128, the soli-lunar cycle recently developed by the application of the Binomial Theorem.

If we take the depth at its largest round value, then 11 years of Mercury plus 11 of Venus plus 11 of Eros plus 11 of Mars plus 11 of Adalberta plus 11 of the planetoids plus 11 of Thule plus 11 of Jupiter equals 354 of Earth. 11 years of Saturn equals the Pyramid number 324, and 354 plus 324 equals 678, the sabbatic proportion of 7 solar years.

91.04 years of Adalberta plus 91.04 of the Planetoids plus 91.04 of Thule

equals 1444 of Earth, which is your famous Yalensian Cycle, wherein all the times of all the planets agree.

72.4 years of the Planetoids plus 72.4 of Jupiter equals 289 plus 858 equals 1147 of earth, equally famous, as you have proved it to be "pi" times Y years, i. e. 3.1416 times 365.242, etc.

10.3 years of Jupiter plus 10.3 of Saturn plus 10.3 of Uranus equals 122 plus 363 plus 865 equals 1290 of Earth. 27.8 years of the planetoids plus 27.8 of Jupiter plus 27.8 of Saturn equals 211.5 of the planetoids plus 91 of the planetoids plus 16.67 of Adalberta equals 1260 of Earth.

85.1 years of Eros plus 85.1 of the planetoids equals 490 of Earth. 85.1 years of Mercury plus 85.1 of the planetoids equals in whole numbers 360 (85 years equals 360 and 85.1886 years equals 361) or 361 of Earth.

72.4 years of Venus plus 72.4 of Mars are equivalent to 211 of Mercury plus 211 of Venus or 180 of Earth.

82.2 years of Eros plus 82.2 of Adalberta plus 82.2 of the planetoids equals two times 360 of Earth, eight times 211.5 years of Venus equals 1040 of Earth. 30 years of Jupiter equals 355 and 30.8 of Jupiter equals 365.2 of Earth.

Solar and Lunar Years.

The area of both ends of the Stone is 343.6, which in Solar years is the equivalent of 354.3 Lunar ones. 211.5892 years of Jupiter are equivalent to 1335 years of Mars. 82 plus 89 plus 91 of the years of Eros equals the Pyramid number 461 of Earth, and 211.589 years of Thule equals the Pyramid number 1874 (four times 69 weeks of Lunar years), one of those numbers terminating at the Grand

Galley Upper Exit; and the date of Elijah's Ascension $3108\frac{1}{2}$, plus 461 plus 461 plus 1374 equals $5904\frac{1}{2}$. And 461 plus 461 plus 1874 is also the length of the Northern Air channel of the King's chamber. 27.8 years of Uranus equals 1335 plus 1000 years of Earth, which are 461 plus 1874 at the Pyramid.

19.6023 years of Earth plus 19.6023 of the planetoids plus 19.6023 of Jupiter plus 19.6023 of Saturn plus 19.6023 of Uranus equals seven times 365 of Earth. 85 years of Adalberta and 85 of the planetoids added to 3431 equals 4026; but 85.1 of Adalberta and 85.1 of the planetoids added to 3431 equals 4027.

From 3406 to the beginning of Daniel's 70 weeks are 11 years of Jupiter. From $3406\frac{1}{2}$ to the Nativity are 20 years of Saturn. From 3125 to 1870 A. D. are 16.67 years of Neptune, and three times 16.67 equals the Capstone height or Jubilee period of 50 years.

3431 plus 8% of Venus or 31 of Eros equals 3485 Zachariah's Commission. 3106 plus 73 of Mars or 3431 plus 28 of the planetoids equals 3543 Ezra's Commission. 3406 plus 86 of Eros or 3431 plus 72 of Eros equals 3557, and 3431 plus 72.4 of Eros equals 3558 Nehemiah's Commission.

3431 plus 11 of Mars or 85 of Mercury, and 3406 plus 73 of Venus or 26 of Eros equals 3451 the date of Daniel's vision during the first year of Belshazzar, from which there are 2520 Lunar years to 5896. If we add 92 years of Mercury to 3431, or 27 of Eros to 3406, we have 3452 Daniel's vision in the third year of Belshazzar, from which there are five times 70 weeks of years to 5903. (1904-5 A. D.).

Add 32.1 years of Adalberta to 3431

and we have 3639, final partition of Alexander's Empire. 3431 plus 26 of Eros equals 3476. The height of the Antechamber at the Pyramid equals 85 of Eros in years of Earth. 25.9 plus 16.6 plus 10.0 equals the Pyramid number 52.5 or a tenth of the period from 3470 to 3595; and 3470 plus 73 equals 3543, and 3485 plus 73 equals 3558, and 3543 plus 26 equals 3569 which is 25.9 plus 16.6 years of Uranus or 2175 plus 1594 years from Adam. 3406 plus 10 equals 3416, plus 53 equals 3469, plus 89 equals 3558, which is 10×30 years of Jupiter from Adam; and the number 3558 plus 25 plus 25 plus 16 plus 16 plus 10 plus 10 equals 3660, and 25 plus 16 plus 10 equals a third of 153, and 3569 plus 91 equals 3660.

From the crowning of the first king of Israel to the founding of the Temple are 83, and to its dedication 90 years, the latter being just 10 years after the accession of Solomon and 30 previous to the dual kingdom 3431 plus 89 equals 3520 from which there are 69 weeks of prophetic years to the Nativity.

Upon our National Seal, the date 1776 equals the integral value of the Stone's breadth multiplied by the Pyramid and cabalistic number 111; 16×111 equals 1776; and the numerical value of its motto "Novus Ordo Seclorum," to wit, 1665, subtracted from 1776 equals 111. Four times the Side diagonal 27.8 equals 111.2, and 20×16.67 equals three times 111 or a fifth of 1665, and 25.9 years of the planetoids plus 25.9 of Thule equals three times 111 of Earth almost exactly. At the resultant integral values, four times 53.9 plus four times 85.1 equals 215 plus 340 equals five times 111 or a third of 1665.

The breadth of the Stone multiplied by twice the Judiac number 40 is equivalent to the square of the solar year value divided by 100, nearly: $16.8763 \times 2 \times 40$ equals 1334.1040, and a tenth of the solar year value squared equals 1334.0190. If the length breadth and depth of the Stone equal the diameters of three circles then the sum of their circumferences are equal in whole numbers to 10 times the Stone's breadth, or 166.4453 years of Venus plus 32.4 of Eros equals the Pyramid number 2796. Four times 211.58 years of Earth plus 211.58 years of Adalberta in years of Earth equals the length of Ascending passage at the Pyramid. 19.6023 years of Jupiter equals twice the length of the Antechamber at the Pyramid, nearly.

Year of the Flood.

Dividing 4453.125 by 3.14159 we get 1417.4, and the first chronologic year upon the modern Jewish scale 239 A. M. plus 1417 equals 1656 the year of the Flood; and 3431 plus 1417 brings us again to the year 4848.

The difference between the Stone number 1742 and the Pyramid number 1187 equals one-third of the Seal number 1665, and the Pyramid number 2297 — 1742 also equals one-third of 1665 or five times the Seal number 111.

The difference between the Pyramid number 3652 and 1742 equals the Pyramid number 1910. The Stone number 1742 minus the Pyramid number 1162 equals one-half of 1162, less one. The numbers 1742 plus 1162 equals the Pyramid number 1904 plus 1000. The difference between the Stone number 1742.1308 and 211.5892 plus 10 times 153. The Stone number 1742 minus the Py-

ramid number 1482 equals one-fourth of 1040, and 1040 plus 211.58 equals 1290 Lunar years exact to two decimal places. The Pyramid number 2091 minus 1742 equals 360 Lunar years. If we subtract 1742 from the Pyramid number 1908 we again have 166.

The Pyramid number 1986 (1596 plus 390)—1742 equals the Pyramid number 244. The difference between the Stone number 4453 and the Pyramid number 2796 equals 1657, the end of the Flood; 10.303×365.242 equals 3763-4, and 1657 plus 3763-4 plus 483 equals 5903.4. The Pyramid number 324—211 equals 113. The Pyramid number 1725 subtracted from 1742 equals the breadth of the Stone roundly, or 17.

The depth of the Stone 10 multiplied by the Judiac number 40 equals the Scriptural 400 years. 400 years of Mars equals 752 of Earth, and using the sabbatic ratio of .2817, the sabbatic proportion of 752 equals 211.83, which is close to 211.58. The Pyramid number 701—211 equals Daniel's 70 weeks. 1742.13 minus the Pyramid number 1085.5 equals 16 times the Pyramid number 41, and 1085 plus 211 equals the Pyramid number 1296.

Piazzl Smyth gives 3972 as the supposed height of the King's Chamber Air channel exits.

The True Height.

It is probable that the true height, or at least a round number of the exact height is 3972, and 3973—1742 equals 2231 or 2200 Lunar years, and 4453—3973 equals 480, the number of years from the Exodus to the founding of Solomon's Temple, or 4×120 .

The Pyramid number 230—211 equals the Stone number 19, and 1742

minus the Pyramid number 1717 equals the Stone number 27. The Stone number 1742 minus the Pyramid number 702 equals the astronomic and concealed Bible and Pyramid number 1040, and 1742 plus 702 equals 1444 plus 1000. The Pyramid number 294—211 equals the round Stone number 83. The number 4453 minus the Pyramid number 52 equals the Pyramid number 4401. The number 1742 minus the Pyramid number 124 equals the Pyramid numbers 52 plus 100 plus 230 plus 309 plus 412 plus 206, or 618 plus 1000.

The Jews were banished from England 5286, and 5286 plus 618 equals 5904.

This is an exceedingly interesting topic, and especially important at this juncture. This Stone, the Great Pyramid, and the Heavens which declare God's glory, are destined to become recognized witnesses to the Truth.

The foregoing brief outline of this triple concord, and of the Stone in particular, is sufficient to pave the way for more thorough treatment later. If any one can invent or discuss a system sufficiently close to the given dimensions of the Stone that will yield more harmonious results than the one presented herewith, I shall be very glad to learn of it.

ROMANUS B. CARPENTER.

POSTSCRIPT

AND

ARGUMENTUM AD HOMINEM.

In his official report to the Royal Society on the Pyramids and Temples of Egypt, E. Flinders Petrie states as follows relative to the dimensions of the Coffin :

"58. The Coffin was very thoroughly measured, offsets being taken to 388 points on the outside, to 281 points inside, or 669 in all; besides taking 281 caliper measures."

This is a grand total of 950 measures, and these by only one. But from the times of Professor Greaves down to date we doubt not that some scores of thousands of measures have been made of that peculiar "Ark." They all average around the earth commensuric value, 71,250 cubic inches inside; or 142,500 outside measure, and in spite of any desire to break the connection the theoretical measures forever come inside of all extremes! To show the great care of Mr. Petrie note his final conclusions:—

"61. From the foregoing data the cubic quantities may be calculated of a simple rectilineal box, omitting all notice of the attachments for the lid, employing the mean planes:—

"Contents = 72,030; solid bulk = 70,500; volumes over all, 142,530 cubic inches. Or by the caliper results, instead of the mean planes, the bulk is $\frac{1}{8}\frac{1}{8}$ more, and the contents probably about $\frac{1}{10}\frac{1}{10}$ less; hence the quantities would be—

"Contents=71,960; solid bulk=70,630; volume over all, 142,590 These quantities have a probable error of only about 60 cubic inches on contents and volume, and 100 inches on the bulk. The bulk of the bottom is = 23,830; and hence one side and end is on an average 23,335. Bulk of bottom $\times 3$ is then = 71,490; and $\frac{2}{3} \times$ bulk of sides and ends = 70,000, subject to about 100 cubic inches probable error."

All of which goes to show that there is little doubt that the most careful measures that can ever be made of "Bethel," following Mr. Petrie's method of offsets and calipers, will result merely in reducing our present outside-over-all-Bagerly-figures to an average that must fall below them, and therefore approximate more and more to those theoretical ones which are now found by Mr. Carpenter to be so suggestive.

Nov. 28th, 1905.





From "NOTES AND QUERIES."

In Review : S. C. GOULD, Editor.

"THE 'OUR-RACE' NEWS-LEAFLETS. This is a serial, published in a series of thirteen numbers in a Set. The Eighteenth Set is now being issued by "Our Race" Publishing Company, New Haven, Conn.; Prof. C. A. L. Totten is the editor. \$1.00 a Set, thirteen numbers, and all previous Sets can be supplied to the present and future subscribers. These volumes comprise an encyclopædia of information on all kinds of subjects. The editor goes to the bottom of his subject and gives basic facts and then constructs his edifice. The numbers are issued in single, double, and even quadruple numbers, according to the subject under consideration, and hence one has practically covered the complete ground of the matter, even accompanied with charts, maps, solutions, and the summations of the results."

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"These works have been written and edited by Prof. Totten himself, and contain all the essential data he has given to the Press during the entire course of his latter-day testimony. He is indeed a modern prophet, as many of the events now occurring are forecasted in these writings. They cover all phases of knowledge, classified and unclassified, as the following shows." — (Here followed a full list of the studies, which are given elsewhere; *q. v.*)

NOTICES.

OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues.

In the meantime we must keep out of debt. Our present aim is to close this XVIIIth Set of Leaflets (Nos. 209 to 221 inclusive) with a Xmas number, so as to end it with the current year 1905 A. D., and thus be able to recommence, if possible, with the civil months of 1906 A. D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended toward us by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor.*

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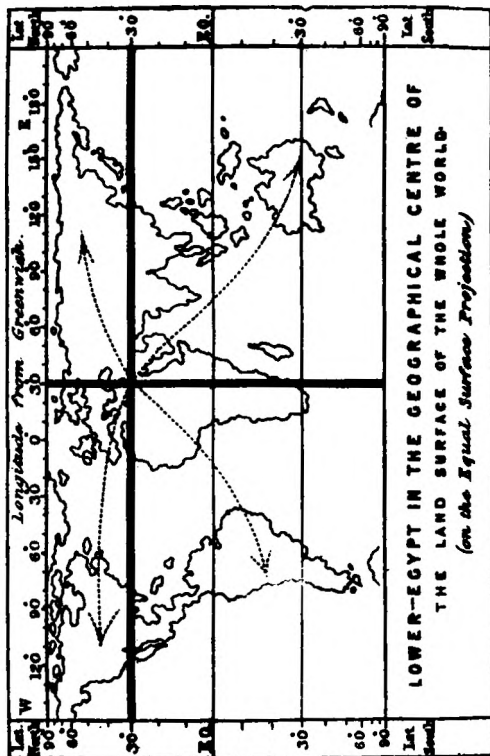
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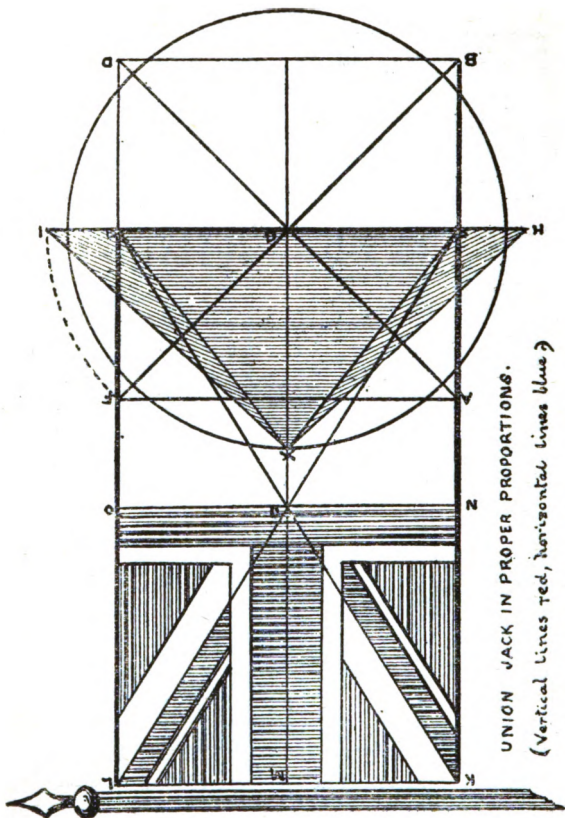
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THE map illustrates sufficiently the extraordinary power of expansion of that race which seems destined to succeed the Roman Empire in the government of the world. The parts occupied by the Anglo-Saxon race are shaded and the islands are underlined; the parts that are only threatened, as Egypt and the Argentine Republic, are dotted.

Plat. p. xxviii, *Author's Preface.*







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Prof. Totten and His Ingenious Theory of The Lost Tribes.

New Haven Palladium,
February 21, 1903.

Professor C. A. L. Totten is a soldier, author, inventor, publisher and hierophant. Hierophant is set down by Webster as "one who teaches the mysteries and duties of religion." He is especially hierophant. He resigned from the army to devote himself to the study of the Bible, its chronology and science. He believes that the Anglo-Saxon race is identical with the lost tribes of Israel. His effort to prove this has earned him among thoughtless people the reputation of being a crank. He has brought an amount of erudition to the subject that staggers belief. He has written a series of biblio-historical books, called "The Our Race Series," to prove his position and get others to admit it. He has as many followers scattered over the world as Elijah Dowie has centered in Zion. He is a man that for real ability can give Dowie cards and spades and have some left over.

The critic and the fool may say what he pleases about Totten's lost tribes theory. If he has not established his case, he has built up a monument of human ingenuity in the effort to establish it that is more intricate, more ingenious and more wonderful than the Baconian cypher of Ignatius Donnelly was ever conceived to be.

Totten is a soldier, who comes of a family of soldiers, whose son is now a soldier. He was graduated from West Point in 1873, and after rendering distinguished military service from that time to 1890, he became professor of military tactics in Yale. In 1893 he resigned his position to devote himself to his theory of the lost tribes. In West Point he was distinguished in mathematics and dialectics. It was here he became grounded in astronomy and laid the foundation for his future researches. His full name is Charles Adiel Lewis Totten. He was reared in the Episcopal Church, and had his taste for Scriptural study imparted to him by a rector who preached from the Old as much as from the New Testament. For some time he was a disciple of Swedenborg. At the same time he made a study of modern spiritism with other students at West Point, and held seances. He was in danger of complete infidelity when his attention was attracted to a pamphlet entitled "1882, Coming Troubles On the Face of the Earth. The English Speaking People Daniel's Fifth Empire." He has since devoted himself to showing that this is indeed true. All that he has possessed has gone to his work. He has tons of plates, tons of books and charts waiting purchasers, and several manuscripts of unprinted books waiting means of publication. He is a wonderful man. If he has made a mistake, it is a wonderful mistake.

Professor Totten has been fortunate in his family life. A photograph of which he is especially fond, shows him with three of his children on his lap, Jim, Tephi, and Eda. The picture was taken in 1884 and the children are grown up now. The boy is in the army and may have as distinguished a career as his father has had. Personally Totten is a most earnest and loveable man. He talks with a simple force and directness and is democratic in habit and speech. His friends sometimes call him a rolling stone. He comes at it from the other side and says: "I do not intend to gather any moss: it is the truth I am after."

(LYNN WILSON.)

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together to judgment."—Isaiah xli. 1.

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According to Luke:

N. B.

K E Ph A
K E Φ. A
2. 5 5. 1
Cap. I.



1. Ἐπειδὴ περ πολλοὶ ἐπεχειρῆσαν ἀναταξασθαι
ἐπειδὴ περ πολλοὶ ἐπεχειρῆσαν ἀναταξασθαι
5 3-51-48 8-51. 5-7-2-2-7-1. 58-56-51-1-32-15. 15-12-16-13-9-11.

Inasmuch-as many have-taken-it-into-their-own-hands-to-draw-up-in-order

διηγέσιν περὶ τῶν πεπληροφορημένων ἐν
διηγέσιν περὶ τῶν πεπληροφορημένων ἐν
41-88 2-2-1-5. 5-51-1. 3-6-8. 5-5-3-2-1-7-5-7-1-3-4-55-0-5. 55.
a-digest concerning those having-been-fully-established among

ἡμῖν πραγμάτων,
ἡμῖν πραγμάτων,
5 4-1-5. 5-1-1-3 4-13-8-5.

us things,

2. καθὼς παρεδόσαν ἡμῖν οἱ ἀπ' ἀρχῆς
καθὼς παρεδόσαν ἡμῖν οἱ ἀπ' ἀρχῆς
2-1-9-5-2. 5-11-5-4-7-2-1-5. 5-4-1-5. 7-1. 18. 11-5-3-2.
so,-precisely-as, represented to-us, those from the-beginning

αὐτοπταὶ καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου
αὐτοπταὶ καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου,
1-4-8-7-8-2-11. 2-11. 4-8-81-58-11. 5-55-7-4-55-7-1. 3-7-4. 3-7-2-7-4.
eye-witnesses and ministers having-become of-the word,

3. ἔδοξεν καμοὶ, παρεκώλουθέ κ' ὅτι ἀνῶθεν
ἔδοξεν καμοὶ, παρεκώλουθέ κ' ὅτι ἀνῶθεν
5-5-7-5-5-5. 2-1-4-7-1. 5-11-8-2-7-8-7-4-9-5-2-7-3-1. 15-8-9-5-8.
it-seemed-good unto-me-myself, having-traced-out from-the-first

πᾶσιν ἀκριβῶς, καθέξῃς σοὶ γραφαί,
πᾶσιν ἀκριβῶς, καθέξῃς σοὶ γραφαί,
5-1-3-1-5. 1-2-1-1-2-3-5. 2-19-56-8-2. 2-7-1. 3-1-1-7-1-1.
all-things accurately, systematically unto-thee to-write,

κρατίστῃ
κρατίστῃ
2-1-13-1-2-3-5

Θεοφιλε,
Θεοφιλε,
9-5-7-5-1-3-5

MOST-EXCELLENT THEOPHILUS,

4. ἵνα ἐπιγνῶς, περὶ ᾧ καὶ
ἵνα ἐπιγνῶς, περὶ ᾧ καὶ
1-5-1. 5-8-1-3-5-5-2. 5-5-1-1. 5-5. 3-13-8.

in-order-that thou-mightest-ascertain-for-thyself, concerning which thou-hast-been-

κηθέσθαι λόγων τῇ ἀσφαλείᾳ,
κηθέσθαι λόγων τῇ ἀσφαλείᾳ,
5-5-9-8-2. 2-7-8-5-5. 3-8-2. 1-2-5-1-3-5-1-14.
orally-instructed of-the-data the absolute-reliability,

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In the meantime we must keep out of debt. Our present aim is to close this XVIIth Set of Leaflets (Nos. 209 to 221 inclusive) with a Xmas number, so as to end it with the current year 1905 A. D., and thus be able to recommence, if possible, with the civil months of 1906 A. D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended toward us by all who desire to know what the outlook is from our own particular point of view.

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