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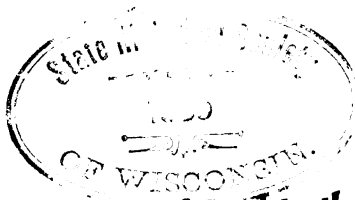
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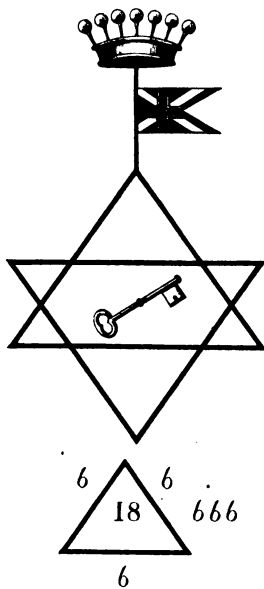


# THE THORN-TREE.

**EDINBURGH ;**  
**PRINTED BY BALLANTYNE AND COMPANY,**  
**PAUL'S WORK.**







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# THE THORN-TREE:

BEING

## A HISTORY OF THORN WORSHIP,

OF THE

### TWELVE TRIBES OF ISRAEL,

BUT MORE ESPECIALLY OF THE LOST TRIBES AND  
HOUSE OF DAVID.

*William Thorn.*

By THETA, pseud.

A LINEAL DESCENDANT OF THE HEREDITARY STANDARD-BEARERS OF NORMANDY  
AND ENGLAND, "THE KNIGHTS OF THE SWAN."

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—ISAIAH xi. 12.

"And the soldiers platted a crown of thorns, and put it on his head."—JOHN xix. 2.

LONDON:

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M.DCCC.LXIII.



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TO THE  
**RIGHT REV. JOHN WILLIAM,**  
LORD BISHOP OF NATAL,  
AND ALL OTHER RABBIS WHO DOUBT THE TRUTH OF  
THE SCRIPTURES THEY PROFESS TO TEACH,  
THESE GATHERINGS FOR THEIR GUIDANCE

*Are Respectfully Dedicated*

BY



LONDON, W., *May* 1863.



# PREFACE

## TO THE FIRST PUBLIC EDITION.

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IN these days of free inquiry, when everything is tested, from the cup of the poisoner to the sophisticated food of the adulterating trader, it cannot be expected that the Book which professes to furnish us with the "Bread of Life" can hope to escape the most vigilant, friendly as well as hostile, criticism. And just as we see the *Lancet*, with its Sanitary Commission, submitting each and every article of food and medicine to the most minute and searching analysis, so we have every part of the Bible undergoing the most rigid and searching scrutiny. Many are angry at this, and would, were they in positions sufficiently powerful, re-enact the persecutions of Galileo, John Huss, and Luther. But the time for suppression of thought has gone by, and consequently the Book must stand or fall by its own merits. If it contains the truth, it can only by this supervision

shine the brighter, and so give more perfect light. If it does not contain within itself "the truth, and nothing but the truth," then we must look elsewhere for that precious jewel. In submitting, then, the gatherings collected for the deep consideration of the thoughtful portion of my fellow-countrymen, I have only to observe, that every research that I have made, (culled, as they have been, from all quarters,) each and all go to prove that the Bible is a divinely-

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world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and that He who came down to earth, and was crowned with thorns, nailed with thorns, and who died on a Thau, was the Lamb slain from the foundation of the world.

## CHAPTER I.

IN the First Book of Moses, called Genesis, (which signifies in the Greek, "generation," or "creation," and the Hebrew title of which is, "In the beginning,") we read as follows :—

Ver. 1.—“ In the beginning God created the heaven and the earth.”

Ver. 2.—“ And the earth was without form and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

So far the Sacred Volume. Have we, then, any tradition in connexion with our subject which will bear this out? We have ; and it comes from a remote part of the earth, from a highly-civilised people, to whom the loadstone, &c., were known ages before they were known to Europeans. If we turn, then, to “Picard’s Ceremonies of Idolatrous People,” vol. iv., p. 291, we there read respecting the Chinese religion :—

“ We must not close this long article without ac-



quainting our readers with their manner of expressing the idea which they entertain of the origin of nature.

“At the beginning of the creation, the chaos floated, as a fish skims along the surface of a river; from whence arose something like a *Thorn* or *Prickle*, which, being capable of motion and variation, became a soul or spirit.”

How this Thorn tradition got into China we do not know. It certainly was not taken there by the early Catholic missionaries. It may have been a legend of the Jews resident there, or it may have been primeval, being carried there by early descendants of Noah, for the Chinese have a tradition of a flood, as have all other nations; and are not they “these from the land of Sinim,” in Isa. xlix. 12, who, like all idolaters, have not the Shibboleth?

The next portion of Genesis we will endeavour to illustrate is the subject of man’s creation and his fall, and we shall proceed to do this by placing before our readers the 3d chapter of Genesis :—

“1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

“2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

“3. But of the fruit of the tree which is in the

midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“4. And the serpent said unto the woman, Ye shall not surely die :

“5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

“6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

“7. And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

“8. And they heard the voice of the Lord God walking in the garden in the cool of the day : and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

“9. And the Lord God called unto Adam, and said unto him, Where art thou ?

“10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.

“11. And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?

“12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

“ 13. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“ 14. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life :

“ 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

“ 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

“ 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

“ 18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

“ 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

“ 20. And Adam called his wife's name Eve; because she was the mother of all living.

“ 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

“22. And the Lord God said, Behold, the man is become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever :

“23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

“24. So he drove out the man ; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.”

In reference to the first verse, “Now the serpent was more subtil than any beast of the field,” the Rev. Ingram Cobbin states that the Samaritan copy, instead of nachash, “a serpent,” reads cachash, “a liar or deceiver,” and our Redeemer alludes to this when He says in John’s Gospel, chap. viii. 44, “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.” This mode of deriving one word from another will be amply shewn as we proceed with our investigation. But to go on : That Satan under the guise of a serpent was the first liar, is manifest from the words of the chapter ; for just as God said, that if the fruit of the tree was touched death should ensue, so Satan says in ver. 4, “Ye shall not surely die.” We have

seen in the narrative that the lie was believed, God doubted and dishonoured, and therefore evil became present in the world. It only remained then for God to pronounce sentence on all the parties concerned : as a God of strict justice He could not do less, but as a God of long-suffering and tender loving-kindness He could temper that justice with mercy ; and this we find He did in the most full and ample manner. But first we will dwell for a brief space upon the effects of the curse. By it all things terrestrial were altered. They which in Genesis, chap. i. 31, were all good, became now, at least, equally alloyed with a corresponding amount of evil ; or as the Rev. George Rawlinson has well said, " As man then sinned in his material nature, so he seems to have involved all matter in his punishment. ' Cursed be the ground for thy sake,' was part of the sentence pronounced upon him ; and in this a curse, not upon the ground only, but upon all sorts of matter, seems to have been contained : at least we find from that time forth a principle of evil pervading the *whole* of nature. It was not the earth only which, designed to bring forth fruit spontaneously, became then so changed as to make his life a toil to man ; but in like manner also celestial orbs, appointed to give him light and to be to him ' for signs and for seasons,' since then from time to time exert on him a malignant influence, parching his fields with drought and his limbs with fever ; fire, given him for his comfort and to aid his ingenuity, bursts out upon him in destructive conflagration.

grations ; the air, created to be his constant food and nourishment, to convey him sounds, and serve him in ten thousand ways, now oftentimes bears upon its wings the noisome pestilence, or comes rushing upon his labours with storm and hurricane; the sea, formed to receive and send forth waters for his use, to bear his fleets and merchandise, and unite the scattered branches of the human family, from that time forth has been wont to waste his shores with slow gnawing or sudden inundation, and whelm in its dark depths his proud vessels, with their rich cargoes and their gallant crews ; nay, even his own body, designed to serve his convenience and afford him continual pleasure, becomes the source of continual pain, thwarting him, vexing him, and oppressing him ;” and even if he comes into the world blessed with sound health, a vigorous constitution, and all the elements of long life, even then the curse slowly but surely entangles him within its serpent folds—in the course of time he feels that he has become of the earth, earthy, his vital juices dried up, his limbs shrunken and wasted, his eyesight dimmed, his strength decayed, and he literally finds his bony or earthy matter so increased, that even if he escape ossification of the vessels of the heart or brain, yet his bones become so loaded with earthy matter, that he frequently breaks, or rather snaps, a limb in simply stepping out of bed : thus realising the text in full detail, “ Dust thou art, and unto dust thou shalt return.”

If this be true of Adam, how equally true of Eve

and all her daughters! Do they not all suffer in times of child-bearing? In sorrow and trouble are all our little ones reared, when not snatched from us into early graves; in anxiety and carefulness we educate them, alas! only too often to realise "how sharper than a serpent's tooth it is to have a thankless child." But we need not write about the effects of the curse; we have only to sum up in the eloquent words of Paul, "The whole creation groaneth and travaileth in pain together until now."

Having thus laid down the proof, that so far the truth of the Bible account is correct, let us now enter more fully into some of the details given in the chapter, and see whether we shall find in tradition and legendary lore, enough to satisfy our mind that this account of the history of the curse was known from the earliest patriarchal times, and that it is founded in truth.

In chap. ii. 17 we read, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." What proof have we then that this account was known to our patriarchal ancestors? Let us adduce this from the writings of the Rev. Mr Forster. In "One Primeval Language," vol. ii., p. 181, he says:—

"We take for example the latest account of a monument of this nature from the unpublished journal of a British officer, (Capt. Fraser, R.N., MS. journal,) of no ordinary powers, with the impression made upon

him on the spot. The tablet which he describes is one in the tombs of the kings of Thebes. 'Eve stands in parley with the serpent, and next to this a god, with a *sharp arrow*, pierces the serpent's head.' It is evident that primeval tradition had handed down the true worship to the precincts of Isis, of which these last drawings are imperfect imitations, and that it was corrupted and lost, when, finding out many inventions, they first personified, and then deified the attributes of the Deity."

We beg to tell our readers that the Hebrew for dart is *Toah*, and that the Icelandic for darts (see HENDERSON'S "Iceland") is *thorna*!

At p. 185, we again read, "My eye fell upon a small tablet, placed centrally in a large piece from the Temple of Osiris at Phylæ, which at once told its own story, as, beyond a rational doubt, an Egyptian delineation of the temptation and fall of our first parents. Every particular of the Mosaic account was here depicted to the life, the man—the woman, the serpent, the tree, the forbidden fruit, &c."

Of a drawing of this Mr Forster says at same page—"When I had before examined it as a picture only, I was perplexed by the character of the tree. It certainly was not an apple-tree, as the tree of knowledge is represented by Christian and Jewish tradition, and its branches were destitute of fruit. In



appearance, it more resembled a slender shrub spread out as an espalier. But what the tree was, I remained wholly at a loss to conjecture. Upon returning to the plate, however, after the long interval described, I instantly read the first word over the unknown tree, by my previously-formed alphabet, as Raman, and Raman, I knew, was the Arabic name of the pomegranate. Of the form of the *pomegranate* tree I was profoundly ignorant, but turned to 'The Encyclopædia Britannica' for information. I will not attempt to describe my feeling when I found the description of the pomegranate tree answering point by point to the tree delineated in this Egyptian picture of the Fall. The tree of the monument was proved after all to be a kind of *apple* tree; whose fruit, growing from the end of the branches, appears to have been first plucked off by the female figure in the picture, and accounts for the non-appearance of fruit upon their sides. Immediately upon ascertaining the species of the tree, I observed, to the left of the name Raman, in the horizontal inscription over it, a cluster of *three bell-shaped* flowers, whose appearance being new to me, I asked a friend who happened to come in at the time what flower they might be designed to represent. 'They are the flowers of the pomegranate tree,' was the immediate answer: 'they are exactly of this form, and hang thus in clusters of two or three *bells*.' The proof was at once doubled, and by an independent testimony. Proceeding now with the examination, I discovered,

in the second perpendicular column to the right of the picture of the Fall, as I could now safely pronounce it to be, the word *raman*, pomegranate, at the top, with a second cluster of three pomegranate flowers beside it, and two bells, one of them streaked, obviously representing the fruit, and a third cluster of three pomegranate flowers beneath. The surety now became trebly sure. But I was disappointed by the occurrence of an intermediate word and hieroglyphic, which seemed altogether to break the continuity of the sense. The word was *mar* or *marmar*, the hieroglyphic a couchant dog or jackal. *Marmar*, (like our English *murmur*,) I knew, signified angry; and which might mean here, growling or snarling, which would answer for the dog. It also, I was aware, signified marble; but this was nothing to the purpose. The dog interposed between the pomegranate flowers, seemed quite to break the connexion of the story depicted, whatever it might be. After pausing on the difficulty for a moment, it occurred to me to try whether *marmar* (a word, I was aware, having few senses) might possibly have some sense which, not having occasion for it, I had overlooked. I opened *Golius* at the word, and to my astonishment read—' *Marmar*, multi succi malum punicum, A juicy pomegranate.' The mystery was at once cleared up. The growling jackal, instead of a break in the sense, was the determinative of the root *marmar*, in its primary sense, ' *iratus fuit*;' its proper being a juicy pomegranate."

So far, then, Mr Forster : let us see whether we can help on his account of the *pomegranate*. We find it in the Bible. Exod. xxviii., we have—

“ 31. And thou shalt make the robe of the ephod all of blue.

“ 32. And there shall be an hole in the top of it, in the midst thereof : it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

“ 33. And upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof ; and bells of gold between them round about.”

Thus, then, if the pomegranate be the tree of the curse, we have it remembered on the high priest's ephod. Let us now see whether we can trace any account of the curse elsewhere. We shall find in Mrs Simon's "Ten Tribes of Israel, Historically Identified in the Aborigines of the Western Hemisphere," p. 144—

“ Of the festival of the sign of *the rose*, they say, ‘There is a mansion from which they fell, and where they plucked the rose.’ In order to shew that this festival was not commemorative of good, and that it was celebrated with fear, they painted the tree distilling blood, and cracked in the midst, and named it the feast of *toil*, by reason of that transgression.”

At p. 180 she says, "The commentator on the Antiquities of Mexico observes, 'They represent Eve as always weeping as she looks at her husband Adam. She is called Yexnextli, which signifies eyes blinded by ashes, and this refers to her condition after having plucked the roses. These roses are elsewhere called "fruta del arbor," ("fruit of the tree.") They fasted eight days preceding the sign of one rose. They say all the days of the calendar apply to this fall, because on such a day transgression was first committed.' In the magnificent volumes of Aglio, taken from the drawings in the temples of Mexico, found there when Cortez first visited the country, there are the most beautiful representations of the seed of the woman in the act of bruising the head of the serpent with a staff, whilst the latter has bitten, and is holding in his jaws, the foot of his adversary."

But at present the accounts differ. The Egyptian drawings shew us a pomegranate, while the Mexican shews us a rose, and the Christian and Jewish tradition says that Eve plucked the fruit of an apple-tree. Can these differences be reconciled? They can. If we turn to Miss Burnett's "*Plantæ Utiliores*," we find that the pomegranate was called *rhoa* by Theophrastus, and *rodon* by the Greeks; that it is a tree rising to the height of eighteen or twenty feet. It is divided into many slender branches, which are armed with *spines*!

Thus, then, we find that the pomegranate is *thorny*, and was called in ancient days *the rose*.

Dr Thompson, in his "Land and the Book," p. 392, says—"There are some *pomegranate bushes* in this neighbourhood which may even be called trees by courtesy, but in reality these large and delicious *apples* grow on a stout thorny bush."

The reason why the pomegranate got the name of the Punic apple was because it was largely used by the Carthaginians for the purposes of dyeing and tanning, for which its colouring matter and tannin peculiarly adapt it, and the Island of Rhodes obtained its name from the large trade carried on by means of the pomegranate, from which indeed it derived its name and arms, for on the ancient coins of Rhodes we find the pomegranate flowers or roses. For instance, Messrs Leigh & Sotheby sold in 1844 coins of Rhodes—reverse P.O., rose full blown seen in front, very fine and rare; and again on another, two rose-buds well preserved. This tradition of the pomegranate, rose, or apple, for we have now seen that it was all three, is to be found in the heathen mythology. It is connected with Proserpine, it is the golden apple of the Hesperides, and it is yet remembered in the land of Israel, for Dr Thompson says in his "Land and the Book," vol. ii., p. 121, "Kefr Kenna (Cana of Galilee) abounds in flourishing orchards of pomegranates. Pomegranates have a certain mystical office to perform in native marriages, and no doubt those from Kefr Kenna have a special virtue and value."

Curious readers may follow Josephus's account of the clothing of the high priest, in book iii. cap. 7, where he says, the vestment being made of linen signified the earth, the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder!

Having got a second *thorny* element into our history, we will now take up a third, which the same chap. iii. of Genesis presents for our notice. Ver. 18 is as follows:—

“Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.”

Or, “Inasmuch as thou wast not content with the fruit growing on all the other trees in the garden, but must pluck the fruit from the ‘*thorny bush*,’ even so shalt thou have thy fill; for the earth shall bring forth the thorny plants in abundance, and thou, instead of plucking fruit in ease and comfort, shalt be compelled to labour even to obtain the lowly herb of the field.”

Well might Mohammed, in “Sale's Koran,” p. 368, describe the thorn tree, “*Al Zakkum*,” as having its root in the bottom of hell, and say that the condemned shall have food ready to choke him who swalloweth it—viz. the fruit of the infernal tree *Al Zakkum*, and the corruption flowing from the bodies of the damned! (p. 466.)

That the earth does bring forth “thorns and this-

bles," when not cultivated by the sweat of man's labour, is most plainly manifest. All travellers in the countries of Africa, &c., tell of their road being interrupted by thorny plants, to which, from their being caught by the thorns, they give the name of "Wait a bit;" and Lady Calcott tells us, at p. 488, "that when Hasselquist travelled in the Holy Land, he found the uncultivated ground in Egypt and Palestine everywhere encumbered with the beautiful but troublesome Rest Harrow or Ononis Spinosa; and, from this and some other circumstances, he was induced to think it the Thorn of the original curse. Most late writers have adopted this notion of the Swedish traveller. Where the Rest Harrow appears, the spade, plough, and harrow have done their work; and it is not without excessive toil that the ground is reclaimed. Our vernacular name is sufficiently expressive. With us it adorns heaths and hedges, and grows in tufts on the headlands of the corn-field."

Having then so far obtained evidence of the truth of our Bible account, we will now inquire a little into the etymology of some words bearing on our subject, and first we will see whether *sin* and *thorn* are synonymous. Wherever we have the word *sin* from, which in Saxon is *Synnig*, in Teutonic *Sund*, derived perhaps from the Greek *Sinein*, to hurt, and *Sinds*, anything offensive; certain it is that in Hebrew "*Senaah*" means thorny, while "*Senah*" is a thorn-bush, (Exod. iii. 2, and Deut. xxxiii. 16,) and *Senuah* means hated; and therefore we may say that *sin* and

thorn mean the same thing, although *apparently* coming from different roots. Again, we have another word in connexion with this subject, which certainly comes from the facts narrated. We have seen that one name of the serpent was "Nachash," but we have him called also *Than* or *Tan* on the authority of Bochart, (Gesenius p. 868 *b*.) who, in Hieroz ii., p. 429, considers it to be the same word as Thanyn, the word rendered "great serpent," in Ezek. xxix. 3, a great dragon; and we certainly have the word in *Leviathan*, Isa. xxvii. 1, a great twisting serpent. From the first part of the word comes the Latin for lithe or nimble, *Levis*, (Gesenius 433 *b*.) The natives near Lake Ngami in Western Africa call a snake a *Toros*, (Anderson's "Lake Ngami," p. 329.) Therefore we may say that the evil one, and the evil principle in us which produces sin, derive their names from the transactions in the garden of Eden.

But we have another who has derived His name from these occurrences, viz., none other than the Supreme Being himself. We find that in all early languages, as far as we are able to trace, He was known to the patriarchal races by the very name of the curse. For instance, *Koz*, pronounced *Kotz*, the very word rendered thorns in the Hebrew in Gen. iii. 18, was the name of our Supreme God among our Saxon ancestors; for Kemble, in his "Saxons in England," vol. i., p. 370, says that "Géat, in old Norse Gautr, in old German '*Koz*,' is only another form of *Woden*, for *Othinn* is Gautr. He says that



Nennius has declared him to have been *filius Dei*, (Son of God,) not indeed the God of hosts and God of Gods, but of some idol. We can therefore no longer scruple about admitting his divinity, and a comparison of the Gothic and Scandinavian traditions proves the belief in it to have been widely held. The name, which is derived from *geotan*, to pour, most probably denotes only the special form in which Woden was worshipped by some particular tribes and families." Thus far then we have the Thorn of the curse; "the Rabbis themselves saying that 'Kotz' is the Hebrew word which appears to have the meaning of any thorny plant in general, whether large or small, woody or herbaceous," (Calcott, p. 485.) The name of "Geat," derived as above, may perhaps be traced back, if Mr Kemble is right in his derivation of it, to the "drink-offering," Num. xv. 10.

But if the account in the Bible be true, in Gen. xi. 7, "Go to, let us go down, and there confound their language, that they may not understand one another's speech," then we must look for the same God, *Koz* or *Thorn*, under a widely different sounding name, yet having the same meaning; and this is what we find when we turn to "The Buried City of the East—Nineveh," a work published as one of the National Illustrated Library in 1851. Sir Henry Rawlinson, at p. 276, translates part of the cuneiform inscription on a slab, (now in the British Museum,) brought over by Layard, thus—"Shemir, who presides over the heavens and the earth;" he says he is

a god whose name is lost, thinks he may be Semiramis. This god Shemir, then, was known also, says Sir Henry, still reading from the slab, "as the deity of the tribes of the Upper Euphrates, who worshipped him under the name of Husi the Protector." Now, if we turn to Gesenius, 834 *b*, we shall find that Shamir in Hebrew is a sharp point; hence Shamar, thorn—thorns in Isa. v. 6, and many other places. Gesenius also says that Semr or Sumr is the Arabic name for the Egyptian thorn-tree. He also says that Shemir is the proper name of a town in the tribe of Judah, Josh. xv. 48, and of a town in Mount Ephraim, as in Judges x. 1, &c. But that this name of God was known to both Jews and Samaritans is clear, from the fact that in the marginal reading of the last chapter and last verse of Ezekiel we read, "Jehovah Shammah." That this is a name of God is evident from the fact that the devout Jews call their reading of certain portions of the law "Kiriath Shema," ("Last of the Plantagenets," p. 51.) Gesenius says distinctly that the Samaritans, like the Jews, would not pronounce the sacred name of Jehovah, and that instead thereof they say Shema, or, as Picard says, Sema. We have only, then, to shew that Shema, Shemir, or Shammah are the same, and we shall then have proved a second form of Thorn as a name for the supreme Lord God. Bishop Lowth says, in a note to 1 Chron. iii. 5, that "there is no difference between Shammah and Shimea, the vowels only being changed, not the consonants, of which the

names consist; and, on chap. viii. 21, he considers Shimhi to be the same as Shema in ver. 13. This view is confirmed by Gesenius, at 836 *b*, where he considers Shama, Shema, Shimea, Shimei, Shimma, and Shimeah to be the same, having the same meaning. But we have other testimony to offer from the writings of our learned Selden. He says, when speaking of the gods of Syria, (Diis Syris,) that Ashima was the idol of the men of Hamath, (2 Kings xvii. 30,) and he confesses he doth not know what god it was, but he says that the Rabbi Aben Ezra, who flourished in Spain about A.D. 1190, states, in his preface to the Book of Esther, that he saw in a Samaritan Pentateuch, Gen. i. 1, "bara Ashima," instead of "bara Elohim," which means that "in the beginning, 'Ashima' created the heavens," &c. This is doubted by Bochart, because he says no such word is to be found in the whole Samaritan Pentateuch. But Bishop Lowth observes, "But it might be then in some paraphrase upon it." Had Bochart looked into the prophet Ezekiel, as quoted above, he would have found "Jehovah Shammah."

Thus, then, we have God known as Thorn a second time, and we will now proceed to point out that His *alias* of Husi the Protector, as translated by Sir H. Rawlinson, also means Thorn. If, then, we turn to Sale's "Introduction to the Koran," p. 14, we read, "Al Uzza, as some affirm, was the idol of the tribes of Koreish and Kenanah, and part of the tribe of Salim: others tell us that it was a tree called the

Egyptian *thorn* or *acacia*, worshipped by the tribe of Ghattfân, first consecrated by one Dhalem, who built a chapel over it called Boss, so contrived as to give a sound when any person entered. Klâled Ebn Walîd, being sent by Mohammed in the eighth year of the Hejira (or flight) to destroy this idol, demolished the chapel, and *cutting down this tree* or image, burnt it. He also slew the priestess, who ran out with her hair dishevelled and her hands on her head as a suppliant. The name of this deity is derived from the root Azza, and signifies the most mighty." Gesenius renders the Hebrew word *Uzza* by strength; and Sale again, at p. 83, says, "The idolatrous Arabs used, in killing any animal for food, to consecrate it, as it were, to their idols, by saying, 'In the name of Allât or Al Uzzah.'"

If we now turn to W. W. Reade's "Isis Unveiled," p. 170, we have the following, "A sprig of *acacia* is one of the emblems used by Freemasons, and answers to the Egyptian lotus, to the myrtle of Eleusis, and to the Druidic mistletoe. It is curious that Houzza, which Mohammed esteemed an idol—Houzza, so honoured in the Arabian works of Ghattfân, Koreisch, Kenânah, and Salem, should be simply the *acacia*. Thence was derived the word 'huzza' in our language, which was probably at first a religious exclamation, like the *Evohe* of the *Bacchantes*."\* But

\* "Many even of our commonest words and phrases, which have suffered little or no phonetic corruption, trace their origin to remote sources, the existence of which is only revealed by recondite histo-

just as we got the Sumr or acacia among the Jews, so we get the Houzza or acacia again; for Mr How, in his "Manual of Freemasonry," says at p. 145, "Another emblem is the acacia. The custom of planting an acacia, or sprig of that shrub, on a grave among the Hebrews, arose from this circumstance:—Agreeably to their laws, no dead bodies were allowed to be interred within the walls of their cities. The cohens or priests were forbidden to cross a grave, and the Jews always avoided doing so from a belief that evil would happen, and they therefore placed the acacia to mark the spot where a body was interred.

rical evidence. Few of our readers, we imagine, have ever thought it worth while to bestow any attention on the slang phrase, 'gone to pot,' (equivalent to 'come to grief;') nor are we aware that candidates have yet been required by the Civil Service examiners to expound its origin and primary import, and illustrate the same by examples. Nevertheless, there lurks beneath this jocular expression the ghost of a very tragic meaning. We learn from Procopius that one form of human sacrifice among the North Germans consisted in casting the victim among thorns. From this ancestral practice is manifestly derived the popular Westphalia saying, 'She will come to the thorn-bush,' which is applied to a girl who breaks the Sabbath by spinning too late on Saturday night. About Dortmund, when the servant-girls have not finished spinning their allotted quantity of flax on Saturday, they are put sitting upon a great bundle of thorns, which is laid in a wooden hog-trough. This horrible apparatus is called the pot, (*der pot*;) a horse is yoked to it, and the unfortunate girl is dragged through the village amidst the jeers and hootings of the rabble. In 1857, a girl, who was about to suffer the torture and disgrace of such a punishment, set fire to her master's barn as the only means which despair suggested to her of diverting her tormentors from their purpose. In the previous year, another girl drowned herself in the same village, actuated by the same dread."—*Temple Bar*.

The species called *Mimosa Nilotica*, (or *Acacia Mimosa* of the Nile,) grows profusely about Jerusalem."

Our great antiquary, Camden, says, vol. i., p. 251, "The practice, from Propertius, of burying the dead in roses is common among our country people, and may be a remain of Roman manners among us, it being a practice among them and the Greeks to have roses yearly strewed and planted on their graves.— See Ode 53 of Anacreon."

We think we can shew a more ancient origin for the custom than even the classical writers can produce. For instance, in Lady Calcott's "Scripture Herbal," p. 489, we read under the description of the knee holly or butcher's "*broom*," which is a thorn called in Hebrew the Atad, a description of an Arabian tradition respecting the burial of Jacob *alias* Israel, which is recorded in Gen. 1. 10.

"And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned, with a great and very sore lamentation: and he (Joseph) made a mourning for his father for seven days."

The "Herbal" says :—"The Arabs have a tradition that on the occasion mentioned, not only the sons of Esau came to mourn for their father's brother along with his own children, but that also the descendants of Ishmael, and those of the sons of Keturah, met, and joined in the solemn rites, plant-

ing boughs round the field of thorns, and hanging crowns of leaves and flowers upon the thorns themselves."

In C. J. Anderson's "Lake Ngami; or, Discoveries in South-Western Africa," p. 229, we find that "each caste has a particular tree or shrub consecrated to it. Of this tree or shrub a couple of twigs or sticks represent the deceased."

Thus then, with some digression, have we arrived at the fact, that the Lord God was known as Houzza, the Arabic for the Egyptian thorn-tree; and that the thorn, and its accompaniment *the rose*, was used at funerals as an emblem of death and mourning.

In reference to the "Mimosa Nilotica," we read in Sharpe's "Egypt," vol. ii., p. 280, that "another superstition, which by this time the Pagans had engrafted on Christianity, was that of having sacred trees. Though the Egyptian Christians had no sacred animals, yet they had made a tree, called the Persea or Peach, sacred to Jesus; but other naturalists, inquiring into these superstitions, point out the origin of this story in a sensitive plant of the genus Mimosa, a tree whose branches droop when touched by the traveller, and seem to salute those who rest under its shade. This mute hospitality so endeared the tree to the Arabs, that injuring or cutting it down is still strictly forbidden."

We have now to take into consideration another name by which the Lord God was known, and we cannot better introduce this part of our subject than

by a quotation from the learned Jacob Bryant's "Mythology," vol. i., p. 13:—

TITLES OF THE DEITY.

"Theuth, Thoth, Taut, Tautes, are the same title diversified, and belong to the chief god of Egypt. Eusebius speaks of him as the same as Hermes. From Theuth the Greeks formed  $\Theta E O \Sigma$ , or Theos; which, with that nation, was the most general name of the deity. Plato, in his treatise named Philebus, mentions him by the name of  $\Theta \epsilon \upsilon \theta$ , or Theuth. He was looked upon as a great benefactor, and the first cultivator of the vine. He was also supposed to have found out letters; which invention is likewise attributed to Hermes. Suidas calls him Theus, and says that he was the same as Arez, styled by the Arabians Theus Arez, and so worshipped at Petra. Instead of a statue, there was 'lithos melas, tetragōnos, atupōtos,' a black square pillar of stone, without any figure or representation. It was the same deity which the Germans and Celtæ worshipped under the name of Theut-Ait or Theutates; whose sacrifices were very cruel, as we learn from Lucan.

"Et quibus immitis placatur sanguine dīro  
Theutates.' *Lucan i., v. 444.*"

Before going farther we may call our reader's attention to the name of Arez, and here insert Sir George Wilkinson's account of the thorn-trees. It is copied from Rawlinson's edition of "Herodotus," vol. ii., p. 154. The text says, "The vessels used in Egypt



for the passport of merchandise are made of the *Acantha*, a tree which in its growth is very like the Cyrenaic lotus, and from which exudes a gum." The note of Sir G. Wilkinson is as follows :—

"This was Pliny's '*Spina Egyptia*,' called by Athenæus '*Acantha*,' and described by him (xv. p. 680) with a round fruit on small stalks. It is the modern Sont, or *Mimosa* (*Acacia*) *Nilotica*, groves of which are still found in Egypt, as according to Strabo, Athenæus, and others old. Gum-arabic is produced from it, as from other *Mimosas* or *Acacias* of Egypt and Ethiopia, particularly the ('*Seäle*' or) *Acacia Séál*, and the (Tulhor) *A. Gummifera* of the desert. The *Acacia Farnesiana* (or *Fitneh*), and the *A. lebbek*, (*lebbekh*), grown in the valley of the Nile; the small *Gilgil*, (with pods like oak apples, and seeds like those of the *Seäle*,) perhaps the *A. heterocarpa*, is found in the Oasis; the '*HARRAZ*' (*A. albida*), *Sellem*, and *Sumr*, mostly in the *Ababdeh* desert, a few of the two first at *Thebes*; a small one, called *Ombóod*, is found at *Belbays*; and a sensitive acacia (the *A. asperata*) grows in Ethiopia, on the banks of the Nile; perhaps the one mentioned by Pliny (xiii. 10) at *Memphis*. By '*Abylus*,' Athenæus means *Abydus*. The *shittim* wood of *Exodus* was doubtless *Acacia Séál* (*Sáyál*) of the desert."

From this lucid account our readers will see that probably the deity mentioned by Bryant as *Theus*

Arez is the god *Thorn* or "*Harruz*;" and we may perhaps suppose that the word "*Selah*," which occurs so frequently in the Psalms of David, and which Gesenius renders *rock*, may be like *Huzza*, another mode of invoking the Supreme God.

We will now go on with the consideration of the God Theuth or Thoth. If we turn again to Rawlinson, we find, p. 295, *Tore*, a god connected with Pthah, Pthah being the father of the gods. To this god Pthah, says Gliddon, at p. 23, was dedicated the sacred beetle, the scarabæus, which is called "*Thore*," (on account, we suppose, of its manufacturing little balls of earth, as the god to whom it was sacred did worlds.) He was the visible god, for, says Bunsen, in "*Egypt's Place in Universal History*," vol. iv., p. 323, "In all the representations of Thoth, he is always represented in conjunction with the seven gods as the one who *reveals* himself. Thoth (the Word) is the Unity, which has become the Assistant, the Revealer." At p. 357 Bunsen says again—"Tet, or T. T., signifies in Egyptian to speak, consequently speech, which is equivalent to *Logos* and Thoth, this same revealing God of the Spirit." In vol. i., p. 393, he says that the god Thoth is "the Scribe of the Gods, the Lord of Divine Words, the Great Great, the guardian of the pure souls in the Hall of the Two Truths, on account of his signing *the sentences on the souls of the dead*, the self-created, never born, who is called Tet, Thot, or Thoyth."

Surely all these attributes of Creator, guardian, and

judge, agree with the account given by Moses of the transactions of the garden of Eden. We there see man sentenced to death plainly enough, and that by his Maker or Creator. He, then, whom Bunsen calls Logos or the Word, must be the Logos or Word alluded to by John in his Gospel, where we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." So that so far, then, Thoth or Thor, (for the Alexandrians called him Thoor,) seems to be the same as Koz, Othinn, Houzza, or Shemir.

He is said by Bunsen to be the signer of the sentences on the souls of the dead. It must have been so, for we find him in Wilkinson's "Egypt," vol. iv., p. 441, as a *jackal*-headed god, named Anubis, which Wilkinson considers to be a union of Anubis and Thoth. "The office of Anubis," (p. 443,) "was to superintend the passage of the souls from this life to a *future state*. Anubis and Thoth were both deities of Hades, and therefore had sometimes a black and sometimes a golden face, but the *palm branch* belonged to Thoth." We do not wish to drag our readers through the Egyptian Pantheon, but we wish particularly to point out that in the Hebrew the jackal is (Gesenius, 868 *b*) called *Tan* or *Than*; for, says he, the R. Tanchum of Jerusalem correctly explains this word as jackal, or wild dog. Pliny

calls it Thoos or Thos, and we have seen that Bochart translated the same word *great serpent*; so that we have (as Mr Forster calls it) the beast of death, the animal that preys on corpses, called by the name of the signer of the sentences on the souls of the dead, Than. There is, however, a bird which equally preys on carrion, the Vultur Percnopterus, or Egyptian vulture, called Pharaoh's chicken or hen, it being one of their national emblems; and this bird is called in the Greek classics (see the Lexicon of Suidas) a *Torgos*, a bird of Tor or Thor, for Gozal is the Hebrew for a young bird of any kind. Thus, then, serpent, beetle, dog, and bird are all called by the name of Thor or Thorn.

That Thor, Thoron, Theutait or Tuisco, &c., are but varieties of "*His*" name, is plainly enough shewn, and we have prepared a table by which his worship can be seen at a glance. In reference to his name of Sivan, Siwan, or Sin, which Stephens says is the Babylonian name of the month of May, and which Cruden translates *bush* or *thorn*, we may be allowed to say a few words. We believe that as Assyria borrowed largely from Israel and Egypt, they also borrowed this name of Thorn; for Sir G. Wilkinson, in his "Egypt," vol. ii., p. 263, says—

“That original Assyrian art is still to be looked for, that they (the Assyrians) borrowed much from Egypt, long the dominant country in power and art, while theirs will be found to date within 1000 B.C.”

Therefore we may expect to find a place in Egypt from which the god Sivan or Sin may have got his name. This we believe to have been *Syene*, in the marginal reading of Ezekiel rendered into the Hebrew by *Seveneh*, but which in the Coptic is written *Souan*, or *Assouan*. It was there, then, that the goose of the Nile, the most superior one of which would be called a swan—for Cuvier says that geese and swans merge into each other so closely that they cannot be distinguished separately—it was there, we repeat, that geese and swans must have been sacrificed to Thorn or Thoth; and accordingly we read in Wilkinson, vol. i., p. 265, “of an offering consisting of a thousand cakes, a thousand vases of wine, a *thousand head of oxen*, a *thousand geese*, a thousand vestments, a thousand censers of incense, a thousand libations, and a thousand boxes of ointment.” And thus we can understand the Swan, which is called in Hindustani the *Raja-hansa*, or Royal Goose, being known to the Greeks, as in the “*Cassandra*” of Lycophron, as the *Torgos*, the bird or goose of Thor. Along with the geese, we see that oxen were sacrificed also. The ox in the Chaldee is called *Thor*, and in Hebrew *Shor*, which evidently means the same, for the Polish Jews to this day call the letter Thau by the sound Shau. We may here also notice that the Turtle Dove or Thistle Dove—for Turtel is Saxon for Thistle—is called in Hebrew also a *Thor*. Thus, then, have we seen the reason why the god Thorn got his name of Sivan or Swan. But we have a

further proof of why the swan or goose was called a Torgos. If we turn to the lamented Consul Pethe-  
rick's "Egypt," who perished with his wife very lately  
up the Nile among the African tribes, we find he  
says, at p. 339, "On either side the banks were  
prettily wooded; and whilst passing close under a  
thick grove of sont, I witnessed for the first time the  
singular spectacle of flocks of the common Nile goose  
rising from the summits of the trees, where I learned  
they built their nests." If, then, Syene, which is  
close to Philæ, where the picture of the fall is deli-  
neated, was surrounded in those days by groves of  
sont or acacia trees, we can understand the birds  
nestling therein and obtaining the name of swans.  
This is borne out by the fact, that in Icelandic the  
swan is called Svanur, the same pronunciation as the  
Hebrew name of Syene in Ezekiel, viz., Seveneh.  
But we have further evidence that the Swan was a  
sacred bird. We find that Bryant says, in vol. ii, p.  
34, that "it is said of Socrates that he sometimes  
made use of an uncommon oath, 'by the dog and  
goose,' which at first does not seem consistent with  
the gravity of his character. But we are informed  
by Porphyry that this was not done by way of ridi-  
cule, for Socrates esteemed it a very serious and reli-  
gious mode of attestation, and under these terms  
made a solemn appeal to the *son of Zeus*."

Thus, then, did he swear first by the dog or jackal  
of Anubis or Thoth, (to whom the dog-star was  
sacred, the star of Thoth, a most important one in

Egypt, and hence perhaps we get the common wild rose of our hedges, known as the *dog-rose*,—*Rosa Canina*,) and second by the goose or swan or Torgos, sacred to Thoth or Thorn, from its lodging in the thorn-trees of the Nile. In the "Asiatic Researches," vol. iii., p. 335, we find that Egypt was called *Cantaca desá*, or Land of Thorns, and that Misra Proper was specially so called. The same authority says, on the map in the volume, that the forest of Thorny Trees is called *Cardama-Than*.

To return, however, to Thor, we saw that Bryant considered him to be the same as Theutates or Tuisco, the German war god; and this is evidently so, for Mr Kemble, in his "Saxons in England," p. 52, says that in the Cod. Dipl., No. 174, mention is made of Teowes Thorn = Tiws Thorn, the god Tyr or Tuisco. If, however, we turn to Picard's "Ceremonies of Idolatrous People," vol. ii., p. 372, we find a plate of the god of the Laplanders, Thoron by name, who among the Celtic Druids, whether French or British, was known as Taran, and who among the Russians was Paran, the god of thunder, for P and T interchange, says Bunsen, in Coptic. Thoron is called by Picard "Maître du tonnerre." He is said by him to be always of wood, the top representing the head of a man. On this head was a nail, and attached close thereto a small flint, by means of which fire was kindled when required. They sacrificed to him a reindeer, took the blood from its heart, and smeared it over their idol, *making* the sign of the cross, the

Egyptian letter Tau, and the ancient Hebrew letter Thau. The table on which Thorn was elevated served as an altar, and in order to give the appearance of a temple to their sanctuary, they enclosed their god within a boundary of thorns and birch-trees.

As the sign of the cross has been alluded to above, we had best now state (although we shall have much to say concerning it hereafter) that Mr How in his Manual writes, at p. 177, thus :—

“ Among the symbols descended to us from times of remote antiquity, and which prevailed throughout the East, and more particularly in Egypt, was the Tau, or letter T. This emblem occurs very frequently on the Egyptian obelisks, and is represented by the learned to be a most sublime hieroglyphic, a mysterious and powerful amulet endowed with astonishing virtue, as well as exhibiting one of the most complete mathematical figures, possessing at once both length and breadth. Most commentators agree that the Tau was the mark alluded to in Ezekiel. ‘ And the Lord said unto the man which had the writer’s inkhorn, Go through the midst of the city, through the midst of Jerusalem, and set a *mark* upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof.’ The Vulgate gives this version, ‘ Mark them on the forehead with the letter Tau,’ which affords room to suppose that it was a symbol of more sacred import in the *early patriarchal ages than is generally supposed*. The T



was among the ancients a hieroglyphic of *eternal life*. Dr Clarke says that it was the monogram of *Thoth*, the symbol of hidden wisdom among the Egyptians. In Hindustani, under the name of 'tiluk,' it was marked upon the body of the candidate at his initiation, to shew that he was set apart for the sacred mysteries."

We cannot attempt to say how the Tau or Thau or cross became *thus early* the emblem of *Thoth* or *Thorn*. We shall shew that in after times it became "*His*" emblem, but at present we will content ourselves with entering Mr Forster's conjecture respecting it. In his "Primeval Language," vol. iii. p. 257, he says, "The *Crux Ansata*, or *Sacred Tau*, is neither more nor less than an iron tether-pin, with a revolving ring at top, with which (as now) cattle are tethered to the ground. The special appropriateness of the symbol to Egyptian royalty, and its general appropriateness as applied to their gods, nobles, magistrates, &c., to all of whom, in their several degrees, belonged alike the character of *shepherds of the flock*, leave not a reasonable doubt that in the tablet before us we have the origin and primitive meaning of that long-disputed emblem, the *Crux Ansata*, or *Sacred Tau*."

If Mr Forster be correct, we shall discover as we advance how much of hidden wisdom there was in the emblem.

But to proceed. We have now, we trust, brought

forward sufficient evidence to shew that the Lord God of Eden was worshipped as Thorn. We now propose to shew that He was also known in early times as the God Thistle. If we turn once again to Mrs Simon's "Ten Tribes," we shall find, at p. 35, that *Votan* signifies "the heart of the people" in the Chiapanese dialect, and is the same as *Quetzalcoatl*. At p. 50, she says that *Tonacateuctli* (Lord of our bodies and life) was he who resided in *Tonaguatitlan*. *Tezcatlipoca* (God of heaven) is another title, and is, under this character, assigned the first and last place (alpha and omega) in the calendar. *Huitzilipoctli* and *Vitziliputzli* are other titles of the Supreme, as the great and terrible One, who, they affirm, time immemorial had, as their Leader and Protector, done marvellous things."

If we turn to Prescott's "Mexico," vol. iii., p. 117, we find there the Cactus, a thorny plant, called *Tuna*, while the Mexicans call the sun *Tanaticus*, and the moon *Tona*, (see "Universal History;") but at p. 40 of Mrs Simon we have *Huitzililocan* rendered "place of thistles." Thus, then, we have the Supreme Being of the Mexicans called Thorn, but Thistle also. Mrs Simon's book is full of the Thorn legend. We must, however, refer our readers to it for further details. We must content ourselves with two quotations from Picard. At vol. iii., p. 118, he says, "The savages of Florida worship '*Toia*,' the evil principle. They cut and slash the arms of their young girls with mussel shells, and throw into the air blood which streams

from the wounds, as a homage due to Toia, invoking that idol thrice."

At p. 142, discoursing of the Mexicans, he says, "On the last day, *Tescalípua* was carried in procession. The image of the god, surrounded with branches of Manghey, stuck full of *prickles*, was seated in a machine surrounded with curtains, which was probably a litter."

That Votan, *alias* Quetzalcoatl, is only a form of Odin, Woden, or Othinn, or as we say Hawthorn, is clear, for Mr Hislop, at p. 30 of his "Moral Identity of Babylon and Rome," says that the Mexicans call the fourth day of the week Wodan's day, just as we do.

This brings us to another part of our subject, which, to a certain extent, enables us to review our previous gatherings. It has long been known to us that our days all derive their names from the idolatries of our Saxon and Gothic ancestors, we propose to place these before our readers in a new light, and first, then, of Sunday, this most certainly derives its name from the Thorn God, for, says Universal History, vol. xx., p. 170, "In the language of Japan, '*Tonus*' signifies the *sun*, *moon*, or stars, also kings, princes, or governors. *San*, again, is the Arabic name of the city Tunis in Egypt, called in Scripture Tzoan or Thorn; again, *Shemesh* is Hebrew for the sun; and Chemosh was certainly a Sun-God worshipped by the Moabites, (1 Kings xi. 17-23;) again, *Shimmering* is a word with us rendered in Bailey's Dictionary as

shining; we are now then prepared to regard the God Shemir or Shammah, the "Jehovah Shammah," the Sun of Righteousness, as the Lord of the first day of the week! Again, we have seen that Thoth was the *moon-god*, as was Sivan or Sin (rendered May, bush, or thorn by Cruden) in Babylon; and here we may observe, that in German, the moon is masculine; and in "Asiatic Researches," vol. ii., p. 99, Soma, (hence our summer,) the son of Brahma is also called Lunus or the moon. "Mao," says Professor Wilson, in his "Antiqua Ariana," p. 360, "is the Zend form of Más, the Sanscrit for moon;" thus, then, we may fairly say that Thorn, Swan, or May, is the god of the second day of the week, called Monday. We have not yet done with the moon; it has a man in it, and we cannot do better than lay before our readers the account respecting him, in W. W. Reade's "Isis Unveiled," p. 217: "The feminine appellation of the *moon*, is traditionally derived from the fable of Isis, who was entitled the wife of the sun. The superstition of the *man-in-the-moon* is supposed to have originated in the account given in the Book of Numbers xv. 32, on the Sabbath-day, though why, it is difficult to explain." In Ritson's "Ancient Songs" we read, "The *man-in-the-moon* is represented leaning on a fork, on which he carries a *bush of thorn*, because it was for 'pycchynde stake' on a Sunday that he is reported to be confined." And in "Midsummer Night's Dream," one of the actors says, "All I have to say, is to tell you that the lantern is the moon, I the *man-in-the-*

moon, this thorn-bush my thorn-bush, and this dog my dog." Again, in the "Tempest," act ii. sc. 2, we have a similar allusion. Whoever, then, the English race may be, they have a legend of the thorn-bush, of the Bible, and of the Jackal, Wolf or Dog of Thoth—and that in connexion with the moon-god of Nineveh, Sin or Sivan.

In reference to the third day of the week, if we turn to Lempriere, we find that Tuisco, the favourite war-god, was worshipped among the Scythians; these people (we say) derive their names from Syth, a wild thorn, such as we find growing in fields and ruins, and this is the word so rendered thorns and briers all through Isaiah, for which see Gesenius, 820 *b*, and this is why the Scythians were called in the classics *Torini*—Torons or Thorns. Their god Tuisco is evidently the same as Theuth, Thooth or Teta, and, accordingly, we found in Kemble the thorn sacred to Him.

We have seen that the Mexican Votan, the Saxon Woden, the Gothic Odin or Othium, to be the same as Koz, which we have shewn to be the Hebrew for Thorn in Genesis iii. 18, and this receives additional confirmation from many writers who identify Him with the Hebrew Adonai, and the Phœnician Adon, see "Time and Faith," vol. i., p. 227. If, then, Koz is Odin or Othinn, this last may well be Hawthorn, and so in perfect unison with our previous facts—and Wednesday also becomes sacred to the Lord God. The Chevalier Bunsen has shewn that the alphabet

was made of different forms of the gods of Egypt, and the letter H in Irish symbolism is said to mean Hawthorn; if it was the initial of Houzza, it certainly was, for Houzza in Arabic, for Egyptian Thorn tree, as we have before seen.

We have written already enough about Thor, Tor, Thorn, Torn, Taran, Tyr or Thur, to prepare our readers for Thursday, and we have now only two other days to deal with. To begin then with Friday, "the unlucky day," we find it throughout all the mythologies to be dedicated to a goddess or woman. It remembers our mother Eve, and it also foreshadows a time when we shall be *free* from the curse of sin, and the wilderness shall blossom as the rose; when even the thorny bushes shall produce the pomegranates or fruit of the Land of Promise. No wonder, then, with our Saxon ancestors it became sacred to Frea, the antitype of the modern Britannia on our coins. This goddess, under whatsoever name she may be found, Juno, Venus, to whom (like Apollo) the Swan and Goose were sacred, respectively, Proserpine, who swallowed the seed of the pomegranate; the goddesses who disputed as to the apple of Paris, under whatever type we may find her, and we have her as Thuro among the Phœnicians, the feminine of Thoth or Thor, (Bunsen, vol. iv., p. 283,) and women among our Scandinavian ancestors were constantly named after her, Thora; we repeat, that each and all only mean the woman through whom was to come the promised seed, "Zoro," that was eventually to bruise the ser-

pent's head ; to this wished-for goddess of true liberty, then, was the Rose dedicated, and so we find Bunsen telling us, vol. iv., p. 272: " That the Phœnicians had a grand flower-show, in which they hung chaplets and bunches of roses in their temples, and on the statue of the goddess Athena, which is only a feminine form of Then or Thorn."

There but remains the one day, once the Sabbath of our forefathers, but now no longer observed as sacred by us, who worship the true Logos or good Thoth ; for, by one consent, all Christian worshippers have taken instead thereof the Lord's Day, the first day of the week ; that day on which *He* rose triumphant over hell and the grave ; indeed, had there been no other reason, the naming of it after Satan the old serpent, was quite enough to cause the Sabbath to be changed ; we do not intend to follow out the mode by which the serpent became worshipped, this can be seen at large in Deane's " Worship of the Serpent," and to it we must refer our readers.

We will now see whether our views will bear any other test ; we think they will, and we will at once lay down as our further illustration, a letter sent by us to the *Court Circular* ; in this will be seen an epitome of our subject in quite another form. It shews at a glance, that the Lord God of Eden is remembered in every garment we wear ; and, as an aged Christian remarked to us on reading it, " it fully shews that we are not, and should not be, clothed in our own righteousness, but should put on the righteousness of Christ."

“ A NUT FOR BISHOP COLENZO.

“ *To the Editor of the Court Circular.*

“ SIR,—If Moses wrote at all, and if so, in truth and sincerity, then, his writings ought to be confirmed by other evidence *than that of the Bible itself*. The Bishop has forgotten this mode of testing the account of one who wrote of ‘Him,’ (John’s Gospel, v. 46.) Let us, then, see, for a short space, whether this can be done. We will only try our hand on one text, viz., Gen. iii. 21 :—

“ ‘Unto Adam also and to his wife did the *Lord God* make coats of skins, and *clothed them*.’

“ The truth of the above is confirmed by the following list of authorities taken from writers of all ages, the Nineveh slab, translated by Sir H. Rawlinson, being, perhaps, among the oldest :—

“ The Lord God was called Koz. (Kemble’s ‘Saxon’s in England,’ vol. i., p. 370.)

“ Hence we get Coat, Cot, Cote; in obsolete English Coshe, (as in Minshew’s Dictionary.) The Poles call a gown Kozuck; hence our Cassock. (Seymour’s ‘Russia,’ p. 282.)

“ He was called Shemir, Shema, Shima, Shammah, by the tribes of the Euphrates, Samaritans, Jews, Ninevites, &c. (Layard’s ‘Nineveh,’ Gesenius, Picard, &c.

“ Hence Shama, a shirt, among the Abyssinians, (Stern’s ‘Wanderings among the Falashes;’) and Sammar, a sort of long robe, (Bailey’s ‘Dictionary;’) also Chimere, a



bishop's gown, (see Wheatley on the 'Common Prayer,' p. 103.)

"Bible readers will find His name 'Jehovah Sham-mah' in the marginal reading of Ezekiel, last chapter and last verse.

"He was called Houzza, Uzzi, Husi, (the Protector,) by the Arabs, Euphrates tribes, &c. (Sale's 'Koran,' Layard, and Reade's 'Isis Unveiled.'

"Hence Hose, Hosen, Hosa, (old French for boot,) House, which is Huse in the Gothic.

"And he was called Thor, Tor, Thoron, Torn, Toun, &c., among Goths, Laplanders, Egyptians, &c. (Picard, Wilkinson, and a host of authorities.)

"Hence Toun, the name of the Tartar sheepskin (Seymour, *supra*.) Toun, Ton, Tower, which is Thorn in the Gothic; all meaning covering or protection.

"Thus, then, we get ample proof from disinterested sources, that when Shemir, *alias* Husi, is translated by Sir Henry Rawlinson 'The Protector,' and by Allen, in his 'Denmark,' called Thor, the Beskytter, (also Protector,) it was so, because the respective worshippers understood Him, by primeval tradition, now ('as wide as the Poles asunder') to be the '*One Lord God*,' who covered, protected, and clothed our first parents after their expulsion from Eden; for Shemir, Huse, Koz, and Thor, are only variations of the original name of the great Supreme Being. I will now close this short statement by a quotation from another

work of the same class as that of Bishop Colenso, viz., Von Bohlen's 'Introduction to Genesis,' vol. ii., p. 46, translated by Mr Heywood, M.P.

" 'The inhabitants of Thibet have a legend of a sweet whitish plant or marrow, called *Shima*, on the first eating of which shame was felt, from whence came the custom of clothing the body.'

" After, then, so many independent testimonies (and we could have adduced many more) of the truth of the Bible narrative, we are sure Bishop Colenso will pardon our preference for the books of Moses.—I am, Sir, yours obediently,

" THETA.

" London, W."

In quoting the above for the consideration of Bishop Colenso, and all others who doubt the truth of the writings of Moses, we say that there is yet a mine of truth to be discovered in the primeval origin of our manners and customs. We were compelled, from shortness of space in the *Circular*, to make the above very brief, and therefore we may now be excused for enlarging thereon; and we do so to shew that numbers of words in use among the European nations have a common origin. In reference, then, to "*Koz*," which is the original of the verb "to cut," (see Gesenius,) or wound, which a thorn must invariably do, and which was evidently the primary meaning, we have to deal with a secondary one, which is quite another in signification, and could only have been

derived from the fact that the God Thorn or Koz was a clother or coverer, a hider of nakedness; the only true cloak for iniquity; hence, then, we get the German, *Cutt*; Celtic, *Cuttan*; Gothic, *Kot*; Armoric, *Kod*, a garment to cover the breast; Latin, *Cocta*, interior tunica cocta vocatur; in Low Latin, *Cota* or *Cotta*.

Again, in reference to *Shemir* or *Shamir* or *Thorn*, in the same second sense of covering as above, we have Saxon, *Simmar* or *Symmar*; Dutch, *Samare*; Spanish, *Zamara*; Old French, *Samarre* and *Chamarre*; Italian, *Ciamre* and *Chimere*; Gothic, *Samaria*, a robe, a priestly gown.

Again, in the same secondary sense, we have Saxon, *Hosa-Hos*; Dutch, *Hoze*, *Hoos*; Danish, *Hose*; Icelandic, *Hosa*; in English, *House*; which comes, says *Wach*, from the German *Hüten* to cover or hide, or protect; but we have the true meaning in the primary signification, for *Hosen* is the Saxon for *Bramble*, a variation then of the Arabic *Houzza*, which is the name of the Egyptian *Thorn-Tree*. Lastly, we have the Gaelic, *Tunnag* a mantle; in Laplandic, *Kaate*; Saxon, *Tunece*; Anglo-Saxon, *Cota*, *Cyta*, *Cote*; Dutch, *Kot*; Icelandic, the same; Swedish, *Kette*; German, *Kath*, *Koth*; Danish, *Koge*; Finnish, *Cota*; Welsh, *Cwt*; from these come a child's cot and a bird's cage, and so on *ad infinitum*, until, indeed, they are lost in the infinite form whence they had their first origin; in this sense, then, we may suppose Mr Lower to be correct when

he derives the name of Seamer or Seymour from the Anglo-Saxon Seamere a tailor; but he is wrong if he supposes that the noble and aristocratic race of Seymour owe their origin to any successful knight of the shears; the Norman chivalry have a far different starting point! It now only remains to sum up this long and desultory investigation, and place the results succinctly before our readers. We have seen, then, that the earliest form of worship in the world was that of the god Thorn, and that this worship was true, for it was that of the Logos or Word, the visible representation of the Father; and that *He* was the Word by whom all things were made; if this worship, then, was the *true seed* of faithful adoration, we shall see it in the *Harvest* extending into an immense assemblage of worshippers in spirit and in truth, and this, we believe, we shall be able to shew.

We have seen also, that the serpent, the jackal or beast of death; the vulture, or bird of death; all bear the name of the god, or rather of the curse; that the sacrifices also to the god, also bear the name; and that traditions of Thorn-tree worship are among the very earliest among Adam's race, if there are any other primeval Adams, as *sceptics* wish us to believe, let *them* produce their records, and prove them to be as true as we have proved ours. Then we have shewn the earliest form of idolatry, viz., the worship of the sun, moon, and stars, the supposed visible representations of the God Thorn, and all actually bearing His name; and then we have seen, briefly, that all other

gods are but paltry mockeries of the one great Creator and Preserver of all mankind. Thus, then, have we laid down sufficient grounds to enable us to go on further with our subject, which we will do in another chapter.

## CHAPTER II.

IN our last we arrived at sundry conclusions, one of which was that the Lord God was known to our forefathers by a name, which name, after the dispersion at Babel, became widely different in sound, but yet, as might be expected, the same in the real meaning. The name by which *He* was known immediately after the fall was Thorn, which seems, in very early times, before the flood even, to have been pronounced as Thau, Thoth, Tet, Teuth, &c.; and to those who then worshipped in spirit and in truth it is clear that the Lord God who condemned their first parents in Eden was this God Thorn.

If we follow the Bible narrative as given by Moses, we see how soon the curse and the knowledge of good and evil began to work. In the fourth chapter we have the first murder, and that, too, from a *religious dispute*; for it is clear that Abel was correct when he offered the firstlings of his *flock*, faithfully observing the sacrifice which must have been made when Adam and Eve, his parents, were *clothed in coats of skins*; thus even here we have the type of the Lamb slain for the sins of the world;

how Cain departed from the presence of the Lord, established himself in the land of Nod, (that of the wanderer or fugitive;) how his seed multiplied; how Lamech seems also to have been guilty of murder, like his father Cain, can all be seen; and at the end of the chapter we have this remarkable reading, which, as it stands, is quite contradictory of the account above—viz. of the respective sacrifices or *worship* of Cain and Abel; for the text in the 26th verse runs, “then began men to call upon the name of the Lord;” that this, therefore, cannot be the proper rendering is evident; and, accordingly, we find another version given in the margin, or “*to call themselves by the name of the Lord;*” this alters the sense most completely, and makes harmony of what otherwise appears contradiction; this, then, is what men literally did, they called themselves by the name that they were accustomed to call the Lord God by; to realise the iniquity of this, the pride, presumption and wickedness, we must consider for a moment what would be thought of any man now-a-days who should dare to assume any name or title by which we are accustomed to designate the Almighty God. True, it might be done harmlessly, as in the phrases of King and Lord with us, but under any circumstances it is best omitted. Then, to return, men began to call themselves by the name of the Lord; and, accordingly, we find in Manetho that there was a *Thoth* who lived in Egypt in *antediluvial* times, whose stele or column, relative to the rising of the

Nile being preserved, enabled the later Thoth (about whom we have much to say) to lay down rules for the irrigation, &c., of the land from that marvellous river. There is doubtless truth in this, for we have seen Thoth, Tet, or T.T., to mean speech or Logos; and if we turn to Philo-Byblius *apud* Euseb. Præp. Evang., we shall find that the name which the Alexandrians spelt "Thoth," and the other Egyptians "Thouth," denotes in Coptic (or ancient Egyptian) a column or stele! Thus men, doubtless the earliest descendants of Adam, the contemporaries of Noah, assumed positions of kingship and government, and called themselves by the name of the Supreme Ruler. We have another proof of this from Lepsius, who in his "Letters from Egypt," p. 102, says that Thoth means lord of a city; and he also points out that "Tet en Pnoub" means Thoth of or lord of Pnoub, which in the language of the people was Pet Pnoub, the P being put for T. Hence then, we say, the endearing phrase of Pet really means Tet, my Lord or Prince; and this explains why the Russians, in idol times, called their god of thunder "Perun," equivalent thus to Terun or Taran, the same god among the Celts; and hence also we get a title for the king or supreme of the family, viz., Parent, long before it was used by the Latins as Parens; and this is why Mount Paran is but another name for Mount Sinai, the Mount of Thorn-bushes.

Doubtless men thought, then, having aggregated and built themselves cities, that they were gods;

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and accordingly "the earth was filled with violence through them," Gen. vi. 13; and at length, after years of long-suffering, and warning, and preaching from Noah, who was, as we have read, "a preacher of righteousness," the flood came, and swept into the yawning abyss of eternity all the wicked race of Cain; so that all that was left in Egypt was possibly a few miserably damp and decayed buildings, and the column or stele of the antediluvian Thoth!

We need not go into the universal tradition that all nations possess of a flood; it is as widely spread as man himself; and this does not militate against the learned opinions, that it may have been partial, for of whatever extent it may have been, it was sufficient to destroy all except the ancestors of those now living on the earth, and who must have left the account of their sojourn in the ark to their children, in the same way as Adam and Eve did the account of the fall to theirs.

And this brings us again to Egypt and to the Bible account. We read then in Gen. x. 6, "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan." And then we find that throughout the Bible, Misraim (or Misor) is put for Egypt. To keep to the account of the flood, we find, on consulting Bunsen and other Egyptian authorities, that Seb is said to be the father of the gods, and as their principal ancestor saved then from the effects of the flood. He is figured in the Egyptian Pantheon as having a swimming bird, a *goose*, (a Torgos,) on his head. Bunsen points

out at p. 472, vol. i., in his "Egyptian Vocabulary," that Nu means abyss of waters; and at p. 375, he says Num, Nu, Kneph, Chnubis, was worshipped at Elephantina as Lord of the Libations, or inundations. There is little doubt, then, here that we are dealing with Noah and his son Seb, Chronos, or Ham, two of the eight spared from the flood. But if we turn to "Asiatic Researches," vol. iii., p. 489, we read, "There are traces of the Hamian language in Cus or Cush, which becomes Coot or Goose, and by transposition Duck (to dive into the water) and all water birds, and so evidently symbolical." Thus, then, we find Ham naming his son Cush in remembrance of the aquatic life he led with his father Noah in the ark. If we turn to Minsheu's Dictionary, we find Coote, in the French Cotée; and Ducke is rendered into the same by Cane and Canárt; while in Bailey, Coot is rendered into the Dutch by Koet; so that we thus arrive very closely at Koz, the name of God, as we have seen in our first chapter. But Cane, the French for Duck, has a family likeness to another son of Ham, viz. Canaan, who, says Bryant, vol. ii., p. 66, was in the Egyptian expressed by Cnaan, which was by the Greeks called *Xvaas* and *Xvas*, and in later times *Xva*, or Chnaas, Chnas, and Chna. He says from it was certainly derived *KTKNOΣ*, or Kuknos, the Greek for Swan. We have *Kην*, Ken, Greek for Goose. He goes on to say that a Canaanitish temple was called both Ca-Cnas and Cu-Cnas, and adjectively Cu-Cnaios, which terms, there is reason to think, were

rendered *Κυκνος* and *Κυκνειος*. Besides all this, he says the *swan* was undoubtedly the insignia of Canaan, as the *eagle and vulture* were of Egypt, and the *dove* of Babylonia; it certainly was the hieroglyphic of the country. In vol. iii., p. 327, he gives an engraving of *the goose and sun*, "ex obelisco Pamphiliano," on a tablet, the bird standing in a boat.

We could enlarge much on this subject, but enough has been written to shew that the early settlers in Egypt after the flood well remembered that preservation from water and from shipwreck, and that even the names of Ham's children mark the event. Much conjecture has been wasted on the name of Mizraim, which is called by Sanchoniathan Misor, but even this name we shall prove to be "*Swan*" or Thorn; for instance, he (Sanchoniathan) is translated by Bunsen (and we especially quote this talented writer, because, in his desire to lengthen the Egyptian chronology, he did not hesitate to throw over the Bible account of the flood.) At p. 224 he has: "Taaüt was the son of Misor. Now this nimbly walking god is called father of Taaüt, who invented written characters." And he goes on to say, "The similarity between his name and the Egyptian Thôôth or Thoyth would certainly not have escaped notice, even if Philo had not mentioned it. But this coincidence or rather similarity need occasion no doubt as to Taaüt being a genuine Phœnician god. The testimony of such a scholar as Varro is unimpeachable, that the Phœnicians worshipped heaven and earth under the names of Taaüt and

Astarte. Besides which, it is clear that the etymology for it as well as for Amon is in Phœnician. *His symbol*, the snake, bears his name TET, (we have shewn the serpent to be Than in Hebrew;) and the ninth letter of the alphabet (originally, perhaps, the 'eighth,' which is an epithet of Thoth-Hermes in Phœnician as well as Egyptian,) Tet, Teta, really represents, in the oldest Phœnician alphabet, the snake curling up itself. According to a passage in another work of Philo's, it was essential that the snake should have *its eye* in the interior of the circle, which evidently was symbolical of God as the soul of the world, as the eye of the universe. When Taaut is said to be the inventor of written characters, this is understood as meaning the Phœnician alphabet, which was current throughout almost the whole world." Thus far the learned Bunsen, groping in the dark, without the true key to the hidden wisdom. Had he known that Thorn, Thoth, Taaut, &c., was the *name of the Lord God*, he would not have confounded a *mortal* Taaut, the son of Misor, with *Him*; and had he considered but for one moment, he might have been certain that the "*serpent*" could not have been intended as a symbol of the true God, for the first murderer and liar was certainly no fit emblem of Him who is the very essence of purity, of truth, and of life. Therefore we are compelled to say, that although the letter Theta or Teth represents a serpent, it is so because it is a *perversion* of the original emblem, and possibly so perverted by Canaan, the father of the idolatrous

Canaanites, who, for some reason or other, is mixed up with the curse of his father Ham, for we read in Gen. ix. 25, "Cursed be Canaan," but why does not appear. We believe that even in the account given by Bunsen, sufficient is apparent to shew that Canaan was guilty of setting up *serpent worship* in the place of that of the Lord God. That the letter Theta or Teth was not originally a serpent is evident from W. W. Reade's "Isis Unveiled," p. 182. We there read that "the grand festival of Masonry is on Midsummer-day, which was also the grand festival of the Druids. The processional movements of the Masons, as of the Druids, were mostly circular. I have already instanced the symbol by which the Jews expressed the word 'Jehovah.' This letter  $\psi$  (jod) was believed by them to denote the presence of God, especially when conveyed in a circle  $\psi$ . Masons also have a word which they are not allowed to pronounce except in the presence of a full lodge, and they pay peculiar reverence to a point within a circle  $\odot$ ." This is the ancient Greek  $\Theta$ , and was really then the emblem of God—Theta—the first letter of "Theos," the Greek for God, and the ancient form of the Saxon  $\mathfrak{D}$ , or th, the letter Thorn, which Sir Francis Palgrave has shewn was peculiar to the Saxon races,—the emblem, then, not of the Serpent but of the Serpent *destroyer*, Thorn or Thor. We are confirmed in this view by Mr Reade again, who at p. 161 says, "The Jews," in obedience to the law, "Thou shalt not take the name of Jehovah thy God in vain,"

never wrote or spoke His name except on the most solemn occasions. And the *first* translators, to avoid the frequent repetition of the word, first used this hieroglyphic (☉), and afterwards the term which the Pagans applied to their god Sol, which in Greek is Kurios; in Latin, Dominus; in Celtic, Adon; and in Hebrew, Adoni.

Much as we have digressed, we have still Mizraim or Misor in our mind, and we will now inquire further concerning him in order to shew that he was a mortal, the son of Ham, and born after the flood, and therefore not settling in Egypt until after that event. If we were to follow Usborne's account, we should find that, although he was certainly *Menes*, the first king of Egypt, we should find him murdered, as we say, by the Canaanites or serpent-worshippers, even in the time of his father Ham; for Bishop Cumberland, in his "Translation of Sanchoniathan," at p. 38, gives the following, which shews us, among other things, the reason why the bulls of Nineveh were winged, as well as the head of Mercury, and the ark of the covenant:—"But before these things, the god Taautus, having formerly imitated or represented Ouranus, made images of the countenances of the gods Cronus and Dagon, (evidently Ham and Noah—Dagon being the fish god, one who had lived in the water like one,) and formed the sacred characters of the other elements. He contrived also for Cronus the ensign of his royal power, four eyes, partly before and partly behind, two of them winking as in

sleep; and upon his shoulders four wings, two as flying, and two as let down to rest. The emblem was, that Cronus when he slept yet was watching, and flying, yet rested. But the other gods had *two wings* each of them on their shoulders, to intimate that they flew about with or under him. He had also two wings on his head, one for the most governing part of the mind, the other for the sense. But *Cronus* coming into the south country, gave all Egypt to the god *Taautus*, that it should be his kingdom. These things, saith he, the Cabiri, the seven sons of Sydyc, and their eighth brother Asclepias, first of all set down in memoirs, as the god *Taautus* commanded them."

Thus, then, Menes, the son of Ham, *alias* Seb or Chronus, was replaced by his son Thoth on the throne of Egypt, and Manetho is correct when he says Menes was succeeded by Athothis. This, says Bunsen, vol. i., p. 357, "was the *name* and hieroglyphic of the son and successor of King Menes, (the first of the *Thinite* dynasty,) Atet or Athothis by name, which was derived from the god Thoth, (Hermes,) represented *by the Ibis.*" Thus, then, we have the very strongest proof that the son of Nu or Noah, the Lord of the Inundations, was Ham, *alias* Seb, *alias* Chronos, whose emblem was the goose, (or Torgos,) a water bird, and that his son Misor, Mizraim, or Menes, was the first king of Egypt, who was succeeded by his son Thoth, whose emblem was an ibis or serpent-destroyer. No sign here, then, of reverence for the

serpent, but just the reverse, an actual rejoicing at his destruction. But we have another proof that *Menes* had a son Thoth or Thorn, which we find in Bishop Cumberland, at p. 479. He says, "Herodotus, Dionysius, Pliny, and others, mention that *Tyrrhenus* led away a great colony out of Lydia into that part of Italy now called Tuscany. And yet this *Tyrrhenus* was but the fourth from *Manis* or *Meon* in the inclusive account—1. *Manis*, 2. *Cotys*, 3. *Atys*, 4. *Tyrrhenus*—who left his brother *Lydus* in Asia to govern those left behind, who, from his name, are said to have been called Lydians, whom Moses calls the 'Ludim.' See Gen. x. 13, 'And *Mizraim* begat *Ludim*.'"

Now, had the Bishop had our key, he would have seen that *Cotys* is only a variation of *Koz* or *Thorn*, and that therefore *Cotys*, the son of *Manis* or *Meon*, is just *Thoth*, the son of *Misor*. We have good authority for the transition of *Thoth* or *Thotz* to *Koz* in Bunsen himself, who says, in his "Egyptian Vocabulary," vol. i., p. 466, "that the letter K in old Egyptian is occasionally interchanged with the letter T." This account also clears up the statement made by Niebuhr, that the Etruscans were from *Turnus* or *Tyrrhenus*, Egyptian Thorns, in fact; and this accounts for their possessing (for which see George Dennis's "Etruria") the Hammer and the god *Thor* or *Thoth*, like the Scandinavians. One word more, the Bishop cannot understand the four descents, they being far too few; but he was ignorant of the Eastern



custom still in existence, which even the Jews use, (see Burder's "Oriental Literature,") which reckons a genealogy *only* by the men of mark and note in a pedigree, missing all the intermediate obscurities. Thus, then, we say, that in very early days the kingly race (the Thorn dynasty) led its colonies, its civilisation, and its industry all over the European portion of the world, thus intermingling with the sons of Japhet.

Having now, we trust, to our reader's satisfaction, proved that the *Egyptian* dynasty was established by Menes or Meon, the son of Ham, we will now proceed to make some inquiries respecting his dynasties, asking, however, those who have followed us to remember that we have shewn Sivan or Sin, as well as Thoth, to be the moon god, and that therefore *Meon* or Menes is but another form of Thorn. This, we trust, will account for Mohuns and Moons, Thurekells and Thorns, all being able to be classified together, in centuries after the occurrences of which we are now writing, and of having had a similar primeval origin. To all those who wish to know what the Egyptians were, we must refer to the works of Wilkinson, Kenrick, Lepsius, Bunsen, Taylor, Walker, &c. We only intend to notice certain matters bearing upon the various points we have raised, and have yet to raise, for our consideration.

The first point we wish to notice is, that the dynasties were essentially Thorny, Tanite, or Thinite; that Mizraim or Menes or Osiris, the first king, had,

says Wilkinson, vol. i., p. 252, the "Phoenix" (perhaps, he says, the Benno, a kind of heron) sacred to him.

That his father, Amun or Ham, had for his symbol a ram or goat, which was, says Usborne, vol. i., p. 340, the living symbol of both Nu and Amun; that Phtha or Phut, also a son of Ham, was known by having a *bull* for his symbol; that Thoth, the second king of Egypt, had for his symbol an *ibis or serpent destroyer* on a standard, see Bunsen, vol. ii., p. 616; and we have already seen that the goose and sun, and the swan, as well as the coot or duck, belonged to Noah, Cush, and Canaan.

That the dynasty of Thoth was Thinite is evident, for Bunsen says that these Thinite kings came from "*This*," which we say is ancient Egyptian for Thorn, and equivalent to Thoos in Greek, acute, sharp, or penetrating. The second dynasty was also Thinite, while the third was Memphite, (of the same family, however,) and having for its badge "the Goose and Sun," or *Golden Goose of the Nile*, and which is said to be, at p. 422 of "*Universal History*," like the ibis, *peculiar to the Nile*. This emblem, "the Goose with the golden feathers," remained the mark of Egyptian royalty from this time down to the thirteenth dynasty. For these scutcheons of the kings, see Bunsen, vol. ii., pp. 616-632. In the same volume, p. 75, he says that the king, called by Manetho Tyreis or Tyris, (Tyreis stands for sharp in Greek,) of the *Thinite* dynasty, bears on his scutcheon the well-known sign

of the family name, (sun and goose.) Thus, then, we have established by the clearest evidence that the signs or emblems of the kingly races and patriarchs of Egypt were the ibis or stork-like bird on a stand-ard, and the golden goose or water-bird of the Nile. This goose in Egyptian, says Bunsen, is called *Sont*. We have shewn that it lodges in the *Sont* or Thorn-trees of the Nile. We know that *Sentis* stands for a bramble or thorn. We will inquire further into this *Sent*, or, as it reads in Coptic, "*Snt*," but we will first mention that Palmer, in his "Egyptian Chronologies," says that the Tanite or Thinite dynasties came originally from Tanis, (Zoan or Tzoan, in Arabic, San,) and that they afterwards established Acanthus near Memphis, and This near Abydos. This last we have explained as Thorn. Acantha is the Greek for the same word, so that there can be no doubt, from what has gone before, that King Thoth was really King Thorn. Before inquiring into some of his acts, we will now take into consideration the word "*Snt*" in Coptic. In the verb it means to protect, to overlook, and it is expressed in the hieroglyphics by a battle-axe or war-club, and is the symbol of divinity in the extended dual, the present title of certain gods in the Egyptian mythology. It was conferred by the priests upon Ptolemy Lagus, the founder of the Greco-Egyptian monarchy, at his coronation. The Greek translation of the title was "*Soter*." It is therefore the group, (on the Rosetta stone, that wonderful key to the reading of the hieroglyphs,) translated "the

*Saviour* Gods," in the 38th line, (Usborne, vol. i., p. 107.) But it has other meanings. *Sent* is to found, *Snt* is a cake. We have seen cakes as offerings further back. *Sont* is incense, as is *Thus*, which is rendered frankincense, the product of the *Boswellia Thurifera*, and which is mentioned in Exod. xxx., &c. *Shont* or *Sont* is the Egyptian Thorn-tree, as we have said before; while *Shônt* is rendered battles; and *Sônt* is creation; *Syônt* is anger, irritation; *Souton* is *Soter*, or King or Saviour or Protector. Again, *Snt* or *Shent* (Usborne, p. 140) is shewn to be the crown of gods as well as of kings; and we have analogy for this in the Hebrew, where *Tiara* comes from *Tzanyf*, which is from the same root as *Thorns* or *Prickles*, with which compare *Tzanam*, "To be sharp, to protect," (see Gesenius, 723 *b*.) But we have not done; for *Saint*, a holy man, evidently comes from *Sent* or *Sont*, the Thorn-tree. It is in Spanish *San*, just as the city of *Tanis* or *Tzoan* is called *San* in Arabic. And now we have prepared our readers to find that *Socrates* called his fellow-servants the priests "*Cycni*" or *Swans*; and hence, then, says *Bryant*, vol. ii., p. 73, "these were the causes which contributed to the framing many idle legends, such as the poets improved on greatly. Hence it is observable that we may imagine any colonies from *Canaan* to have settled and to have founded temples. There is some story about *Swans*, and the Greeks, in alluding to their hymns, instead of *Ἰκκινχον ασμα*, the music of *Canaan*, have introduced *κυκνειον ασμα*, the singing of these birds;

and instead of the death of Thamuz, lamented by the Cucnaans or priests, they have made the swans sing their own dirge and foretell their own funeral. Wherever the Canaanites came, they introduced their national worship, part of which, as I have shewn, consisted in chanting hymns to the honour of their country god. He was the same as Apollo of Greece, (to whom, see Müller's 'Dorians,' the swan, olive, and palm were sacred, as the first and last were to Thoth or Thorn, the Torgos,) on which account Lucian, in compliance with the current notion, says that the Cycni were formerly the assessors and ministers of that deity. By this we are to understand that people of this denomination were in ancient times his priests."

Bryant again says, p. 77, "We are told by Plutarch that some of the feathered kind, either *eagles* or *swans*, came from the remote parts of the earth and settled at Delphi. These eagles and swans undoubtedly relate to colonies from Egypt and Canaan. I recollect but one philosopher styled Cygnus, and, what is remarkable, he was of Canaan. Antiochus the Academic, mentioned by Cicero in his philosophical works, and also by Strabo, was of Ascalon in Palestine, and he was surnamed Cygnus, the Swan, which name, as it is so circumstanced, must, I think, necessarily allude to this country."

If, in connexion with the above very prolix account, yet perfectly true, we take the facts that *Cos* is a priest in Celtic, (see Beale Poste, p. 109,) and

that Coz in the Cornish dialect means an elder, (see Borlase,) and that Koz in the Armenian is the same, we have written enough to shew that royalty's crown, the kingly name, the priestly name, the robes of the priesthood, and all other titles of dignity and office, have arisen from the primeval name of the Lord God. We will finish this proof by shewing that "Bryer" is Welsh for lord or baron, and that it was so understood in Ireland is evident from the fact that "*Bryan*" signifies a provincial nobleman. Thus, then, we may close this part of our subject, which has had for its object the showing that a kingly race of patriarchal men established themselves in Egypt, whose very names, emblems, offices, &c., had all reference to the Lord God, whom they distinctly understood was to destroy the serpent.

These "*emblems*," then, are the letters of which Thoth was said to be the inventor. Our table shews that several of them (if not all) have reference to the names by which God was known; therefore we may fairly assume that he had no wish to depart from the true worship of Jehovah, although he knew Him not by that name. It was, then, an after generation who deified him Thoth, and all his relatives, calling them the inhabitants of the ark, the divine eight, &c., all which, however, may be read with much interest in Usborne, Bryant, &c. We will now notice that the Egyptians cultivated the military art with great success, and that for its proper performance they allowed, which was the origin of the feudal system, each sol-

dier to have eight acres of land free of rent, and that they used defensive armour and *standards*. Both these, we propose to shew, derived their origin from the name of the Lord God. First, then, it is perfectly evident that all offensive weapons are derived from the Thorn, (the emblem of the curse,) for "Toah" is in the Geneva version of the Bible rendered dart, while in Icelandic darts or arrows are called Thorna. In the Greek a breastplate is called *Thureos*, while in Hebrew Tsinnah signifies a shield. Thahan or Tahan, says Gesenius, 861 *a*, is put for Thahhana, a camp, while Tower, which is Thurn in the Gothic, comes evidently from the Hebrew Teyrah, a fortress, an enclosure, an encampment of nomadic tribes. In Gen. xxv. 16 the word is rendered castle or town, in Ezek. xxv. 4, palace; therefore the chief would be the tyrant or despot, the man whose command was law, the military chieftain, the protector or *soter* of his followers. Again, spear is evidently derived from the same root as spar, a kind of mast, which last is in Ezekiel in the Hebrew Thorn, see chap. xxvii. 5, which in Isa. xxx. 17 is translated, "*an ensign set on a hill, a standard*." Again, Launce in Minsheu is in Hebrew Chanah, while "*Can*" (see Gesenius, 402 *b*) is also Hebrew for standard. And again, "*Tan*" (Gesenius, 323 *b*) is to pierce through with a sword, literally to Tan, Than, or Thorn a person. Again, *Senh* is Hebrew for thorn-bush, while *Sena* is Sanskrit for army, an assembly of thorns or warriors—hence our Saxon thanes—"while the general is called Sena-

pati, the lord, the nourisher or maintainer of the army, the Roman pater, in the sense of a senator or magistrate, resembles the pati disjoined from Sena, an army."—Hampson, p. 42.

Again: "The old German 'Sen,' a multitude, a concourse of people, and not improbably the old French Senne, a synod," has evidently an allusion to the assembled thorns on a bush.

Again: "The merkisman, and consequently the marquis, was what was termed, from the other appellation of a Standard, a baner-herr, or banner lord, (Herin being the Chaldee for princes, and so rendered in Isaiah,) by which was meant a nobleman who had the privilege of raising his own thorn or standard. Banner, termed by Germans fahn and van, or vahn, was manifestly the same as Ban, the Creatian for lord and for curse; while in old Spanish, Senna or Senha, also Senheria, signified a token, a sign or standard, hence Senhoria, a lordship, and 'Senhor,' a baron. Now, what are these words but equivalent to the Latin Signum; whence insigne, a military standard; hence, then, Senior, Seigneur, and again Sima, (Shima or Shammah,) a limit, a boundary, border, mark—equivalent to the Latin, Limes."

Again, in Africa, the tower on which the standard is planted is called a "*Semaar*," as in the "Great Sahara," by Tristram, pp. 142 and 200, which has its equivalent in the Greek *Sema*, a military ensign. We have now prepared the way to shew that Mr Forster has, in vol. iii., p. 237, plate 26, the *Jackal-*



headed god *Thoth* represented as carrying a standard, "crying havoc, and letting slip the dogs of war." Again, Mr How shews that the earliest form of standard known, viz., the Persian, is exactly the shape of the Thau ; but to this we shall allude again. This, then, is the reason why the Egyptians commenced their new year with the month of Thoth, and that is why the Hebrews call their first month Nisan, also Standard : "Jehovah Nissi," The Lord is my banner, as Moses says in Exodus. Gesenius, however, says Nets means a flower ; and that this may be one rendering is quite clear, for the armies in Egypt and Palestine would be able to take the field earlier than more northern peoples, who would not do so before May or Hawthorn month, and hence the origin of our May Pole. For, says the author of the "Way to Things by Words and Words by Things," "Our ancestors held an anniversary assembly on May day, the Hebrew month of Sivan, (which we have seen is May, bush, or thorn,) and that the column of May (whence our May Pole) was the great *Standard* of justice in the Eye Commons or fields of May. Here it was that the people, if they saw cause, deposed or punished their governors, their barons, and their kings. The judge's bough or wand, (at this time discontinued, and only faintly represented by a trifling nosegay,) and the staff or rod of authority in the civil and the military, (for it was the mace of civil power and the truncheon of the field officers,) are both derived from hence. A mayor, he says, received his

name from this May, in the sense of lawful power. The crown, (and in Egyptian, says Bunsen, '*Mah*' means a crown of flowers,) a mark of dignity and a symbol of power, like the mace and sceptre, was also taken from the May, being representative of the garland or crown, which, when hung on the top of the May or pole, was the great signal for convening the people; the arches of it, which spring from the circlet and meet together on the mound or round bell, being necessarily so formed to suspend it to the top of the pole."

Again, in the Hebrew, *Aoth* means standard. We have only to reverse it, and Hebrew reads contrariwise to our language, and we have Thoa or Thau, a standard.

And once again: says Wilkinson, vol. i., p. 342, "The post of standard-bearer was at all times of the highest importance. He was an officer and a man of approved valour, and in the Egyptian armour he was sometimes distinguished by a peculiar badge suspended from his neck, which consisted of "*two lions*," the emblems of courage, and other devices. Besides the ordinary standards of regiments, were the royal banners, and those borne by the principal persons of the household, near the king himself. *The peculiar office* of carrying these, and the flabella, was reserved for the *royal princes* or the sons of the nobility. They had the rank of generals, and were either despatched to take command of a wing or a division, or remained in attendance upon the monarch; and their

post during the royal triumph, the coronation, or other grand ceremonies, was close to his person."

But what had they upon their standards, and how came they with emblems on them at all, if they had them? That they had emblems is quite evident; for Diodorus the Sicilian says, that "the ancient Egyptians, they say, often defeated by reason of confusion in drawing up their troops, found out at last the way of carrying *standards or ensigns* before their several regiments, and therefore they painted the images of these beasts which they adore, and fixed them at the head of a spear."

Again, at p. 327 of Kenrick's "Egypt," we read, "A long train of priests (the monument being the Pavilion of Medinet-Abou or Southern Rameseion) carry standards on which are fixed images of the jackal, bull, cynocephalus, hawk, emblems of Anubis, Apis, Thoth, and Hermes."

Again, Bryant, vol. iii., p. 137, says that the Babylonians carried "the *Dove*" as a war emblem on a standard. Again, he says, "In process of time, when a colony of Cuthites were settled in Samaria, they brought with them the insignia of their country, and shewed a great veneration for the Dove. Hence it was given out by the Jews that the Samaritans worshipped a Dove, and that they had a representation of it in Mount Gerizim." He goes on, at p. 141, to say, "The Dove with the Olive-branch was esteemed an emblem of peace, a most fortunate omen. It was a token of the Deity to man, whereby the latter was

assured of an evil being past, and of plenty and happiness to come. It is well known that Shama and Sama signified a sign or token, like Sema and Sama of the Greeks."

Here, then, we have the name of God applied to the Standard of Babylon. Have we any proof that the Egyptian standards, as Diodorus says, were derived from their sacred animals? Let us see. We have first, then, the Ibis or Serpent-destroyer of Thoth; the Bull or *Thor*, as it is called in Chaldee, a sacrificial animal with the Jews; the Swan or *Torgos* of the Greeks, the hawk or eagle, also a serpent-destroyer, and others which have reference to the mystery of their idolatries, for the true worship had now become lost. They had deified their ancestors, and were worshipping them, much in the fashion the Chinese do to this day; and although they had among them (Wilkinson, vol. i., p. 391) the very picture of the Fall, they had deified Eve, or the woman whose seed was to bruise the serpent's head, as *Athor* or *Thyor*, (*Thora*, the female *Thor*,) the Lady of Het, (*Ats* is the Hebrew for Tree,) and they worshipped her at Thebes, Memphis, and other places, as the "Lady of the Tree." They held, says Athenæus, xv., 680, the Pomegranate, Vine, and Acanthus as sacred, and yet they worshipped animals, birds, and creeping things. So much, then, for the abuse of symbolism in that remote day. Nevertheless the arts and sciences flourished. They knew of *the resurrection of the dead* and immortality of the soul, but they

muddled it into a transmigration of the soul from one brute form to another. They knew the secrets of astronomy, of the sun, moon, and stars, which were set for signs and for seasons, and yet they degraded their science into the folly of astrology. And they knew the science of medicine, for, says Professor Max Müller, in his "Science of Language," p. 9, "I may observe, by the way, that the hieroglyphic signs of our modern prescriptions have been traced back by Champollion to the real hieroglyphics of Egypt." Thus, then, it is evident that the true religion of the patriarchs, "The Thorn Worship," was lost, and instead thereof, in the midst of a form of godliness, they had lost the true power of approaching the Deity in spirit and in truth. That they really did worship their standards and the sacred animals, and honoured even the keepers of them, is evident from Diodorus; and we believe that the names of Turgeis or Tregos, whose arms are Geese and Swans, are derived from the very circumstance that the bearers of both name and arms have them from the fact that they were the honoured keepers of these birds. See Diodorus, and "Universal History," vol. i., p. 477.

This custom of worshipping the standards came down to the Romans and the Germans, and that by different roads, for they are certainly not quite the same people, however much of the Sanscrit we may be able to trace in the early Latin element. Of the Romans, Tacitus says, the eagle and the other ensigns, "*propria legionum numina*," were the deities

peculiar to their legions ("Annal," lib. vii.) and Tertulian's words are to the same purpose: "Religio tota castrensis signa veneratur, signa jurat et diis omnibus proponit," or all the religion of the army consists in paying divine worship to their standards, in swearing by them, and preferring them before all deities ("Apol.," cap. xvi.) While of the Germans, he says that they carried with them to battle certain images and banners taken from the groves where they were kept in times of peace, (Hist., iv., 22.) Again, the letter T was certainly the emblem of their god Tuisco, as it was the monogram of Thoth. Thus, then, we may conclude that these symbols were at last merely emblems of the grossest idolatry, and therefore highly displeasing to the honour and dignity of the Lord God; we may therefore expect to find that "He" might call forth a person or a people by whom the true Thorn Worship might be restored in its primitive patriarchal simplicity and truth; but of this we will enter upon in our next chapter. But before closing this, we would draw attention to a most able paper by Major Congreve in the *Madras Journal* for Dec. 1861, in which he plainly points out that the Bramah of India is really Ramah, (Raamah of Gen. x. 6-7,) while Toth or That he considers to be Phut who accompanied Misraim to Egypt, (we have seen Lepsius say that P and T interchange in Coptic,) and who, according to ancient writers, afterwards settled in and reigned over Libya. Nothing, then, would be more likely than for Misraim to name his

son Thoth after his uncle Phut or Thut. Again, the Major says the memory of Phut is still preserved in Siam; and he also notices that if Seb, Chronos, or Ham has the Goose, so also has Brahma the Goose Hanasa—we have seen Raja-Hansa, or royal Goose, to be Hindustani for Swan. And the Major goes on to say, that when Osiris or Misraim was conquering or colonising India, he left his country under the care of his wife, and of Hermes (Thoth.) This, then, will in some degree account, but not entirely, (as we shall see hereafter,) for the similarity of the Sanscrit and Hebrew “Seneh” and “Sena,” we have noticed further back. And it will also account for the following, taken from the adventures of Vixna in Picard, vol. iii., p. 371 :—“Bruma immediately set out in search of the head, and the better to succeed with it he transformed himself into a *Swan*, flew about on every side, and used his utmost endeavour to get information of what he was looking for; he was just going to give over his search, when he met the *Thistle* flower, which came and saluted him, and shewed him the place where Rutram, the brother of Bruma, (Brama,) had his head.” Thus, then, by Swan and Thistle, do we, in the midst of a mass of foul idolatry, recognise the *true* tradition of the Lord God, Thorn or Thistle, and the sacrificial bird the “*Torgos*.”

### CHAPTER III.

WE have now arrived at a time when, as is perfectly evident from what we have stated, the true tradition of Eden, the curse, primeval worship, &c., were all lost; the worship of "Shamir," the true Thorn or Diamond, for it is both in Hebrew, "*the pearl of great price*," was lost, so enveloped in a mass of priestly corruption and kingly intolerance, that it was impossible to separate truth from falsehood, and the philosophical heathen contented himself with vain attempts after the former, disgusted as he was with the folly of the latter. In this state we find, and we turn to the Bible for the account, the Lord God took pity upon the debased and superstitious world, and again brought before its notice, never to be from thence effaced, *the True Thorn Worship*; and if what we have said before—and we think that we may say that we have *proved* all we have asserted—be true, it becomes a logical sequence for us to find the new revelation of the Lord God *Almighty* (Houzza, Uzzi, Uzza—Arabic for mighty) to be most intimately connected with the Thorn in every shape. Let us see, then, whether we are right.



We find, then, that we have the true religion, lost to the race of Mizraim and Thoth, completely overwhelmed and lost in both Egypt and India by the most debased superstitions; they were besotted with idols, and for a time they were left to their devices. Now it is, then, that we find one of the race of *Shem* is called forth to become a “*Standard*” throughout the world; and here let us remark that it is curious, but the fact is so, “*Shem*” in Hebrew is literally name or fame, *mark* or renown; and from it, says Gesenius, 832 *b*, is evidently derived *Sema* or signum, “*Standard*.” We, as may be supposed, rather derive it from the Semetic name for the Thorn, *Shemir* or *Semir*—and doubtless as the sons of Ham had done, so Noah their father had done, he had named his *eldest* son after the “*Lord God*” of his fathers, in all reverence and humility. Readers, and learned ones, too, will cavil at our stating that *Shem* was the *elder* son of Noah; but we say it is just the plain reading of the Hebrew, and is so conveyed in our authorised version of the Bible; but we cannot better shew this than by a quotation from a talented writer in the *Ethnological Journal* for November 1848. The writer says, at p. 271 :—

“But it has been contended that the Scripture furnishes at least one striking instance of a younger brother being repeatedly named before his seniors. The case in question is that of *Shem*. On three grounds it is contended that he

was a younger son—first, his genealogy is given in Gen. x., after those of his two brothers; secondly, it is affirmed that in ver. 21st of the same chapter, Japhet is expressly called his elder brother; and thirdly, it is contended that a statement in ver. 10th of the succeeding chapter, necessitates his being a younger son. As to the first argument, we ask, Why, if Shem was the youngest son of Noah, is he constantly named in a false order of sequence? Why is the expression, ‘And the sons of Noah were Shem, Ham, and Japhet,’ the invariable phraseology of the Book of Genesis? If Shem was named first as a mark of honour, in consequence of his being the progenitor of the chosen people of Israel, why was not his genealogy given first for the same reason? The one fact neutralises the inference deduced from the other. But, viewed apart from this theory, the two facts are perfectly consistent. Shem is named first because he was the eldest son, and his genealogy last for precisely the same reason. It is the invariable practice of genealogists, when giving a list of children, to name them in the order of their birth; and it is a practice almost equally invariable, when tracing a line of descendants, to commence with the younger sons, leaving the progeny of the eldest son to be named last. The reason of this practice is obvious. The main genealogy usually runs in the line of the elder branch, the younger being treated incidentally and briefly; consequently, after the children are first duly named in the order of their birth, the account

of their descendants is given in the inverse order, that the main narrative may not be inconveniently interrupted. And this order of things is never interfered with, in anything like a lengthened pedigree, except where the principal line happens to be continued from a younger son. In other words, the descents of subordinate consequence are always given before the main pedigree. This natural and convenient mode of proceeding is very generally observed in Scripture genealogies. If it is often departed from, it is because those genealogies are in almost all cases short, fragmentary, incomplete, and so much interrupted by the general narrative that no inconvenience can arise from a violation of the rule, or any particular advantage from its observance. The rule, therefore, is often departed from, though there is a general tendency towards its observance. In the case before us, the rule is exactly observed in the leading divisions—several times departed from in the subordinate ones. It is obvious, therefore, that this argument, instead of favouring, turns against the hypothesis which it was designed to support. As to the second, we have, in the first place, to observe, that the 21st verse of the 10th chapter of Genesis is, in its present position, a manifest interpolation. We spoke of it as such in our last number, without any reference to this argument. On that occasion it presented itself to us as a mere isolated interpolation, intended to connect the genealogy under consideration, with that given in the succeeding chapter. This

view may be correct, but we feel, at present, inclined to doubt it, and to look upon this verse as the commencement of the genealogy of Shem in chapter 11th. If this conjecture be accurate, the genealogy of Ham and Japhet belonging to this fragment has been omitted in making up the amalgamated narrative. But, however this may be, the verse in question cannot reasonably be supposed to form part of chapter 10th. It is superfluous, peculiar in phraseology, and no reason can be given for the emphasis with which it names Eber nor for the particular manner in which it speaks of Japhet—‘Unto Shem also, *the father of all the children of Eber, the brother of Japhet, the elder*, even to him were children born.’ Now this is the only passage in the entire Scripture, as far as we can remember, which gives the least prominence to the name of Eber. Such prominence is quite inexplicable, except we regard this verse as belonging to that document or documents in which the children of Israel are called Hebrews, or to some others of a similar nature. The word Hebrew occurs but once in the Book of Genesis, viz., in chap. xiv. 13; nor is there anything in this book, nor indeed in any other part of the Scripture, which can enable us to discover why the Jews should have derived a national name from this particular ancestor, in preference to many others who had, to all appearance, equal or better claims to distinction. Nothing whatever is told of him, except that he was the son of Salah, and the father of Peleg and Joktan. It is easy to find a reason for the Jews

in universal history tracing their descent from Eber, and deriving a name from him, but the Scripture affords no such reason. The introduction of this name, therefore, in this emphatic and unseemly-called-for manner, is a strong argument against the authenticity of this verse as a portion of the present chapter. This chapter, as was shewn last month, is a part of the 'Book of Generations : ' whereas none of the passages in which the word Hebrew is used have any claim to be regarded as belonging to that peculiar document. The introduction of the word Japhet is also without object, if we regard this verse as strictly belonging to the chapter. There was no need of telling us here that Japhet was the brother of Shem, the information having been repeatedly communicated before. And then, why is Shem called the brother of Japhet simply, and not the brother of Ham also ? There may be consistency in the expression if we regard this verse as belonging to some other document, of which the passage immediately preceding it, and to which it seems to refer, has not been preserved to us ; but as it stands here it is evidently out of place. In the next place, if the expression, ' Unto Shem also, the brother of Japhet, the elder, ' really means that Japhet was the elder brother of Shem, then the verse is certainly an interpolation, for by the natural course of language, and the constant practice of genealogists, those of the Scriptures included, the order of birth of the three sons of Noah is the order in which they are constantly named—Shem, Ham, and Japhet. But

we do not see that these words necessarily bear this meaning. They are simply ambiguous; and their more natural interpretation appears to us to be the very reverse of this, viz., that Shem was the elder brother of Japheth. 'And unto Shem also, the father of all the children of Eber, the brother of Japheth, the *elder* BROTHER, even to him were children born.' Even grammatically speaking, and apart from all theories, this is the more natural interpretation. Shem is the subject of the sentence, and to him the mind would naturally refer every attribute and qualification not plainly assigned to some one else."

Thus far the writer, and, we can only say, his arguments appear to us most masterly, only we must not condemn what we cannot comprehend. We should pray for light.\* But there is another verse in the Bible which we conceive helps his view as to Shem most completely, and it runs thus (Gen. ix. 27):—

"God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

Let us consider this for a moment. A man's tent is his tabernacle or house, (protection or covering, as we have shewn, and derived from a name of the Lord God,) therefore if Japheth is to be enlarged, (prosper and become increased,) and to dwell in the tents of Shem, he must be a debtor to the hospitality of Shem

\* "O send out thy light and truth."—Ps. xliii. 3.

for shelter, as many a European traveller is to the Arab of the desert. Miss Beaufort, indeed, describes, in her fascinating work, "Egyptian Sepulchres and Syrian Shrines," the hospitality displayed to herself and sister by that aristocratic tribe of Arabs the *Shemmaars*, who are in their own opinion so noble that they would deem themselves utterly degraded if they were compelled to mingle their blood with that of any other race, (p. 386.) We say, then, that just as the Misses Beaufort were "beholden" to the *Shemmaars* for escort, shelter, and protection, so in like manner will Japheth be, and that of his own free will, a lodger or tenant of his elder brother Shem. And this is just as it usually is with us in the present day. The elder son, the heir to the lands, title, and estates, when in actual possession, is bound by all the ties of blood and brotherhood to comfort and protect the cadets of his house, for the love and honour of his name and race. Therefore we say, then, that if the text means anything,—and we believe it to be a prophecy of Noah, yet unfulfilled,—that there yet will come a time when Shem shall possess the chief position and power in the earth, and then Japheth will be his guest, and not Ham, but Canaan will be his servant.

But to return to our subject, of which the above is, however, a most essential part, we find that there dwelt in Ur of the Chaldees (now Oorfa, anciently Edessa,) a man named Terah, who was a direct descendant of Shem. He was, if the traditions of the

Jews are entitled to credit—and we see no reason why they are not as trustworthy as those of other races—an image-maker of household gods, of domestic idols in fact, and yet he bore the name, like his ancestor Shem, of the true Lord God. So close may we be in name, and yet so far removed from actual holiness, thus realising an old proverb of our own, “The nearer the church, the farther from God.” His name, *Terah* or *Tara*, Gesenius does not translate; he derives it from *Tarah*, Chaldee, to delay, but he does not seem positive about it. In the Vatican MS. it reads *Θαππα*, *Tharra*, and his name really was then *Thor* or *Thorn*. (We have shewn this before, for *Teyrah* is the Hebrew for *Tower*, which is *Thurn* in the Gothic.) To him were born three sons, of whom the eldest was *Abram*, and it was to him that the Lord God said, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. So *Abram* departed, as the Lord had spoken unto him.”

It is not our intention to follow the Bible narrative line by line. We wish our readers to do that. We shall, then, only notice the points which have appeared most prominent to our mind.

First, then, we will point out that most distinctly



did the Lord God give unto Abram in fee the land of Canaan :—

“ And they went forth into the land of Canaan ; and into the land of Canaan they came. And the Lord appeared unto Abram and said, Unto thy seed will I give this land.”

If in feudal times the king, as lord of the fee or freehold, had thus given Abram the land, he, Abram, would have held of him, the king, by knight's service ; and so, in like manner, did Abram hold of the *King of kings*, the agreement between them being that Abram was to be a faithful liegeman to his Lord. To this, however, we shall further allude when we have to speak of the descendants of Abraham in the land. But there is one point which comes out prominently here, and which must be cleared up before we proceed. It is, if Canaan, and through him his descendants, were in actual possession, by what right, consistent with justice and equity, had even the Lord God to give his possession to Abram ? Certainly none can dispute for a moment “ that the earth is the Lord's, and the fulness thereof.” But why did He dispossess Canaan ? We say He did so because Canaan and his race had proved unfaithful, untrue, and rebellious subjects ; they had set up another liege lord in the place of the true King, and had done their best to worship him, and therefore to insult and injure their former King ; they had virtually deposed

the Lord, the only true and compassionate friend of humanity, whose very attributes are long-suffering and tender mercy, and they had put in His place *the serpent*, the liar and murderer from the beginning, consequently they worshipped him, they offered human sacrifices, they caused their children to pass through the fire to Moloch, and their rites were so impious and degrading to humanity that they were far worse than their relatives, the children of Mozzaim; and yet with all this they had especially remembered in name the true God, for they worshipped an idol Hadad, (Atad, Hebrew for Thorn,) and another named Rimmon or Pomegranate; and they had, like the Egyptians, a goddess Thurô, in Syriac Dôtô, and their kings especially bore the name of Hadad. For we read, according to Nicholas of Damascus, that there were ten kings or adads (for we must consider they used the word Thorn or Atad as the Egyptians did Thoth, as significative of lord or ruler) in succession. They named their principal city Tyre (Tyrus, sharp or acute in Greek) or Thorn, and they remembered their true King in this way only. Indeed, it may be doubted whether they ever did Him so much lip honour. We think not. We believe that they named themselves Adads after *Than*, which we have seen was the primeval name for the Serpent itself. It is true they flourished. They became great navigators and warriors, they landed on distant coasts, and where they did not cheat, they murdered the unoffending inhabitants. Traces of their beads, with

which they deluded the poor ignorant natives, are still in existence, and antiquaries can shew them in their cabinets. But they were not content with robbing or cheating the weak, they made war upon the strong, and that especially on their relatives the Egyptians, so that at last a *fair-haired shepherd*, a son of Typhon, became an abomination unto the more harmless people of Mizraim. Thus, then, they had become a positive nuisance to the Lord of the land, and He, in His wisdom and justice, gave away their country to another; and He gave it, as our Norman kings did Wales and Ireland, upon the condition that the noble man Abram—in Hebrew *noble father*—should conquer the same, and introduce into it the knowledge of the true God!

A famine, however, came upon Abram in the new land, and he was compelled to seek for corn in Egypt, where, as we read in Gen. xii., if they did not like red-haired men, they certainly loved fair women. And here we may notice a very important point, and one quite necessary to be cleared up. It has been supposed that the Egyptians, as descended from Ham, were very much darker than their relatives from Shem and Japheth. This is quite incorrect. It is evident; and Mr Wathen in his "Egypt" shews that the very early race of kings there were quite as fair as Europeans, and that they did not become dark until they had intermingled with the descendants of Cush, &c., who settled farther in Africa than themselves. It says in our text that Sarai was "a fair woman to

look upon," and if so, she has transmitted her fairness to many of her lovely descendants. We cannot better illustrate this than by the following from Sir G. Wilkinson's "Egypt," vol. ii., p. 198 :—

“ And here I may mention a remarkable circumstance, that the Jews of the East to this day often have *red hair and blue eyes*, with a nose of delicate form, and nearly straight, (Leech knows how to draw them—see his female faces in *Punch*,) and are quite unlike their brethren in Europe, and the children in modern Jerusalem have the pink and white complexion of Europeans. The Oriental Jews are at the same time unlike the other Syrians in features, and it is the Syrians who have the large nose that strikes us as the peculiarity of the Western Israelite. This prominent feature was always a characteristic of the Syrians, but *not of the ancient* nor of the modern Jews of Judea, and the Saviour's head, though not really a portrait, is evidently a traditional representation of the Jewish face, which is still traceable at Jerusalem. No real portrait of Him was ever handed down, and Eusebius of Cæsarea pronounced the impossibility of obtaining one for the sister of Constantine, but the character of, (in the fourth century,) when the first representations of Him were attempted ; and we should be surprised to find any artist abandon the style of features thus had agreed upon for ages, and represent the Saviour with those of our Western Jews. Yet this would be perfectly correct if the Jews of His day had those

features, and such would have been, in that case, His traditional portrait. I had often remarked the colour and features of the Jews in the East, so unlike those known in Europe, and my wish to ascertain if they were the same in Judea was at length gratified by a visit to Jerusalem, where I found the same type in all really of *eastern origin*, and the large nose is there an invariable proof of mixture with a western family. It may be difficult to explain the great difference in the eastern and western face, (and the former is said to be found also in Hungary;) but the subject is worthy of investigation, as is the origin of those Jews now living in Europe, and the *early migrations* that took place from Judea long before the Christian era. These would be more satisfactory than speculations on the Lost Tribes."

We thoroughly agree with Sir G. Wilkinson, and will keep on the track by noting that Josephus distinctly states King David (book vi., cap. 9) to have had a *yellow complexion*, a sharp sight, and a comely person in other respects also; by this he could not have meant a sallow, olive countenance, for the Bible tells us distinctly that he was ruddy. Again, we read in the Lamentations of Jeremiah iv. 7, "her Nazarites purer than snow, and whiter than milk;" not unlike the following description, which, although, perhaps a monkish forgery, still goes to the same point. We here give the description, which, even if it be a forgery, may yet afford a correct type of the *noble*

*Jew*, for we have ourself here the pleasure of the acquaintance of several Jewish families, who have among their daughters some as “pure as snow, and as white as milk,” with the fairest hair; but we admit that they bear names which were as princely as that of *David's* in the days of old :—

“ PERSONNEL OF OUR REDEEMER.

(“ *From the Dublin Morning News.*)

“ A correspondent has kindly sent us the following translation of a despatch written by Publius Lentulus, President in Judea, to the Roman Senate, concerning Jesus Christ, the original of which is preserved in the Vatican at Rome :—

“ CONSCRIPT FATHERS,—There hath appeared in these our days, and is at present living amongst us in Judea, a man of singular virtue whom they call Jesus Christ. Of the Jews he is accepted and believed to be a great prophet of truth, but His own followers or disciples adore Him as being descended from the immortal Gods. He raiseth the dead to life, and healeth all manner of human maladies and diseases by His word or touch. In stature He is tall, and of perfect symmetry of form. His countenance and air sweet and reverend, such as the beholders may both love and fear. His hair is of a colour that would be difficult to describe accurately—something resembling the colour of the ripe chestnut from the crown of His head to His ears, whence downward it is more orient of tint or golden hue, and falls waving

and curling into ringlets, and spreads itself in graceful profusion on His shoulders. In the centre, from the forehead to the crown of the head, His hair is parted by a seam or partition, and falls over each ear, after the manner of the Nazarenes. His forehead is lofty and pale, and His face without spot or wrinkle, beautified with a slight tinge of comely complexion. His nose and mouth are formed with the most admirable symmetry. His beard is thick, and of the same colour as His hair, not of any great length, and, dividing at the centre at the chin, takes nearly the form of a fork. His look innocent and mature, His eyes blue, brilliant, and serenely beautiful. In reproving He is awful and majestic, in admonishing courteous, sweet, friendly, and persuasive; and in speaking or acting He is grave, temperate, modest, and wise. It cannot be remembered that any have ever seen Him laugh, but many have seen Him weep. In a word, He is a man who, by His exceeding great beauty and His Divine perfections, surpasseth the children of men.' ”

Again, there is no proof that the race of Canaan were of dark complexion even, the evidence is just the reverse; for Mr Osborne in his “*Monumental History of Egypt*,” vol. ii., p. 296, says that “one race of the brick-making slaves on the monuments, are those of the light or sallow complexion of Canaan with blue eyes.” Thus, then, we can understand shepherd kings, natives of Canaan, with yellow hair,

complete Typhons, as terribly warlike to look upon as our own noble Highland chieftains; and men swooping down upon Egypt, and becoming, whenever they did so, an abomination unto them."

In accordance with our plan, we now proceed to notice that the "Lord God" came to a solemn covenant with Abram, to give him the land to be taken from the Canaanites. Abram said, as well he might, "What wilt thou give me, seeing I go childless?" and the Lord said, "He that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, [and who can count the countless myriads with all our modern appliances,] if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?"

We see here that the Lord has no objection to even the most minute inquiries and wished-for proofs, provided always that they are asked or made in a loving and faithful spirit, for He replied, or, as the text has it—

"And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon."



Let us inquire into these offerings, we shall find, if we do, that the heifer or young ox is called a "*Thor*" in the Chaldee, that it is also called a Semer or Shamar in the Hebrew, (but of this further on,) and that it was called also in Israel a "Baal" or Lord, a name of the Lord himself: "Ye shall call me no more Baali." For we read in Tobit i. 5, "Now all the tribes which together revolted, and the house of my father Nepthali, sacrificed unto the heifer Baal." Why? because it was called after the Lord God to whom it was sacrificed, a Thorn, Thor, Shamar, or Baal. Again, he had to take a she-goat; this we find the Rabbis say was the idol *Ashima* which the men of Hamath made. In 2 Kings xvii. 30, where the men of Cuth are said to have made Nergal, Selden could not understand why the Rabbis should say *Ashima* was a smooth goat; but we can understand it, for the Lord God Shima or Shammah expressly orders it to be sacrificed to Him, and so it went by His name, and evidently, like its companion the heifer, came to be worshipped as an idol. Again, the Lord also ordered a ram of three years old; this was also converted into an idol, although it was the first sacrifice made for sin in the world, and respecting which Abel was slain by his brother. In the Latin, the ram is Aries; and it got this name from the Arabic "*Arez*"—the Arabic for Thoth or Thorn-Theuth-Arez, worshipped as a black stone in Arabia Petra, as quoted by us, under Theuth or Thoth, from Mr Bryant further back.

Lastly, the Lord God desired a turtle-dove and a young pigeon to complete the offering. These also equally derive their name from the fact that they were sacrifices to Thor, for we find that "*Tor*" is the name of the turtle-dove (the *Thistle*-dove, for Turtle is Saxon for Thistle;) and Gesenius says it is a *primitive* word, one for which he evidently had no origin, but which we see is the emblem of Noah's preservation,—Dove or *wild-pigeon*, which Noah sent out from the ark, and which, Bryant says, was the kind sent, for a tame one would not have gone forward. We have seen the dove, then, called *Semiramis*, "beloved by Semir or Shemir." There is no difference between dove and pigeon, says Bishop Lowth, except that the first is in the finest condition when full-grown, and the second when young; and therefore when one could not be obtained the other might be substituted, as we read in Leviticus xii. 6-8. That there was no difference was plainly understood by our Teutonic ancestors, (worshippers of Teuth or Thoth,) who called a pigeon-house a *täuben-haus*, *Taube* being with them the name of the bird. Again, the Dutch or Teutchers, (worshippers of Tuisco,) as they call themselves, name the dove-cot or pigeon-house, the *duyf-huys*. In Hebrew, the pigeon is *Iona*, evidently derived from *Io*, Egyptian for the moon, and Thoth was the moon god. And thus we have proved, by the closest inquiry, that the Lord God, by whom a covenant was made with Abram, was the God Thorn of the garden of Eden, and so of Abram's forefather, Adam.

But while on the subject of sacrifice, we may as well mention two other birds which it is certain the Jews sacrificed as well as their neighbours the Egyptians and Samaritans; and we will take that of the latter first. We noticed above that the men of Cuth made Nergal. This, say the Rabbis, was worshipped under the emblem of a cock. We have seen the Jews (from Bryant) accuse the Samaritans (the new race, the Cuthites) of worshipping the Dove; we now see that they revered the Cock; and they do so to this day. If we turn to Mr Tristram's "Wanderings in the Great Sahara," we read at p. 16, that not only do the African tribes (children of Cush) practise all kinds of fetish worship, but they will, in a fit of religious frenzy, devour the prickly pear, armed as it is with the sharpest prickles in nature, without even drawing blood from their mouths; but they, as well as the Moors and Jews, sacrifice cocks and hens with much ceremony, drawing inferences from their death-throes. This superstition is much resorted to for the removal of chronic diseases.

Again, (and we quote from the Rev. Dr M'Caul's "Old Paths," p. 145, a work we would advise our brethren of Israel to study with the most prayerful attention,) we find that the cock and hen are to this day sacrificed by the Jews, and that on their most solemn sacrifice day—the Day of Atonement. We give Dr M'Caul's quotation in its entirety, although, by doing so, we rather forestall our subject, but it is best given alone:—

“ORDER OF THE ATONEMENTS.—On the eve of the day of atonement, the custom is to make atonements. A cock is taken for a man, and a hen for a woman; and for a pregnant woman a hen and also a cock, on account of the child. The father of the family first makes the atonement for himself, for the high priest first atoned for himself, and then for his family, and afterwards for all Israel. The order is as follows :—

*“He takes the cock in his hand, and says these verses :”*—

“ ‘The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands in sunder. Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble; and he saveth them out of their distresses. He sendeth his word, and healeth them, and delivereth them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!’ (Psalm cvii.) ‘If there be for him an angel, an intercessor, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom.’ (Job xxxiii. 23.)

*“ Whilst moving the atonement round his head, he says—*

*“ ‘ This is my substitute. This is my commutation. This is my atonement. This cock goeth to death, but may I be gathered and enter into a long and happy life, and unto peace.’*

*“ He then begins again at the words, ‘ The children of men,’ and so he does three times.*

*“ Then follow the various alterations that are to be made, when the atonement is made for a woman or another person, &c., and is added, ‘ As soon as one has performed the order of atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered.’ This custom, extensively prevalent amongst the Jews, proves abundantly the internal dissatisfaction of the Jewish mind with their own doctrines, and the deeply-rooted conviction of their heart—that without shedding of blood there is no remission of sin. If they really believed that repentance, or the day of atonement itself, or almsgiving, or merits, either their own or their forefathers, atoned for sin, they would never have devised such a custom as this. But the spirit of the Mosaic law has taken too deep a hold on the nation to suffer them to rest satisfied with anything short of actual sacrifice; and as they have no high priest and no altar now, they make a sad and desperate attempt to tranquillise the mind with this invention. The custom, then, proves, that the rabbinical doctrine respecting the atoning*

power of repentance is not believed nor heartily received, even by the rabbinites themselves; how, then, can a Jew hazard his salvation on a doctrine which is contrary to the law of Moses, and which its professors do not consider satisfactory? Will he rest upon the self-devised sacrifice of a cock? God nowhere promises pardon to this observance; and how can any man of sense be satisfied without a sure promise of the unchanging and unchangeable Creator? This trust is as unsatisfactory as any of those that we have already considered. Every one of the rabbinic hopes has proved unsafe on examination. Personal merit, the merit of ancestors, the blowing of the ram's horn, repentance, the present observance of the day of atonement, the sacrifice of a cock, all are either directly opposed to, or unwarranted by, the Word of God. How, then, is a Jew to obtain pardon for his sins? The custom which we have just considered, speaks the sense of the Jewish nation upon this subject, and plainly declares that an atoning sacrifice is the only real hope. It expresses, in the first place, the heartfelt conviction, that every human being is guilty and needs an atonement. It prescribes a victim for man, woman, and child, yea, even for the unborn babe, thereby teaching that the nature of man is corrupt, and that the hereditary guilt, even where there is no actual transgression, must be washed away by the blood of atonement. It expresses, further, the Jewish opinion as to the nature of sacrifice, that the sins are laid upon the victim, and that the victim is

substituted for the guilty. Nothing can be plainer than the prescribed formulary, 'This is my substitute. This is my commutation. This is my atonement.' It declares, further, that he who offers an atonement for another, must himself be free from guilt, for it requires the father of the family first to atone for himself, and then for those of his house. These are the recorded sentiments of the Jewish nation, expressed not only in words, but embodied in a solemn, religious observance on the eve of their most sacred season. By this act, the Jews declare that an atonement by blood is absolutely necessary. The law of Moses makes the same declaration, by the appointment of all the rites for the day of atonement. Is it, then, likely that the God of Israel would leave His people without that which their hearts desire, and His law declares to be necessary for salvation? Judaism says, Yes. It affirms, by an act repeated every year, that sacrifice is necessary, and yet confesses, in its solemn prayers, that they have none. It asserts, therefore, that God has left them without that which is indispensable to procure forgiveness. Christianity presents a more merciful view of the Divine character. It does, indeed, acknowledge the necessity of atonement, but it presents a victim and a high priest, whose one offering is sufficient for the sins of the whole world. It says that God has left neither His own people nor the Gentiles without the means of forgiveness, but sent His righteous servant, the Messiah, to bear our sins in His own body upon the tree.

The Priest after the order of Melchisedek needed no atonement to take away His own sins first, for He had none. Born in a miraculous manner, by the power of God, his humanity inherited nothing of the guilt of Adam, and as the Lord our Righteousness, He could contract no taint of sin. He is, therefore, every way qualified to make an atonement for us all. Our Christian hope, therefore, is not in a cock, the sacrifice of which God never commanded, but in that great atonement which He appointed. Our faith, our hope, our trust, are all built upon God's promise, and cannot be better expressed than in His most holy words :—‘ But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed.’

“ It cannot, therefore, be said, that we Christians rest our hope upon an invention of our own. Our hope rests not upon the dictates of our priests or rabbis, but upon the words which God himself spake by the mouth of the prophet. We can, therefore, confidently appeal to the Jews themselves to decide, which of the two hopes is the most reasonable. Both agreeing that an atonement by the shedding of blood is necessary for the remission of sins, rabbinism tells its disciples to trust to a species of sacrifice nowhere mentioned in the Word of God. Christianity tells us to trust in the sacrifice of that great Redeemer, for whose salvation Jacob waited, whose atonement the Mosaic rites prefigured, and the Jewish prophets pre-



dicted. Their hope rests upon the unwarranted words of men; ours is built upon the Word of the living God, and is involuntarily confirmed by the rabbis themselves in the very custom which we have just considered. Even the nature of the victim is pointed out in the selection of the animal: 'gever' signifies both 'a man' and 'a cock,' and thereby signifies, that a righteous man must be the sinful man's substitute: and so some of the rabbis say, that this animal, 'a cock,' was selected,—'Because, as its name signifies "a man," there is a substitution of a man for man.' (Orach Chaiim, 605.) The principles exactly agree, but Christianity is directed in their application by the Word of God, to Him who is, indeed, very man, but also THE LORD OUR RIGHTEOUSNESS."

We read also in Picard, "Ceremonies of the Jews," vol. i., p. 206, "That the animal's entrails were thrown on the top of the house, for which remarkable custom two reasons were assigned—1. They believe that sin proceeds from the heart and entrails, so that a thing so detestable was to be left to the birds of the air; and it was for this reason that the Egyptians formerly threw the entrails of the dead into the Nile. 2. It is possible they endeavoured to imitate their ancestors, under the ancient law of sending a he-goat into the desert loaded with the iniquities of the people. This cock was to be *white*, as most proper to be charged with sins, for they supposed a cock of any other

colour had his load already. After the cock was killed, they went to prayers in sepulchres, and gave away the value of the cock thus sacrificed in money to the poor. Formerly they left them the cock, but the poor, afterwards reflecting on the quality of the flesh thus covered with iniquities, refused it."

So far Picard, let us see what Buxtorf says in his ponderous "Hebrew Lexicon," at pp. 2653 and 4. He says that *tarn gala* is *gallus gallinaceus*, and that it answers to the cock of the wood; he says also, in the second Targum, that there is a very long fable concerning it; he says that it is to be with the Leviathan, a part of the supper of the congregation of Israel, in that great day, viz., of the Messiah; and he says further, among the rabbis, frequent mention is made of it. Miss Lindo, in her valuable little "English and Hebrew Lexicon," calls a hen tharn-goeth; therefore as *gallus* is Latin for cock, we have strong evidence, from what has gone before, that it derived its name, "the Cock of Thorn," because it was sacrificed to the God of that name. In Egypt it was so, for *white* and saffron-coloured cocks (Wilkinson, vol. i., p. 250) were sacrificed to Anubis, the Jackal or Than (Hebrew, Than-Jackal) headed god. Again, for we have not done, this bird that was to be for the grand supper of Israel, is called by another name. If we turn to "Xeres' Address to the Jews, being his Reasons for leaving the Jewish and Embracing the Christian Religion," London 1710, A.D., he says at p. 94:—

“The Messiah shall, when He has conquered His enemies, comfort you after the miseries of your long dispersion. He is to treat you with the female of the Leviathan, which God has kept in salt ever since the beginning of the world. And you are also to be entertained with the female Behemoth, which eats the grass of a thousand mountains in one day, according to Psalm l. 10. Thus you are like to be supplied with flesh and fish: and for fowl the bird of Ziz shall be served up, which is so big that one of her eggs happening to fall, broke and drowned sixty villages. Thus you see the Messiah provides you an entertainment worthy of so great a Person! It must not be forgotten that the wine you are to drink was made of the grapes of Paradise, which is kept in Adam’s vault against the solemnity of that joyful day. And lest you should doubt the truth of this, you have the authority of the Prophets for every tittle of it. Job xi. 10; Psalm l. 11; and Isaiah xxvi., speak of nothing else but of this feast.”

And then in the page, Xeres says that “this oath is sometimes used by you, May I never eat of the wild ox, (*i. e.*, of Behemoth,) if what I say is false.” We think that Mr Xeres would have displayed better taste had he endeavoured to ascertain the foundation of the above, rather than by indulging in sneers at his brethren who preferred to follow the faith of their fathers. Let us now, however, see whether we can make anything out in reference to our subject. The

bird *Ziz*, then, seems to us to be derived from the Hebrew, "*Zitz*," a flower, which Josephus says, in reference to Exodus xxviii. 36, was like a *poppy*, and in its shape was a crown made for the high priest, (Book iii., cap. viii.). It was called in the Greek *KTANOS*,\* which, Hedericus says in his Lexicon, is "floris nomen inter farra nascentis," or the name of a flower growing among corn; he also says it means "avis quædam," or some bird. When on the subject of "*Shont*" in Egypt, we found that from the same root came the kingly or priestly crown, as did goose or swan, which in the Greek is *KTKNOS*; this bird, then, is really the "*Torgos*," the swan or goose of Thor; and so we get Mr Kingsley, in his "*Hypatia*," vol. ii., p. 69, introducing the legend with that bird. Miriam speaking:—"And the blessing of Abraham, Isaac, and Jacob, to eat of the goose which is fattening in the desert, and the Leviathan which lieth in the great sea, to be meat for all true Israelites at the last day." But have we any proof that the Swan—Sivan—Thoth—*bush or thorn*, ever gave origin to a crown of dignity? We proved *that*, from the author of "*Words by Things*," further back, let us see whether Swan ever meant crown, as it did in Egyptian. We can shew this from the Celtic, from Beale Poste on "*Celtic and British Coins*." He, at p. 109, shews *Cuno* to be

\* The Darnell or Cockle-weed, ex Dutch: *deyren vel deren*, to hurt; for cockle is hurtful to corn. Vel Darnell quasi Thornel, ex Dutch: *id est, spina a thorne*, (Minsheu.) The real tare which the Thane or Thorn of Hell, the Pluto, the King of Hades, sowed among the wheat in Matthew xiii. 25.

“King.” Cunobeline, the King Belinus, Kyn, he says, the ancient Britons and Romans rendered by Cuno; and towards the eighth century, both Britons and Irish rendered it by Con. “*Cyn*,” again, in composition, signifies chief or principal, and is still in use. Cyngetorix = Cyn-y-tros (a) rix., *i.e.*, the chief commander or king—evidently, to our mind, comes from the fact that he was crowned in ancient days with the flower “Zitz,” which was the thorny May, as the author of “Words by Things” has shewn. That the *High Priest’s crown was thorny*, or made in the pattern of a thorny plant is evident, for *Josephus* says, “Indeed, such a coat grows over this plant as renders it an hemisphere, and that, as one may say, turned accurately in a lathe, and having its notches extant above it, which, as I said, grow like a *pomegranate*, (the fruit, we remember, of the thorn-bush, and which is on the high priest’s ephod,) *only they are sharp, and end in nothing but prickles*. Now, the fruit is preserved by this coat of the calyx, which fruit is like the seed of the herb Sideritis, it sends out a flower that may seem to resemble that of poppy. Of this was a *crown* made, as far from the hinder part of the head to each of the temples; but this Ephielis, for so this calyx may be called, did not cover the forehead, but it was covered with a golden plate, which had inscribed upon it the name of God in sacred characters. And such were the ornaments of the high priest.”

If, then, in Coptic or Egyptian ancient, Shont

stood for the Egyptian thorn or acacia, while the same word stands for crown;—if “*Mah*” is a crown of flowers, as Bunsen has shewn it to be—if the month of Sivan or Swan is our month of May, it is Hawthorn month; for the May of our spring days is the flower of the hawthorn hedge. If “*Cyn*” means chief or principal, while “*Cyne*” is French for Swan, can we wonder then at reading in the Gospels preserved in the public library at Cambridge, written in the old Saxon tongue, both Matthew and Mark, that our great High Priest when He atoned for us once for all, wore on His head a Cynehelm of *ðornum*—a Cynehelm of thornum—“*corona ex spinis*,”—*a crown of thorns* made from a thorny plant, after the pattern of the Jewish high priest. Thus, then, have we the one priest the antitype of the other. But the Jewish high priest was a prince or king before the days of Saul; he was a Coz or Koz (a Thoth or Thorn, a Lord;) and, says Mr Poste, p. 109, Baxter well observes in his “Glossary” (Preface, p. 4) the close alliance the word has with Cohen (priest) in Hebrew, and which stands in juxtaposition with the very similar word in ancient British, and with precisely the same signification in both languages, of priest and *senator* (*sena pati* in Hindustani, a leader or chief we remember.) Thus, then, we say, and it will be hard to gainsay our position, that when the God Thor, Koz, Houzza or Shammah, was crowned with a plant of thorny growth, named “*Shamir*,” our King and Priest bled for us, for both Jew and

Gentile, on the emblem of Thoth, the symbol of hidden wisdom, the Thau.

But in following up the various sacrifices made by Abram to the Lord God, and so coming down to the very sacrifice of God Himself, we have left our patriarch. Let us then return to him. We find, then, that in his old age, by a wife well stricken in years, of a doubtful, sneering, and suspicious nature, (and who knows how much of that disposition her numberless descendants inherit,) an only son was born; he was a son of rejoicing and promise, and laughter or rejoicing was his name. Isaac, then, the heir to the Promised Land, which in the full extent promised to Abram neither he nor his descendants have yet enjoyed, and which, if God's promise and covenanted word be truth itself, as we know it is, his descendants, a countless multitude like the stars for number, have yet to enjoy. For this view, laid down by and illustrated, see the Rev. Dr Keith's "Land of Israel." For we do not enlarge upon it now; let us rather refer to that great trial of the faith of Abram, by which he was required by the Lord God to sacrifice his beloved and *only son*, the heir to the Promised Land, the covenanted country, the home of Israel. The heir to these precious promises was required by God. Here, then, was an end to Abram's hopes of the future. Well may the words run, Abraham (for his name had been changed when God had said, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,

all the land of Canaan, for an *everlasting* possession, and I will be their God") was *tempted* by God, and told to take his son Isaac, the beloved of his old age, and sacrifice him as a burnt-offering. He was told, "Go up into a mountain in the land of Moriah, [which means bitterness, or fear of the Lord,] and there offer up thy son." In the very place which included the site of Jerusalem and Mount Calvary; for, says Thrupp, in his "Ancient Jerusalem," p. 48, "Among the native Christians of Jerusalem a tradition has obtained currency. To this day they point out the place of immolation of Isaac upon the rock of Calvary." Be this so or not—and we only say, Why not?—we read on that Abraham rose up early in the morning, and went—in all obedience, but with what a heavy heart—and took Isaac with him. He prepared all necessary means for the sacrifice, so that Isaac said, "Behold the fire and the wood : but where is the lamb for a burnt-offering ? And Abraham said, [his fond heart almost broken with grief, shall we say ?] My son, God will provide himself a lamb for a burnt-offering : so they went both of them together. And they came to the place which God *had told him of* ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham : and he said, Here am I. And he said, Lay not thine hand upon the lad, neither



do thou anything unto him : for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns : and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh, as it is said to this day, *In the mount of the Lord it shall be seen.*" The marginal reading shews us that Jehovah-jireh is, The Lord will see or provide. Let us now most carefully investigate this matter, and understand, if we can, its true meaning. First, then, the order of the Lord was a "temptation" or trial of faith to Abraham. By it we should understand that when temptation comes upon us, we are put upon our trial by God, and when we see others fall and stumble where we think we should not, we should remember that of ourselves we are nothing, that temptation is to be prayed against, and as much as possible avoided ; but if in the midst of it, then we are to be ready to make any sacrifice rather than sin. And this brings us to the ram which, in Lev. v. 18, points out that "a ram without blemish" was a trespass-offering for the priests to atone for any sin of ignorance wherein the sinner had erred and knew it not. In this sense, then, the ram became a type of the primeval sin of Isaac's ancestors, Adam and Eve, whose sin he could not help, and yet by having inherited their nature he was a sinner, as they were

undoubtedly sinners after they had plucked the fruit of the pomegranate or thorny bush. That this is the case is clearly shewn by the ram being caught by no fault of its own in a *thicket*, which in the Greek is *akantheón*, (Egypt was called *Cantaca désá*, or land of thorns,) and in the Latin *Spinetum* or *Dumetum*, *Spinetum* being Latin for a thorny bush. That this is the real sense of *thicket* is evident, for *Minsheu* shews that in the Welsh language it is called *Tew*, one of the names of *Theuth*, *Tuisco*, *Theutates*, or *Thorn*, to whom the *Thorn*, as we have seen in *Kemble*, *Tew's Thorn*, was sacred. Again, in the French it is *Espois*, *Thorny*, for *Espiné* is the favourite form of *Thorn* or *Thorny* throughout the Norman French. Again: *Cruden* renders *Sin* and *Sinai* both into English by *bush*, and we have already seen that "*Seneh*," the word rendered *bush* in *Exodus*, is in *Gesenius* *thorn-bush*, therefore we may fairly say, and the deduction is perfectly logical, that the ram *Aries*, *Arez*, Arabic for *Thorn*, remember, is a type of the Saviour, who came to suffer death as a trespass or sin offering, He a ram without blemish. And that it was so, is evident that he is taken by no fault of his own, by the sins or thorns of the *thicket*, these entangling his horns and his spotless fleece, rendered him a victim to our father *Abraham*, who stands here in the type of God as our heavenly Father; and thus we find that *Isaac* the son, *the type of humanity*, is spared from death, and that by the sacrifice of a substitute, and that an innocent victim.

That a thicket is an assemblage of thorns is plain from the words of the prophet, Nahum i. 10, where we read, "For while they be folden together like thorns," like a thorn hedge or thicket. Thus, then, did Abraham get a clearer view than perhaps ever he had before of "the Lamb that taketh away the sins of the world." We cannot perhaps better illustrate it than in the beautiful words of the Commentary of the Religious Tract Society, taken from those of Henry and Scott, vol. i., p. 16, "Did the curse come in with sin? Christ was made a curse for us; died a cursed death," (Gal. iii. 13.) *Did thorns come in with sin?* He was crowned with thorns for us, (as we have seen, an exact counterpart of the Jewish high priest.) *Did sweat come in with sin?* He sweat for us, as it had been great drops of blood. *Did sorrow come in with sin?* He was a man of sorrows. His soul was in His agony exceeding sorrowful. *Did death come in with sin?* He became obedient unto death. Thus is the plaster as wide as the wound. Blessed be God for Jesus Christ."

But before we leave Abraham, we must record the magnificent promise and blessing that the trial of his faith produced—a promise (like the extent of the land noticed before) yet in the future. It reads, then, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon

the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Where the victorious multitude are to come from we have yet to see; but meanwhile we will go on with our points. The next one we wish to notice is, that the same promise is distinctly made to Jacob in Gen. xxviii. 14, "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed shall all the families of the earth be blessed;" so that it is quite evident from the promise, that wherever the compass points, and the greater always includes the less, the seed of *Isaac* (if not of his father *Abraham*) is to be found. We will now go on with *Isaac's* younger son *Jacob*, and his wrestling with one whom we say must be the Lord God himself. We have the text, Gen. xxxii. :—

"And *Jacob* was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of *Jacob's* thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, *Jacob*. And he said, Thy name shall be called no more *Jacob*, but *Israel*, (that is, a Prince

of God,) for as a prince hast thou power with God, and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel, (the face of God,) for I have seen God face to face, and my life is preserved."

Now, in commenting upon this remarkable account, we beg to point out most distinctly that which our readers have already seen, viz., that Thorn Worship was the primeval one of the world, and that therefore traces of it may be, and necessarily are, found among nations who can have no part or lot in Israel, for we saw that it extensively prevailed in Egypt, and in mockery also in Canaan and elsewhere. But in giving the following account from Mrs Simon as to the customs of the Mexicans, taken by her from Gomara's "Conquest of Mexico," we say that it proves most conclusively that she was right when she concluded that the Mexicans, and other American aborigines, were a large portion, to say the least, of the outcasts of Israel. What we have said of them before might have made them descendants of an Egyptian or Phœnician colony, and even the facts that they had a god Tona, the moon, and a god Thistle, and that even a *town of refuge*, (see Mrs Simon,) p. 130, on a large stream of the Mississippi, was *named* Coate, evidently derived from Koz, as we have shewn when pointing out protection or covering; and that also

their way of pronouncing Holy Spirit is the same as in Hebrew, (see p. 57,) and that they built pyramids and temples, and filled the same, like the Egyptians, with coloured pictures of the fall. Yet the *positive link* was wanting which proved them to have among them sons of Reuben, as by the testimony of Manesse Ben Israel, who heard Indians, (see p. 366,) pronounce these words in the Hebrew tongue, "Hear, O Israel! Jehovah Alohiem is one Jehovah." And now for our quotation from p. 186 :—"The following account, in Gomara's 'Conquest of Mexico,' of a certain Chichimicha prevailing over Quetzalcoatl (or, as we say, Thistle Thorn, for Huitzil, which is Mexican for Thistle, has its modifications in Quetzal, Tezcatl, (hence our Teazel,) and Vitzil in the same language, and is represented in German by Djestil, in Icelandic by Thiestel, and in Saxon by Thurtel and Turtel, while Coatl is only a modification of Koz, as we have shewn just now,) and binding him and detaining him amongst men, bears some analogy to Jacob's wrestling and prevailing with God in Gen. xxxii., 'To wrestle and prevail with Tezcatlipoci.' When phantoms without feet skim along the ground, sighing like persons suffering from illness, appear in the night to any one they know, are illusions of Tezcatlipoci; those who see them nevertheless draw a bad omen from them, and declare and consider it certain that *they will soon die*, or some misfortune will speedily befall them; but when they appear to men of courage, such as veteran soldiers, they are ready and prepared

for them, and desirous of seeing them, in order that they may obtain some piece of good fortune, or a present of *thorns* of the aloe, which were the sign of it. And if a phantom of this kind presented itself to him who went in search of them, he immediately began to grapple with it, and holding it tightly, said, Who art thou? Speak to me; there is no use in your being silent, since now I hold you tight, and '*will not let you go.*' These words he frequently repeated whilst the struggle continued between them, and when the conflict had lasted for a length of time, on the *approach of morning* the phantom spoke and said, '*Let me go, for you weary me,* tell me what you desire, and it shall be granted to you.' On which the veteran replied, 'What wilt thou give me?' When the phantom said, 'Here is *a thorn.*' To which the veteran answered, 'I will not have it. Why does your gift consist of a *single* thorn; it is useless.' And although two or three, or even four thorns, were afterwards offered, the phantom was not released from his grasp until he had given him as many as he wished, which, on bestowing, the phantom thus addressed him, 'I grant you riches of all kinds, bidding you prosper,' upon which the veteran warrior let the phantom go, since he now obtained what he sought and desired."—*Gomara*, p. 406.

That *Thorns* were a *blessing* in Mexico is plain from the following from Prescott's "Mexico," vol. i., p. 123:

"But the miracle of nature was the great Mexican

Aloe, of the juice they made pulque; its bruised leaves, a paste of which they made paper; its leaves supplied an impenetrable thatch, thread of which coarse stuffs were made; and strong cords were drawn from its tough and twisted fibres; pins and needles were made of the *thorns* at the extremities of the leaves; and the root, when properly cooked, was converted into a palatable and nutritious food."

In reference to the pins, there were in our last International Exhibition some made from the thorns of the Acacia, among the productions of Egypt, and labelled—Shoke el "*Sont*."

Before leaving the Mexicans, we may mention that over the original images of Huitzil and Tetzcal, discovered by the Spaniards, on their respective helmets was the Swan or Cygnus, or Cygne, thus bearing out what we have stated as to its coming from Egypt, and being like the Celtic "*Cyn*," prince or commander, in meaning like "*Shont*;" as Usborne has it, "*a crown of gods and princes*." In reference to the wrestling of Jacob, the children of Israel must have taken this legend with them into Egypt, (as we see they did into Mexico,) for upon consulting Sir William Drummond on "*Origenes; or, Remarks on the Origin of several Empires, States, and Cities*," vol. ii., p. 462, we read that the *Greeks* understood that *Thoth*, the grave counsellor of Osiris, gave lessons in wrestling. It is this *Thoth* that Sir W. D. considers to be the same as *Hercules*, the god of



strength, and we remember his wrestling with serpents in the classics; and also the same as Hermes, who, he says, had his stele, as Hercules had his columns. We have seen further back, that Thoth is Coptic for stele, and was derived from the antediluvian of the name.

This digression to Egypt, however, brings us down to a time when Jacob's sons, envious of their younger brother, sold him as a slave into that country; the Bible says for twenty pieces of silver, but the copies differ as to the number of pieces, and therefore we may say that, as he was sold as a slave, he was a type of "Him" whom Judas sold for thirty pieces, also the price of a slave. And here let us, as briefly as possible notice, that Joseph, sold as he was, his coat of many colours dabbled in the blood of a kid to deceive his poor old father—imprisoned as he was on a false charge when in Egypt—yet became the means of rescuing his father and brethren from starvation and misery. Has it never struck any of our readers of the *peculiar form of blessing* given by Jacob when he did visit Joseph in Egypt, to the two sons of his, Manasseh and Ephraim. He who had seen God face to face and yet lived, said, Genesis xlvi. 16-21:—

“The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the

earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, [the emblem in the East of power and rule,] it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, *In thee shall Israel bless*, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

We repeat, then, has it never struck any of our readers that this prophecy is yet in the future, and that just as Joseph's unwilling departure into Egypt was made a blessing to his father and unkind brothers, so in like manner, his sons, Ephraim and Manasseh, the lost tribes, with their descendants, especially the multitudinous race of the former, shall be made a blessing to all the remaining descendants of their father's brothers, all the rest, in fact, of the whole houses of Israel and Judah; for specially does Moses bless Joseph, when he says, in Deut. xxxiii. 13, &c. :—

“ And of Joseph he said, Blessed of the Lord be his land,

“ For the precious things of heaven,

“ For the dew, and for the deep [or abyss] that coucheth beneath,

“ And for the precious things of the earth and fulness thereof,

“ And for the goodwill of him that dwelt in the [thorn] bush :

“ Let the blessing come upon the head of Joseph,

“ And upon the top of the head of him *that was separated from his brethren.*

“ His glory is like the firstling of his bullock,

“ And his horns are like the horns of unicorns :

“ With them he shall *push the people together* to the ends of the earth.

“ And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.”

Certainly Ephraim and Manasseh have not done this at present, they have not yet pushed the people together, whatever they may do; but to return to Egypt, where the children sojourned at least four hundred years; and, as this point is disputed, let us see what can be said about it. We find that God says distinctly to Abram, (Genesis xv. 13,) “ Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and

afterwards they shall come out with great substance."

The strongest proof we have, says Mr Usborne, that this was so, at p. 630, is the following:—

"This invaluable genealogy (we speak deliberately) sets at rest the question of the duration of the sojourn, inasmuch as it expressly declares the family of Ephraim passed down eighteen descents in the course of that interval. It seems to us to be a matter of regret that it has not hitherto been better known."

1. Ephraim; 2. Shutelah, (his first-born, Numbers xxvi. 35;) 3. Bered; 4. Tahath, (*Tahath or Thoth*;) 5. Eladah; 6. Tahath, (it was an Egyptian custom to name the first-born after his grandfather;) 7. Zabad; 8. Shutelah, No. 2—9. Ezad, (Eliad slain by Gath;) 10. Beriah; 11. Rephah; 12. Reseph; 13. Thelah; 14. Tahan, (Thahan or Thorn;) 15. Laadan; 16. Am-mihad; 17. Elishama, (whose God is Shama;) 18. Nun; 19. Joshua; or four generations born in the hundred years, the average of English pedigrees to this day, and that by hundreds of trials.

During the residence of Joseph and his brethren in Egypt, the original Tanite races were in power in their different branches, and most kindly they treated the Israelites, although they doubtless made them useful in all arts and sciences. Joseph himself married a daughter of the priest or prince of On or Helio-

polis, the temple of the Sun, where once in five hundred years, says Herodotus, Diodorus, and others, the *Phoenix* flies, (the emblem of Mizraim, we remember,) and here has its youth renewed by the priests, who burn it in a fire made of dry *thorn sticks*, (see "Arthur of Lytle Britaine;") there is some legend about these "*thorn sticks*" which has yet to be discovered; for we find, according to Picard, vol. iv., p. 406, as to the Persians, "Zoroaster made use of a glass of wine, a *rose*, a glass of milk, and a *pomegranate*, in order to gratify Darius, himself, and friends; and at p. 414, we read that the Persian priests, the followers of Zoroaster, make use of little rods, cut from the Hawm tree, which very much resembles the Tamarisk, (a thorny shrub, yielding manna.) If no such tree can be found, they have immediate recourse to the pomegranate. They use these sticks as the Catholics do beads, but they burn them after their prayers." Respecting the "*Phoenix*," Pausanius says, "On the shores of Epirus was another such sacred place, where the same paradisiacal features are also to be discovered. There was a river 'parting into four heads,' also a temple dedicated to the compound figure Chimera, which represented as well, the traditional vestiges of the cherubim, as the revolving fire or flaming sword which was placed in Paradise. Near it was a spot called Phœnice, formerly consecrated to the worship of the *palm* or *phoenix*, the emblem of the tree of life." (G. Smith, "Sacred Annals," p. 153.)

The Palm or Phoenix was the emblem of Thoth, with whose name the Egyptian year began, and it was the emblem of the year, for it does actually, says Osburn, bring forth fruit every month all the year round; but we shall refer to this afterwards.

How long it was before the king arose who knew not Joseph's descendants and the Israelites, we cannot say; various conjectures have been made, but we prefer facts when we can get them. Dr Milman, however, says, in his "History of the Jews," vol. i., p. 58, "One point appears certain from the Mosaic history, that the patron of Joseph was one of the native sovereigns of Egypt, not, as Eusebius supposed, one of the foreign shepherd dynasty." It was one of this last foreigners or shepherds, old enemies of, and an abomination unto the Egyptians, and, as such, certainly to the children of Israel; for those who had been there many years, how many we decline to say, at all events, had been long enough to acquire Egyptian manners, and customs, and blood, for they largely intermarried with the race of their kind entertainers, so that they really became part of the same race. We cannot better lay this idea before our readers than by a quotation from Osburn, vol. ii., p. 594; he is speaking of the king's unwillingness to let the people go; he could of course see, foreigner as he was, that the people once gone, the country must go to ruin; perhaps some Egyptian Goldsmith had whispered in his ear,—

“Princes and lords may flourish and may fade,  
A breath can make them as a breath has made ;  
But a bold peasantry, their country's pride,  
When once 'tis lost, can never be supplied.”

And so he felt the loss of the people most keenly ; and, in spite of Moses and Aaron, he refused to let them go. But to Mr Osburn's quotation:—

“The Exodus was an event at least as important to the history of Egypt as to that of Israel. Not less than five millions of souls left the borders of Egypt to return in this memorable emigration. The population of all Egypt had never equalled eight millions, so that the calculations of Sesostris had been literally correct. The sons of Abraham and of Mizraim had dwelt together in the land, and the former tribe had absorbed the latter. Such is the universal consequence of the intermixture of races in the same district, even where the peculiarities and differences of each are far more strongly marked than were those of Israel and Mizraim. The one merges in the other. Even this fearful event was by no means the sum of the disasters which the obstinacy of Sethos had already brought upon Egypt. At the Divine command, the Israelites had demanded the hire of their servitude to Egypt of their Egyptian neighbours in the midst of whom they were dwelling throughout Lower Egypt ; and such was the panic from God which had taken hold upon men's minds, that they willingly gave up their possessions to the Israelites as the condition of their instant departure ; so that

Israel went forth from Egypt as a conquering army, laden with spoil."

But how was this happy state of things brought about, let us inquire.

We read that God in His mercy heard the cries of His afflicted people, and raised up, through the very instrumentality of the royal house of their oppressors, a man, who, under God's direction and guidance, was to be their deliverer out of the land of Egypt and the house of bondage. How Moses was put into his little cradle and left afloat on the Nile can be read in detail. Small chance seemed there then of the multitudinous seed of Ephraim, more especially when we read in Exod. i. 22, "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive;" in other words, he intended to cut off the race of Israel by destroying the male line, and *augmenting his own*, by taking the daughters of the race for wives and concubines. Moses (the name means "taken out of the water") was preserved and educated in all the learning of the Egyptians, and was eventually married in the land of Midian to the daughter of the priest thereof, whose name was Zipporah; (and this match, as well as that of Joseph, long before, with the priestly or princely race, has caused Manetho to say "that a company of apostate priests led away a multitude of lepers," when describing the Exodus; thus early did even Egyptians, like other people, write scandalous chronicles to suit



their own views;) he there adopted the pastoral life, having abandoned the palace of Pharaoh; and now we come to the time when he received his commission as deliverer; accordingly we read in Exod. iii. :—

“ 1. Now Moses kept the flock of Jethro his father-in-law, the priest of Midian : and led the flock to the desert, and came to the mountain of God, even to Horeb [desert or solitude].

“ 2. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed.

“ 3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

“ 4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.

“ 5. And he said, Draw not nigh hither : put off thy shoes from thy feet; for the place whereon thou standest is holy ground.

“ 6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.”

And then God gave him directions how and in what manner he should proceed to free the people of Israel from their oppressors. And now we have arrived at a time when it becomes our right, from all that has gone before, to say that the Lord God most

distinctly wished, marked out, and made Moses follow whether he would or no, indeed the fact that He was the God Thorn of Eden, and that His people were to be from henceforth known as the Thorn nation; and to prove this, we will gather into a bundle, as it were, the whole of the Thorn element, so that it may be seen at a glance that what we have stated is only plain literal fact.

First, then, Josephus, in his "Antiquities of the Jews," (from which we have before quoted, says at p. 59, of the edition translated by Whiston,) and who is said by Scaliger to be the most true, faithful, and honest writer of the day, that "Now Moses, when he had obtained the favour of Jethro, for that was one of the names of Raguel (Remuel) stayed there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinions men had that God dwelt there, the shepherds not daring to ascend up to it: and here it was that a wonderful prodigy happened to Moses; for a fire fed upon a *thorn-bush*, yet did the green leaves and the flowers continue untouched, and the fire did not consume the fruit-branches, although the flame was great and fierce." Here, then, we have the Lord God, about whose identity there can be no doubt, for He says that He is the God of Abraham, of Isaac, and of

Jacob, appearing in the thorny-bush or pomegranate, or very tree of the curse; in other words, He, in His mercy, takes upon Himself the curse in order to deliver His people from their oppressors. And again, emblem as the bush was of the curse, yet although in a complete blaze of fierce and great flame, it was not consumed; beautiful emblem, indeed, of the Lord's loving-kindness and tender mercy unto usward.

2d, The next fact we have is the following (Exod. xix. 1) :—

“ In the *third* month, when the children of Israel were gone forth from the land of Egypt, the same day came they to the wilderness of Sinai.” (Ver. 16—on the third day.)

In a note to Ingram Cobbin's Domestic Bible, it says that this date was the sixth of the month of Sivan. This month of Sivan is the one which corresponds to our May, (Egyptian for crown of flowers, as we have seen,) and part of June, a time when the may or hawthorn begins to shed its perfume and blossoms in our fields and bushy hedges. The word Sivan is the Babylonian for bush or thorn—it being the Babylonian name of the third month. We have shewn, however, that the Swan or Thorn month derived its name from Egypt ages before Babylon had arrived at maturity; so that the word is more ancient than is supposed by him. But there stands

fact No. 2—that in the month of “Thorn,” the people of the god of the thorn-bush were delivered by him from their oppressors, and “arrived and pitched in the wilderness or desert of Sinai, [Seneh, a thorn-bush,] and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation.”

All who read this last verse must admit that it is in the future; for neither the outcasts of Israel nor the dispersed of Judah have yet been anything like the above!

Further directions were given by the Lord God; and in pursuance of them, we read:—

“16. And it came to pass on the *third* day, in the morning, that there were *thunders and lightnings*, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.”

Then in the next chapter that the *law* was given by God, and just as we have found all sacrificial

birds and animals dedicated to the God Thor or Thor, so we have the Hebrew for law—Torah or Thorah, derived from Tor or Thor, and this accounts for the description given by Mr Simpson in his key to the Bible—"There are two lofty peaks in this range, from six thousand to eight thousand feet high, Horeb and Sinai; but travellers are not able to determine which is Sinai proper: one is called *El Tor*, or the mountain, and the whole mountain-range is called Djebel Mousa, or the mount of Moses." Again, "*Paran*," he says, "a district of Arabia Petræa, south-east of Canaan, comprehending the wilderness of Kadesh and Zin, in which the Israelites encamped thirty-eight years on their way from Egypt." And here we have the origin of Thor, Thoron, Tor, Torn, Perun, (the Russian god,) Taran, the *God of Thunder*; and, therefore, we say that all nations who have "Him" under any of his numerous names as a Thunder God must have known Him through the ancestors of the people who received the Thorah or Law at the mount of the Thorny Bush.

Before we leave the mount, let us take a glance at what the Lord God said there (Exod. xx. 3):—

"Thou shalt have no other gods before me.

"4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

“ 5. *Thou shalt not bow down thyself to them, nor serve them* ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

“ 6. And shewing mercy unto thousands of them that love me, and keep my commandments.”

Thus, then, we find that the law which was most terribly stringent against idolatry was the very basis of the covenant between the Lord God and the people, who were to be, if they kept His commands, a kingdom of priests and an holy nation.

We will next proceed to notice, and in point of order it stands first, the miracle of Moses in Exod. xv. 22. There we find he sweetened the bitter water with a tree which the Lord shewed him : concerning this tree, we read in Burder, vol. i., p. 146, that it is named by the Arabs El-Vah, and that it is not unlike our *hawthorn*. At page 265, vol. i. of Lord Lindsay's "Travels in the Holy Land," we read—"The tree that Moses threw in is called the Alvah, I think. Sometimes I have discovered it in the Elluf, a species of acacia, with very small leaves and *very large thorns*, which grows abundantly in the valleys more to the south. It bears bunches of long pods twisted together, of the size and appearance of French beans, slightly bitter, but not unpleasant when chewed. The radical letters of the words are the

same; and Hebrew and Arabic are languages so nearly allied, that the resemblance cannot surely be accidental."

At page 252, Lord Lindsay says he saw a *stunted thorn*, covered with rags, streaming in the wind, hung there (in the desert) by every pilgrim as he passes *en chemin* for Mecca. To this we may refer hereafter in another edition.

We will now return to Mount Sinai, and point our reader's attention to the *golden calf* that Aaron made the children of Israel while Moses was in the mount with the Lord. This calf, the learned Selden tells us, was called Al Samar—the god "*Samer*." In the Koran of Mohammed by Sale, page 263, we read that Aaron was himself called Al Sameri, which Selden considers to be because he was the Shamar (from the Hebrew verb to keep) or keeper or guardian of the people during his brother's absence. We knowing "*Shamer*" to be *Thorn*, and Shammah the name of Jehovah, incline to the opinion that the Ox (Tor in the Chaldee, and Shor in Hebrew, and we ourselves continually pronounce t as sh, as tion at the end of all our words, for instance) was distinctly called a Shamir or Thorn; and that, therefore, the people were only idolatrous in the breach of making a graven image, which they had only just been forbidden to do!

We next come to more minute directions for the building of the tabernacle, the ark of the covenant, the altar of burnt-offering, and all its appurtenances,

the altar to burn incense upon, (which we have seen is Shont and Thur,) and the staves to carry it likewise—all which the Lord God directed were to be made of the wood of the Shittim tree. Dr Colenso, in reference to this, when alluding to the mount of the thorn bushes, has adduced the authority of Canon Stanley to shew that there is a great deficiency of Shittar trees in the neighbourhood, although he is candid enough to admit that many of them have been cut down to pay a tribute to the Pacha of Egypt in charcoal, levied by him upon the Arabs, because they robbed, some years ago, one of the caravans on the road to Mecca. But even if this had not thinned them, the consumption of fuel for thousands of years must necessarily have done so; and as well might we deny that we are writing in the centre or so of what was once the great wood of Middlesex, because at the present time there is not a tree within a mile of us, and even those that are, are of a comparatively modern growth. But to resume. We have already seen, from Sir G. Wilkinson, that the Shittim Wood is the product of the "*Acacia*" Seal. It is, says Timpson, the black acacia, a beautiful wood, free from knots, and peculiarly adapted for the purposes the Lord God directed Moses to put it; and as it has been disputed that the "Thorn tree" was not so used, we adjoin the following from Burder, who quotes (see p. 181) from Belon's "Observations," chap. 56, Shaw's "Travels," Pococke's "Description of the East," and Rosenmüller. It reads thus—

I



“It may be determined with more certainty what kind of wood is meant by the Hebrew word Schittim, which Luther has translated fir wood. It is the Egyptian Acacia, which the Arabians call *Schont*. The gum Arabic is procured from this tree in Stony Arabia, in the neighbourhood of Mount Sinai. *This is the only tree which is fit to cut into boards*. The wood is not only very durable and imperishable even in the water, but also extremely light, and therefore very suitable to a movable and portable building, such as the tabernacle was.”

Thus, then, have we proved that another thorny element belonged to Israel.

The next thing we notice is the Gum called *myrrh*—about which Burder, at page 191, has the following:—“Abulfadi, an Arabian botanist, says that (in Celsus, Hierobot, part i., p. 521) Mor is the name of a *thorny tree* resembling the Acacia.” He has many other authorities, and Lady Calcott, in her “Scripture Herbal,” distinctly gives a drawing of it as thorny. It was largely used by Moses, and especially was it used along with Aloes for the purpose of embalming the dead. And had our Saviour been so treated, He would, through the kindness of Nicodemus, have had His body embalmed with two emblems of the curse He came to remove! Mor we believe to be the origin of the Latin Mors, death. And here we will notice that “*Thoth*” or Thooth was, as we have seen in Bunsen, Signer of the sentences of

the dead. This name of Thorn can be transposed into "Dod;" (and we particularly call the attention of our readers to this, because when we submitted this view in MS., perhaps imperfectly, to a journal which is a warm advocate of Dr Colenso, they professed their inability to understand us; and that with the tone of supercilious impertinence so common to those who will not take the least trouble to comprehend, although possessed of conceit enough to outbalance even the wisdom of Solomon.) This transition of Thoth in the Egyptian to "Dod" in the Hebrew, is caused by the Anglo-Saxon letter Thorn, which, we mentioned before, has its name from the fact that it was the first letter, the TH of "Theos," or name by which the Supreme God was known among the Greeks. This letter Ð is now no longer used even by us, the very purest of the Saxon race; but in days of yore it stood sometimes for D, and sometimes for Th. Now, if the transition from Thoth or Thooth, the god of the dead, has ever been made to Dod or Dood, we ought to find the latter name having something to do with death in some language or other; and, accordingly, we do find that Coffin, a receptacle for the dead, is known by the title of Dood-Cyst in the Belgick or Low Dutch; of Toden-Kist in the Teutonic or German; of Ataud (ATAD, Hebrew for Thorn) in the Spanish and Portuguese. Again, this letter Thorn in Greek is Theta, and, as such, it is a sign of death, and was used by the Greeks, and doubtless by the Romans,

their great imitators ; so that when Pontius Pilate condemned the Saviour of the World to death upon the Cross or Thau, he literally put the letter Thorn or Theta, the mark of condemnation to death against His name ; so that even thus the God of Heaven became a Thorn for us ! The letter Θ is still used at Eton as a mark of condemnation, inherited by that classical establishment from the days of their ancestors, the Outcasts among the Greeks and Trojans ! But again, Dod or Dood in Hebrew means *beloved* ; and in this sense it is put for Christ throughout the Canticles or Song of Solomon, where the future union of the bride, the Lamb's wife, is so tenderly shewn, with the Rose of Sharon. And thus, then again, Dod is Thoth, for Thoth is Thorn. And yet again, Dod, with the Masoretic points, reads David, also beloved—the beloved king and sweet singer of Israel ; and as we have seen Thoth, by the authority of Lepsius, to mean a ruler, so do we get in Davis's "Mythology of the British Druids," (a marvellous book respecting the (as we say) earliest Outcast Priests of Israel,) the word Dovydd rendered "*ruler* ;" "*Duw Dovydd*" he translates *God the ruler*, at page 20. And yet again, we say from Dod comes Dad, a familiar title of father with us, the family ruler equivalent to parent, which we have shewn was derived from the God Paran, or Taran, or Thorn ; for Lepsius has shewn us that the p and t interchange in the Coptic, and that, consequently, as we explained before, Tet, my Lord or Prince, becomes the endearing phrase of

Pet. Before leaving this, we would call the attention of our Jewish\* brethren to the fact that the letter  $\text{D}$  is Triune, in the Greek, and yet it represents the Supreme God of Abraham, and therefore it shews by its mute eloquence, more strong than words, that the One Lord God of Israel is a Triune Jehovah, without which division, indeed, we could have no loving Father, no Saviour, nor Holy Spirit, to take of Christ and shew Him unto us !

But we have not done. Just as we have shewn the Lord God's various titles to have given names to even our very articles of clothing, so in like manner does one of them, under the Hebrew word for "Christ *the beloved*," give a name to the last thing we are clothed with in this sublunary world. The wooden surtout, the "Dood Cyst," the Ataud, in which we are carried to our last resting-place, is equally named after the Saviour God of Egypt, who appeared as the deliverer in the thorny bush. How truly, then, may he or she be said to lie in a "Dood Cyst," of whom it can really be said, "Blessed are the dead that die in the Lord, for they rest from their labour." We need scarcely add, then, that Noah in his ark or chest, †

\* We must not forget that in Latin, Welsh, Gaelic, and Æolic Greek, TRI stands for Three ! which in Chaldee is Theri ; and it really comes from the God Tyr, another form of the God Thorn.

† Made of the Gopher tree, the *wild* Cypress, the Thyine Tree of Rev. xviii. 12, the El Areez, which was lately sent, says Lady Calcott, to the Admiralty as a specimen of African timber. It was used in the construction of Solomon's Temple under the name of *Algum*, (2 Chron. ii. 8.) We have already seen from Bryant that the Arabs worshipped Theus Areez at Petra ; and from Wilkinson,

and Moses in his, are both types of the dead, awaiting the appearance of the final Deliverer.

Oh ! then, lovely young mother in Israel, so fondly nestling thy *first-born* son to thy tender bosom, hast thou ever considered how great a sacrifice it would be for thee to be called upon to resign thy darling to the death of his forefather Isaac, even to save the husband of thy life, who, like thee, is so proud of the child ? If the *thought only* causes a shudder to run through thy frame, what must it have cost our father Abraham to have prepared the sacrifice, and bound the lad with cords ? And what must it have cost the Lord God himself to have sent His only One to agonise on the cross, not for His friends only, but for His very vilest enemies ? If thou hast ever thought of "*Dood*,"\* the beloved *Lord of David*, think upon these matters, and pray that light may come upon thee and all Israel, and that right early !

We will now take another glance at the frankincense which was sprinkled over the burnt-offering, (see Lev. xi. 1, 2,) "An offering by fire, a sweet savour unto the Lord." This is alluded to again in the Song of Solomon iii. 6, as specially referring to the *Bridegroom*, the husband of the Church, or Lamb's wife ; and we find also that it was among the offerings

that there is an Acacia Harruz. This *wild* Cypress was used by the Athenians to make coffins ; and so Noah and his sons were put into an Ark, Kyst, (Teutonic,) or Coffin, and buried with him in baptism ! .

\* Gesenius says that Dod or Dood denotes Messiah, *the son of David*, (see page 191.)

brought by the wise men of the East to the infant *Saviour*, (Matt. ii. 11.) We have seen that in Egypt it was known by the name of the Acacia or Thorn, *Schont*, which was a word for *incense* as well; and that in the Greek it was called *Thus*, derived, says Minsheu, from *Thuō*, to sacrifice, to do a divine thing. We believe that it came from that part of Arabia called, perhaps from growing it, "*Thuane*," (see Ptolemy.) And lastly, we find in the Belgick or Dutch it was called *Weyrauch*, from *Weyen*, to consecrate, and *Rauch*, we are. "*Ruach*" we have seen in Hebrew, when referring to the Mexicans, to mean the Holy Spirit, or breath, and so prayer; hence we get, in Rev. viii. 3, 4, the angel burning much frankincense in his censer—the *free* offerings (for frank is free) which accompanied the prayers of the saints, thus shewing that "faith without works is dead." And this brings us to another sacrificial article, the Consecrated Oil of the Olive. "With reverence," says Lady Calcott, "I speak of the Olive. The Olive, symbol of peace and forgiveness, was the first green thing seen in that pure family whom faith and hope had led into the ark, when the dread punishment of the everlasting God rushed in the floods of heaven, and from the broken-up springs of the deep, upon all flesh. So was the olive a type of that greater mercy and forgiveness, when, in the fullness of time, the law, with all its ceremonial, its feasts under tabernacles shaded by the olive, and its ever-burning lamps fed with the consecrated oil of the

olive, should have passed away, and the Saviour and Redeemer be born." There are so many references to the olive in Scripture that we cannot quote them, but we wish to lay before our readers the fact, that although the cultivated olive is spineless, the wild species, according to Hasselquist, the friend of Linnaeus, is called the "Thorn of Jerusalem." When, then, the Dove brought home the Olive Branch to the Ark, it, the Turtle or Thistle Thor, brought with it a promise from the Thorny tree, that mercy and peace were yet to kiss each other through the Thorn God of Israel. It has been used by Paul, in the Epistle to the Romans, to symbolise the Gentiles, or rather, as we think, the outcasts of Israel resident among them. Be it which it may, one thing is certain, the Romans were the Thorns of Jerusalem; and here we would notice that we do not believe that there exists among our brethren the Jews a single descendant of those who exclaimed to Pilate, "His blood be upon us and our children." We believe that the Romans extinguished them and their generation, and, strangely enough, the Talmudists tell us that *Turnus Rufus*, or "Thorn the Red," (for Turnus or Tyrrenhus was the founder of the Etruscans, from whom the Romans descended in great degree,) was the warrior who passed the plough over the site of the city of David, so that the prophecy of Micah (ch. iii. 12) was fulfilled:—"Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the

forest." We all remember the Saviour's own prediction, (Mark xiii. 14,) "But when ye see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, then let them that be in Judea flee to the mountains," &c.

This prophecy, says Bishop Lowth, on the passage in Daniel, especially refers to the *Roman standards*, which we have seen were the only gods or idols the army revered.

We have seen that Lady Calcott alluded to the olive as connected with the feast of tabernacles. This brings us to the Palm, (the emblem of Thoth, as we have seen,) the emblem also of the Phoenix or resurrection. It was especially used in the rejoicings of the Jews, for we read that when Judas Maccabeus had re-conquered the Temple, and had cleansed it from the pollutions of the heathen, the people went in triumph to take possession, "and they bore in their hands branches and fair boughs, and palms also, and sang psalms unto him that had given them good success, and the procession was repeated every year in remembrance of it." When Christ had the branches of palm-trees carried before Him, (John xii. 13,) we see that the emblem of Thoth was applied to Him, and it has yet to be borne before Him, (as in Rev. vii. 9,) *after* the tribes of Israel have been sealed. When that vast multitude stand before the Lamb who was crowned with and nailed with thorns, then shall we see them in white robes with palms in their hands. For the *thorns* on the palm branches we



must refer our readers to the branches themselves. They are one mass of thorns, called in the Hebrew "Selon," (Gesenius, p. 588,) and the symbol evidently means that through the Lamb all our sins or thorns have been converted into one magnificent branch of victory, "through Him who loved us, and gave Himself for us." The Palm, the emblem of Judea, (see the coin of Vespasian in Lady Calcott, a weeping figure under a palm-tree, the motto "Judæa Capta,") is the emblem of the tree in Rev. xxii. 2, which yields *twelve* of fruits, and her fruit every month, and whose leaves are for the healing of the nations, and there shall be no more curse. And it represents the twelve tribes of Israel as a kingdom of priests and an holy nation, carrying the leaves of the everlasting gospel of salvation to the uttermost ends of the earth, as a witness to all nations, before the time of the end, after which there will be no more curse. The Jews carry it round their synagogues with the citron fruit, which is also the product of a thorn-tree, "For the whole of the Citrus tribe are evergreen trees or shrubs, armed with axillary spines." The Thorns can be plainly seen in Lady Calcott's drawing, so that in Olive, Palm, and Citron do our Jewish brethren yet remember the Thorn of the curse, and the Thorny burning bush.

But we have another thorn, which is peculiarly the type of the Great Physician, viz., the "Balm of Gilead." This, from a drawing of Kunth's, Lady Calcott especially shews to be thorny. She says the *Amyris Gileadensis* is a small tree, something like

an old hawthorn, but the foliage is scanty and ragged. She says there is now no Balm of Gilead in the Holy Land; the true Physician has not restored the tree the emblem of Himself. But Dr Thompson says, in the "Land and the Book," vol. ii., p. 193, that "I was shewn in the jungle, about the fountain of Elisha, near Jericho, a rough thorn-bush, like a crab or haw tree, which the monks said yielded Balm of Gilead." And now we come to a product about which some may say we are incorrect, but we say that the "*Manna*" of the Israelites, our forefathers, was an exudation from the Camel's Thorn, or Judæan Manna. It has the very sharpest of thorns, and the manna exudes from their very points. This, doubtless, was sent by God to the Israelites in the greatest abundance, and was a proof to their minds that the God of the bush was daily mindful of their wants. And yet, again, we read that, according to Celsus, the Medrash Teleilim countenances the reading of Psalm cxx. 4, 5, "coals of juniper," by an explanation that "the Lord gave the people in the desert juniper to burn, wherewith they cooked their food," This Retem or Rotam or "*Broom*" is full of thorns, as are all the brooms, from the great cedar juniper to the common savine. In the Dutch the broom is called *Mus Doren* or *Mouse's Thorn*, a shelter for the tiny field mouse; still, then, a type of the Great Protector, who has said "that the very hairs of our head are numbered." And now we may wind up by shewing that the Thorn is in the Saxon Dorn or Thorn, just as we call the first letter a D or a Th, and that in Dutch it is Doore,

Dorne, or Deurne ; and here, then, is the reason why, lest the least type of it should be wanting, that our Saviour says, (in John x. 9,) " I am the door : *by me* if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Thus, then, have we demonstrated beyond all possibility of doubt that the Lord God of Eden, the Lord of our fathers Abraham, Isaac, and Jacob, the Jehovah Lord of Moses, was our Saviour, Christ the Lord, who was crowned with and nailed with thorns ; for *Shamar* (see Gesenius) is Hebrew for nail, and *Shamir* was the name of His thorny crown ; just as schont was thorn in the Egyptian, so likewise was it crown also. Surely, then, Hasselquist was right when he said that the Paliurus Napeca, in Hebrew " Shamir," was the crown of Christ. " It grows," says he, " very common in the East. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain. The crown might easily be made of these soft, round, and pliant branches ; and what, in my opinion, seems the greater proof is, that the leaves are of a deep glossy green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were crowned, (the ivy,) that there might be calumny even in the punishment. We will proceed to notice the further wanderings of our ancestors in the wilderness, but with them we will commence another chapter.

## CHAPTER IV.

THE first point we wish now to call attention to is the fact that the children of Israel, although a mixed multitude, yet had with them a band of warriors, thanes, thorns, or defences, for the old, weak, helpless, the women, and the little ones. Necessary for the protection of a state, the police of the world, the true citizen-soldiers, the guardians of our hearths and homes, are a blessing and a mainstay; but when no longer citizens, but a mere band of marauders, ready only to obey the ambitious views of their leaders, then, indeed, does an army become, as in the Sanscrit "Sena," (Seneh, Hebrew for thorny bush,) an apt and too true emblem of the curse. We find, to resume, that the camp of Israel was made four-square, or, as the masons would say, the emblem of perfection, and on either side three tribes encamped, each tribe with its standard, "and every one after their families, according to the house of their fathers," (Num. ii. 34.) They were most minute as to their genealogies, and evidently had ensigns peculiar to each noble man amongst them, for the 2d verse of the chapter reads, "Every man of the children of Israel shall pitch by

his own standard, with the ensign of his father's house : far off about the tabernacle of the congregation shall they pitch."

There has been much dispute concerning what they put upon their several standards—Scott and other commentators supposing that they certainly could not have representations of animals upon them ; but we see no reason in favour of this view, more especially when it completely contradicts the plain assertions of the learned Rabbis and historians of Israel, who, as far as we have seen, (whatever may be alleged against them,) are quite as honourable and truthful as the same class of any other nation. With this remark, then, we find that, according to Gwillim, the letter "*Tau*" was the mark upon the principal standard of the Hebrew nation. We do not know his authority ; but we have classical evidence that letters were certainly carried on standards in early days among the Greeks. Indeed, so constantly was the letter  $\Theta$  used by them, that we feel certain they attached immense importance to it. On their coins it continually occurs. For instance, on those of Argos, in connexion with a wolf, and on a Tetradrachma of Mithridates VI., we have  $\Theta$  in conjunction with a stag ; so that we see no reason why the letter Tau should not, (after all we have written,) be a Hebrew mark, and that the more especially when we read in How's "*Manual of Masonry*," that, "The ritual says that Moses, in obedience to Divine command, placed the brazen serpent upon the Tau, and

every one who looked upon it was directed to pronounce the word *hatathi*, 'I have sinned;' and having done this, was immediately healed. Commentators regard the word rendered 'pole' in our translation to mean *standard*, and the earliest form of the standard of which we have a representation, the Persian, is the figure †" Now, concerning the *Thau*, we find it noticed in the passage in Ezek. ix. 4, which reads—"Set a mark upon the foreheads of the men that sigh and that cry for the abominations that be done in the midst thereof;" which the Latin Vulgate reads, "Mark them with the letter *Thau*." If any one will turn to Gesenius, he will see for himself that the letter *Thau* was in ancient *Hebrew* of two forms, † or X; or, as we would say, like the crosses of *St Andrew* and *St George*. In ancient Greek it was T; in Phœnician, T; in Celtic, †; and in Ethiopic, T; while in the Samaritan, says Bishop Lowth on the passage we have quoted, it was the form of a Greek X. It is observable, he says again, that the high priest was anointed upon the forehead in the form of an X, as Selden assures us, lib. ii., *De Success. in Pontif.*, cap. 9; and he quotes the learned Montfaucon, (*Palæograph. Græc.*, lib. ii., cap. 3,) in conclusion, who states "that in several *Samaritan* coins the letter *Thau* is engraven in the form of a cross." Thus, then, we see no reason to doubt what Gwillim has stated above. But there is something very remarkable about these two forms of the *Thau*, which both occur, as we have seen, in *ancient Hebrew*

“together.” They make up the ensign which “has braved a thousand years the battle and the breeze;” and they are only, after all, modifications of the letter, which we have shewn, on the authority of Dr Clarke, to be the monogram of Thoth, and the emblem of hidden wisdom.

And now we would for a while draw attention to the orders given by God to Moses in Num. xxi. 8 :—

“And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.”

What was it, then, that brought this emblem about? Let us see. We find by ver. 1—

That “King Arad, the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took some of them prisoners. And Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. And the Lord hearkened unto the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities.”

But we find immediately afterwards that they murmured, as in ver. 4, 5, destroying serpent worshippers, as the Canaanites were, as we have already

shewn, being too hard for them! Many times since then have the followers of the Cross slackened in their combats with the devotees of the serpent; and so surely as they have done so, has the Lord God sent them, as He did then, fiery serpents, or plagues, pestilence, and famine; but if they will go on, for the religion of "Jehovah Shammah" is an aggressive one, and will in His cause overturn, overturn, overturn, the Canaanites will be finally subdued, and when Japhet shall dwell in the tents of Shem, Canaan must be his servant!

But our Lord himself—He who suffered on a Thau, and was crowned and nailed with Shamir—has especially alluded to the serpent in the wilderness in John iii. He says—

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Thus, then, we see that it is the duty of His followers to work on in Him, and through Him, and by Him, until not only the serpent-worshippers are subdued, but even the serpent itself is slain. As the Lord himself was in the combat, the battle then is to the death, and no quarter is to be given or received.



How well, then, our Scandinavian ancestors understood this when they figured "Thor" overcoming the serpent, but perishing himself from its noxious effluvia. But had not the camps of Israel other emblems? Aben Ezra says they had. He shews that the camp of Ephraim, the centre of the west, on either side of which was Benjamin and Manasseh, bore the ensign of a bull, (see Moses in Deut., as we have before quoted;) that the camp of Reuben, the centre of the south, on either side of which was Gad and Simeon, bore the standard of a man; that the camp of Dan, the north, on either side of which was Naphtali and Asher, bore the ensign of an eagle; while Judah, on the east, bore the lion between the tribes of Issachar and Zebulon. Just as we read of the African tribes in Tristram's "Great Sahara," p. 38. Behind these were drawn up rank after rank, with the banners of their respective tribes, each squadron marshalled by its own shiek—the colours, with the creed of Mohammed embroidered in gold, being borne by a trusty henchman.

We have now written enough to shew that in the standards of the children of Israel, the Thorn God of Eden was remembered, as well as their father Jacob's dying prophecy, in Gen. xlix., where every tribe has a particular emblem given to it.

We do not propose to follow every step of Israel further by minute tracking. We may say, in short, that they were brought into the Promised Land by Joshua, the lineal representative of Ephraim; and

this we particularly wish our readers to remember—by a lineal descendant of the very Joseph whom the ancestors of the tribes had sold for a slave! And also, we wish to point out that the name of Joshua or Jehoshua was changed by Moses, (see Num. xiii. 16,) to that form, from Oshea or Hoshea, from salvation, or strength, or might, to the salvation of Jah or Jehovah; so that Ephraim, in the person of Joshua, his descendant, brought Israel into the Promised Land by, *not his own*, but by the salvation or might of Jehovah.

We will not dwell upon Israel under the Judges, although we may notice that in the cutting up of the Levite's wife, in chap. xix. 29, we have an analogous case to that which occurred in Egypt when the body of Misraim, Menes, or Osiris was so treated. We need not enter into full details of how the Israelites murmured until they obtained a king like the rest of the nations, rejecting me, saith the Lord, from being King over them; for, says Titcombe, in his "Bible Studies," p. 138, "Whatever the cause, it is certain that the nation had rejected God as their invisible King, and wished to be ruled over by one whom they could both see and hear. In granting them this request, God by no means gave up His sovereignty over them, or ceased to call Himself their King. (See Isaiah xliii. 15.) We shall perceive, that throughout the whole history of the monarchy, everything was more or less affected by the sovereign determinations of His own will, and that, not-

withstanding their temporal subjugation to princes, the reins of power were virtually resting in His own hand." Thus, then, we find, that although from Benjamin's tribe the first king of Israel was chosen, that Saul was found faulty and rejected, and his very generation cut off, and instead a shepherd lad taken from the tribe of which old Jacob said in Genesis xlix., "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Has the prophecy been doubly fulfilled? for all prophecy is double. If it has, what hope is there for an earthly restoration of Israel? But to go on: we find David, with many drawbacks, a man after God's own heart; he was like Him in the very faint resemblance that mortals can ever hope to resemble the Immortal—he was a type and a shadow of the heavenly Dood of the Canticles, but no more: we have seen that he was troubled with many wives, that his children by them quarrelled and rebelled; but that yet the eldest one, by Bathsheba, Solomon, was the most magnificent that ever sat even upon an Eastern throne, and withal the wisest: we find that Bathsheba bore him, (2 Samuel v. 14,) besides Solomon, Shammuah, (Shimea, 1 Chron. iii. 5,) Shobab, and Nathan; and that these royal children have yet descendants in existence is evident, for Zech. xii. shews that in the latter day the royal house of David has to return, along with that Nathan and Shimei, (and that this means "Shimea," is quite clear, as we have shewn from Bishop Lowth and Gesenius, further back,) and, with

the house of Levi, the priesthood, mourn in a national manner for all past transgressions. And we now beg briefly to notice, that as David, or Dood, derived his name from Thooth, or Thoth, and so from the God Thorn of Eden, so, in like manner, did his brother, like his son, bear the Hebrew name of Shammah or Shimma or Shimea; and another prince of Judah bore the name of Koz; so that in his race, more than in that of any other, was the Lord God remembered. So much, then, for David and his royal children; of the others we take no account in this matter. Of his eldest, then, Solomon the Wise, we could write volumes, but we must content ourselves with pointing out some of the decorations of the magnificent temple which he built to the honour of the Lord God. We may shew how the pomegranate, the olive, the palm, the rose, and the lily (among thorns) were all remembered. The latter, which was the peculiar emblem of Egypt, (and so of Manasseh, as the eldest son of the Egyptian princess of On,) grows, says Solomon himself, (in his Song,) among thorns; and, says Dr Thomson in the "Land and the Book," p. 394, "I have sadly lacerated my hands in extricating it from them." These thorny emblems, the very marks of the house of David, were then carved in every part of the temple, and with these were the oxen of sacrifice, the emblem of Ephraim, and round about his throne of ivory stood twelve lions, so that Judah was fully represented. And yet within a few short years Solomon lapsed into the greatest idolatries,

set up idols, and became as one of the heathen; the son of the shepherd had gone mad with folly and pride and wickedness; and his son Rehoboam had so fully imbibed the aristocratic element of impertinence and nonchalance, that when Israel went to complain of their heavy burdens, they were told that instead of whips, he would scourge them with scorpions and briars, for that is what they were. But Israel had had enough of the thorns, and so they cried, "To your tents, O Israel;" as our own nation did in the days of another Rehoboam. Thus, then, we have arrived at a time when the tribes separated, and they, as rival kingdoms, struggled against each other, and rivalled each other in their abominable idolatries; for if in Israel or Samaria, which was named after *Shemer* or *Semer*, (as Josephus calls him,) 1 Kings xvi. 24, they had their calves in Dan and Bethel, even so had king Josiah as much idolatry in Judah, for we read in 2 Kings xxiii. 5, "And Josiah put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round Jerusalem: them also that burned incense to Baal, to the sun, to the moon, to the planets, and to all the host of heaven. . . . And he defiled Topheth, which is in the valley of Hinnom, that no man might make his son to pass through the fire to Molech. And he took away the horses that the kings of Judah had given [or dedicated] to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech

the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire."

It is painful to us to dwell on these wretched events; we will only notice, then, the effort made by Elijah to recover the people of Israel, the Samaritan portion, from their evil ways. "How long halt ye between two opinions? [said he.] If the Lord be God, follow him; and if Baal, follow him." And the people answered him not a word. They had not a word to say; but they did not mean to obey his call nevertheless. And then 1 Kings xviii. 28 tells us how the priests of Baal cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them, (just as Huc's "Travels in Tartary," &c., tells us they do there to the present hour;) and then we find that Elijah departed in a chariot and horses of fire, and so left the earth. The *ravens*\* that fed him require a passing note. We find that Odin is said to have a thousand of them, who tell him all secrets, and, as Elijah's bird, it is curious that in "Scala Naturalis," *apud* Aldrovand, tom. i., p. 704, quoted in Nutall's "American Ornithology," it says, "The raven has been seen in the midst of a thunderstorm with the electric fire streaming from his bill, a natural though extraordinary phenomenon."

And now we have arrived at a time when the ten tribes, the rebellious race who deserted their true kingly house of David, and who tried in vain to do

\* The Raven was on the Northmens or Danish Standard.

without it, were taken into captivity ; for we read in 2d Kings xvii. 6—"In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes," 721 B.C. ; and shortly afterwards, in about a century, 606 B.C., Judah was carried away ; and finally, in 588 B.C., the third and last captivity of Judah and of the remains of Israel was made. Of the latter nation there was a partial return ; but there is not a trace of the grandson of David, Shemei or Shema, the brother of Solomon, returning from the Babylonish captivity in either Ezra or Nehemiah. There was a Shimei in Ezra x. 23, but he was a Levite ; and there were two others, but both were of the same—one a son of Bani, the other of Hashum. Now, how this happened, we do not know ; we can only say that from Nathan, (see Luke iii. 31,) the Saviour himself descended ; and from the line of Solomon through Salathiel and Zerubbabel, as in Matt. i. 13, descended "Joseph, the husband of Mary, of whom was born Jesus." That there must be descendants of Nathan (and his nephew Solomon) somewhere, is clear from our Lord, who had brothers, who, like Him, must have descended so ; for do we not read in Matt. xiii. 55—"Is not this the carpenter's son ? is not his mother called Mary ? and his brethren, James, and Joses, and Simon, and Judas ?"

We have seen it said that Nathan was not a son of

Bathsheba. But we read, (1 Chron. iii. 5)—“And these were born unto him in Jerusalem: Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel;” who, in 2 Sam. xi. 3, is called Bathsheba.

There is only one way to account for the non-return of other members of David's race, and that is mentioned in “Universal History,” vol. x., p. 181—“So small were the numbers that returned, in comparison of those who stayed behind, that the Jews accordingly tell us that only the bran came out of Babylon, but that the flour remained behind,” (Talmud, Babyl. in Keduschim.) Before we close this chapter, we would state our belief that the breaking up of the twelve tribes must have arisen from a quarrel *in the very house of David itself*; and that, consequently, the royal members of his family dispersed themselves, (still recognised, however, as princely,) among the lost tribes, the Babylonian captives, &c.; and that, therefore, in looking after them, we shall have to take wide ground in order to find them.



## CHAPTER V.

BEFORE proceeding with our investigations, we must now, in order to see that they are not useless, stay a while to ascertain whether Israel, the whole twelve tribes—the twelve sons of Jacob—are to be literally restored; and if they are, then we have to see further whether they will be reigned over by the house of David. If these things are *not* to be, then throw away the paper, shut up the Bible, and say, as many do, it does not matter, all things are a muddle, and the plain words of the Bible cannot be understood. And now, first, as to whether “Israel” is to be restored; and, if so, in what position—many or few, rich or poor, godly or ungodly?

The texts we have quoted, when put in order, shew that the descendants of Abraham are to be *a multitude of nations*. God must mean this when He says to Abraham what we have before noted (Gen. xxii. 17):—

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-

shore, and thy seed shall possess the gate of his enemies."

And, again, we read in Gen. xxvi. 24 :—

"And the Lord appeared unto him (Isaac) the same night, and said, I am the God of Abraham : fear not, for I am with thee, and will bless thee, and *multiply thy seed*, for my servant Abraham's sake."

Again, in Gen. xxviii. 13 :—

"And the Lord said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, *I am with thee*, and will keep thee in all places whither thou goest, *and will bring thee again into this land* ; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not."

And then again (Gen. xlviii. 14) :—

"And Israel stretched out his *right hand*, and laid

it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, [we have seen him blind in ver. 10 ;] for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, [the messenger of the covenant, Angelos—Greek for messenger.] bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth ;" or, as the Rabbi Joseph Bar Henina says on this last—" And they shall grow like fishes in multitude in the midst of the earth." \*

Then, again, the words of Moses (before quoted) in Deut. xxxiii. 13 :—

" And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for *the deep* that coucheth beneath, and for the precious fruits put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the pre-

\* This explains the anagram of Icthus, or, as the Romans have perverted it, IHS, as applied to the Saviour ; and also, why the seventh day with the Saxons was sacred to Seater, who stands on a thornfish, for no fish of *His* can live without water and air both ; or, as He said to Nicodemus, " Ye must be born of water and of the Spirit."

cious things of the earth, and fulness thereof, and for the good will of him that dwelt in the [thorn] bush : let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns : with them shall he push the people together to the ends of the earth ; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

A few of the many, many texts from the later prophets—for Moses was one—will fully bear out the facts that Israel is to be restored to the land in immense multitudes, with an enormous mass of strangers joined unto them, like them serving the Lord, and being His people ; and that the glory will be plain earthly grandeur, sanctified by the blessing of the Lord of hosts.

We have seen what the Lord said at Mount Sinai, that if the people kept His covenant, then they should be unto Him a peculiar treasure, above all people, a kingdom of priests, and an holy nation.

Isaiah lxxv. 9 :—

"And I will bring a seed out of Jacob, and out of Judah an inheritor of my mountains : and mine elect shall inherit it, and my servants shall dwell there."

Isaiah lvi. :—

“Thus saith the Lord, Keep ye judgment, and do justice : for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the *son of the stranger*, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people : neither let the eunuch [imperfect] say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant : Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off. Also the *sons of the stranger*, that join themselves to the Lord, to serve him and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant ; even them will I bring to my holy mountain, and make them joyful in my house of prayer ; their burnt-offerings and their sacrifices shall be accepted upon mine altar ; for mine house shall be called an house of prayer for all people. The Lord God, which gathereth the *outcasts of Israel*, saith, Yet will I gather others unto him, besides those that are gathered unto him.”

And again (Isa. xi.) :—

“ And there shall be a root [or branch—see Bishop Lowth, &c.] of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek ; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hameth, and from the islands of the sea, [or west!] And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth,” (where Jacob was told they would go in Gen. xxviii. 13.)

And they shall inherit the earth (Jer. xxxi. 27) :—

“ Behold the days come, saith the Lord, that I will sow *the house of Israel* and *the house of Judah* with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict ; so will I watch over them, to build, and to plant, saith the Lord. And this shall be the covenant that I will make' with the house of Israel : After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they

shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will forgive their iniquity, and I will remember their sin no more."

And Jer. xxxii. 44 :—

"Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south : for I will cause their captivity to return, [reverse,] saith the Lord."

And, having quoted from the Book of Truth so much as to Israel's restoration, let us see whether David's race shall be their kings and princes (Jer. xxxiii. 20) :—

"Thus saith the Lord : If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ; then may also my covenant be broken with *David my servant*, that he should not have a son to reign upon his throne ; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea mea-

sured : so will I multiply the *seed of David my servant*, and the Levites that minister unto me."

And Jer. xvii. 24 :—

"And it shall come to pass, *if ye diligently hearken* unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of this city *kings and princes* sitting upon the throne of David, riding in chariots and on horses, *they*, and *their* princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain for ever."\*

And Jer. xxiii. 7 :—

"And they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel *out of the north country*, and from all countries whither I had driven them; and they shall dwell in their own land."

Here, then, is surely enough to shew that the restoration of the Twelve Tribes is to be literal, and that literal kings and princes of David's line are to

\* This text was formerly to be read on that entrance to the city of London called Aldersgate, the Elder's gate.



reign over them, until He who is the root and offspring of David has His bride all ready, and then He will be King of kings and Lord of lords.

And now, before we (in the next chapter) start after the traces left by the outcasts of Israel and dispersed of Judah, let us say that much harm is done to the cause of God, and much humiliation brought upon His people, by half-educated, flighty persons, who, getting a glimpse, through a very dark glass, of the future glories of Israel and the restored kingdom of David, confound them with the glory, the ineffable glory, of the New Jerusalem, the bride, the Lamb's wife, which will exist only when time is no more, and the paradise of God is restored. Were such to be but commonly cautious, we should have no ridiculous prophecies of the end of the world in 1866, nor of a personal earthly reign of the Saviour, who has expressly told us for our guidance, in John xviii. 36, "My kingdom is not of this world," and who is not to return to us until He comes in glory a second time to judge the world, (see 2 Thess. i. 7-10; Jude 14; and 2 Tim. iv. 1.) Neither should we have had such a specimen of insanity as the following, for the knowledge of which we are indebted to a reviewer of our own imperfect labours; for when he classed us as a companion of Lieutenant Brothers, his ideas or notions were quite unknown to us. God alone knows how long health and strength may be among His manifold gifts to us, but at present, at all events, although we know not what a day may bring forth, we

can with thankfulness, and we trust with humility, say, in the words of Shakspeare—

“ I the matter will re-word, which madness  
Would gambol from.”

“These lines and context,” said the late refined and courtly Sir Henry Halford, in one of his medical essays, “shew the master mind of our great poet. No madman can re-word the matter, he must gambol from it.” Now, before introducing a quotation from the works of an individual suffering from a distempered mind, crazed by the most insufferable vanity, we would notice, “more in sorrow than in anger,” that we have a large class of literary men among us who positively glory when an attack is made, however puerile, upon the Scriptures of truth; and when any of God’s children make a mistake, or announce any new views, however ample the evidence they may be supported by, this grade of booksellers’ hacks (of Goldsmith) rush at them like vultures to the carrion. And why? Because, as Paul says in 1 Cor. ii. 14, “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” This, the language of one who was converted by the voice from heaven of “Him” who said, “Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks,” may well be applied to those who, in the face of all reasonable evidence, turn a deaf ear to the gentle teachings of the gospel, because they cannot feel, in the pride of

unregenerate sinful nature, that it is necessary to become like the little child our Saviour put in the midst before they can come near the kingdom of heaven. And now for Lieutenant Brothers, pp. 70, 71 :—

“ ‘Thou hast kept me to be head of the heathen : a people which I know not shall serve me. Strangers shall submit themselves unto me : as soon as they hear, they shall be obedient unto me. . . . Therefore I will give thanks unto thee, O Lord, among the heathen, and shall sing praises unto thy name. He is the tower of salvation for his king : and sheweth mercy to his anointed, unto David, and to his seed for evermore,’ (2 Sam. xxii. 44–51.)

“This promise to King David, then, meant that it should be fulfilled to him in his descendant at a future time, a man, a human being, like any other that is composed of flesh and blood ; but not the Lord Jesus Christ, who is God, and always was, and always will be, the head of the heathen and all nations. The promise was from God to David, to be fully accomplished in that man’s descendant, [so far he is sane,] which descendant is myself. I shall, under God, rule all nations under the government of the gospel, to fulfil that covenant to David, and the promise of it by *Revelation* to myself.”

This insane thread, then, ran through the whole of the poor man’s notions, and, as the masterly mind of Dr Conolly has laid down the axiom, “that madmen

reason correctly from false premises," we can see at a glance where this distempered idea would lead the holder of it. Those who feel interested may trace his works. We must on to our task, which, above all things, consists in laying down the most trustworthy and satisfactory data, and reasoning only upon them, with a careful and sober caution, "proving all things, and holding fast to that which is good."

## CHAPTER VI.

IN our last we said that we would endeavour to obtain traces of the outcasts of Israel and dispersed of Judah, but we can only promise to seize some of the more prominent points, more especially connected with manners, customs, worship, language, and name those which may strike us as most forcible. And first with regard to language. We believe that the original language of man is dispersed among all nations, "here a little and there a little," and also that in like manner the language, as spoken by Abraham and the patriarchs, is just as much broken up. Therefore to attempt to say that Israel is here, because a people have a few words of Hebrew, and is not because the Hebrew is wanting, is a baseless theory. But there are certain modes of speech which may help us to identify the Israelitish nations, and more particularly the purest of them, which we term what is called the Shibboleth. It consists, as our readers are aware, in a disability to pronounce the S soft, and those who are not can consult Judges xii. 6. There we find that the Ephraimites could not say this word. They said Sibboleth, the power of pro-

nouncing the *sh* being at that time peculiar to the Gileadites, who were of the tribe of Benjamin; for we read in Obad. 19, "And Benjamin will possess Gilead." Now, although in the camp of Moses or Joshua, (Num. ii.,) Benjamin, Manasseh, and Ephraim were classed together, yet we see that Ephraim could not manage the pronunciation of the word. When the twelve tribes quarrelled, however, we find that Judah and Benjamin, the tribes of Saul and David, the royal ones, adhered together; so that all through Ezra we find Judah and Benjamin in close contact, as in chap. i. 5, "Then rose up the chief of the fathers of Judah and Benjamin," &c.

We can point an early attachment for the little lad, the child of Jacob's old age,—who was named by his dying mother Rachel, "Benoni," son of my sorrow, although his father called him Benjamin, or "son of the right hand,"—by Judah, in Gen. xliii. 8, "And Judah said unto Israel his father, Send the lad with me; I will be surety for him: of my hand shalt thou require him." And we say, that as Judah took the responsibility then, even so has it remained to the present hour. The tribes able to pronounce the *sh* and *th*, instead of *d*, must be mainly composed of Judah and Benjamin. Methinks we hear a genuine Jew exclaim, "Plesh ma shoul," the man is right. Let us, however, go on to prove this. We find, and we have alluded to it before, that the Polish Jews, who call their robe a "*Kozuch*," and Koz was a prince of Judah, that they call the letter Thau Shau.

Almost all the Germans call it Tau. None but ourselves and the Icelander, who is a Norwegian who fled from Harold Harfagre about A.D. 868 to A.D. 921, and who has the "Landnammabok," in which Thistle is spelt Thiestel, as with us, can pronounce the letter Thorn, the  $\mathfrak{D}$ , D, or Th. And we wish to call special attention to the fact, that in Mallet, (Bohn's edition, p. 232,) the  $\mathfrak{D}$ , D, is not the  $\mathfrak{D}$ , Th, which has the eye of God, while the other has lost it. And the late Sir Francis Palgrave, himself a dispersed of Judah, said, "Ask the physiologist to explain why the modern Greek cannot follow his letter Alpha by a Beta, or why our Anglo-Saxon letter Thorn, once common to all the Teutonic nations, should now be rejected by all except the Icelanders and ourselves; nay, why the Dane, who could enunciate the letter Thorn or Theta before the sceptre passed to the House of Oldenburgh, should have lost the faculty with the new dynasty," (Normandy, vol. i., p. 69.) We answer and say, that we believe that the nations who have the *Shibboleth* are the most aristocratic of the tribes of Israel, as we shall, we trust, be able to prove.

Our first glance, then, at the outcasts shall be from where they were taken by Hoshea; and says Bishop Patrick upon the passage before quoted, (2 Kings xvii. 6):—"The very places are now to be found into which the Israelites are said here to have been carried: for what was Halah, (or Chalach; and readers must remember that H is only half a letter;

the Irish and Welsh say Uath or Ooth for the letter Thuath or Hawthorn,) but Ptolemy's Chalachena on the north of Assyria; and Habor (or Chaber) is plainly enough the same with the *Χαβωπας*, a mountain between Media and Assyria, between which mountain and the Caspian Sea there is the city of Gauzania, that is Gozan, between the two channels of the river Cyrus." Josephus tells us in "Antiq.," book ix., chap. 14, that Shalmaneser demolished the government of the Israelites, and transplanted all the people into Media and Persia. On this we would remark that, if even Bishop Patrick be not believed, there is abundant other evidence; for Picard, vol. i., p. 164, says:—"Gulielmus de Rubriquis, who travelled into Tartary in the year 1246, tells us that two days' journey beyond Derbent, on the road to Great Tartary, he found a prodigious number of Jews in a city called Samaron, (in Hebrew Samaria was Shomeron, a completely Jewish ending, just as Thor becomes Thorn;) and he mentions an inclosed country, towards the Caspian Sea, where the Jews were confined." If we now turn to Lord Royston's "Remains," the learned translator of "Lycophon," at p. 153, we read:—"Some towards the Ossetian side have still, I am told, traditions of a colony of Jews who inhabit the Dagestan, who live near the Samoor, upon which was a castle, formerly called Samarieh. The *groundwork* of their language is Hebrew, though not, I am told, intelligible to the Jews of other countries. They possess, however, the sacred writings,



and have, I am informed, a series of documents up to their entrance into the country, which they date at the time of Shalmaneser."

Here, then, we get, and that most plainly, a river named after Shemer or Shamar, and a castle likewise; and we may, therefore, conjecture, that other rivers of the name may turn up, and places of the same name also. If we turn to the "Survey of the Russian Empire," by Pleschééf, 1792 A.D., we find, at p. 58, the horde of Nagaitzi or Nagay Tartars. If we turn to Luke iii. 25, we have "Nagge," an ancestor of the Saviour; and in this horde was the tribe of Elizan. In Mr Wilson's work on "Elijah," he who first drew our attention (which we pronounce with *sh*, attenshun,) to the Jewish origin of our race, we find, at p. 49, that "On his return from Teflis, M. Haxthausen made a short expedition to a village of the Ossetes, one of the Caucasian tribes which lie between the northern Georgian frontier and Ingushes, in the line which runs from Teflis to Mozdok on the Terek, by the famous Pass of Dariel. They are remarkable for the similarity of their manners, in many respects, to those of the Germans. Their plough resembles the Mecklenburg hoeing plough. They alone of all the Circassians brew beer from barley, (as the ancient Egyptians did, see Wilkinson,) and give it the same name that it bears in Germany and England. A kind of cake which they prepare, composed of cheese, butter, dough, and onions, is said to be common among the *Thuringian*

peasantry. Their religion is a strange mixture. Their guardian and patron is the prophet Elijah, whose cave is said to be situated in a *grove*. They call the seventh day 'Shabate.' Persons struck by lightning are considered sacred. The victim of the thunderbolt in Ossetia is regarded as taken by the prophet Elijah to himself, and is interred amid universal rejoicing, and shouts of 'O Elijah, Elder Tschoppe!' (O Elijah, Lord of the Rocky Mountain.) They also have the custom of the avenger of blood, &c."

Having thus prefaced, we may say with Bishop Percy, in his preface to Mallet's "Northern Antiquities," that the ancient inhabitants of Europe consisted only of two distinct races of men—viz., the Celts and Sarmatians. These called the Sauromatæ, or, as we say, Shomiratæ, were the ancestors of the Sclavonian tribes—viz., the Poles, Russians, Bohemians, &c., &c.; and if they derive their name from Samaria, they have remembered it in the Lake Saima in Sweden; in the Toura river near Tobolsk, called also Tara; in the river Seym in Kursk; the river Toureya, 64 versts from Kalouga; in the town and river of Tcherne, (Therne;) in the town and river of Samara, in the government of Sinbirsk; in the rivers Samara and Sackmara, in the government of Ousa, (Huse—Uzzi—Houzza;) in the river "Syr," (Sir, Hebrew for Pot,\*—in the plural Sirim, Thorns,) &c. And we shall not be surprised to find, from Heberstein's "Russia," the name of their idol of thunder was

\* Poland = Potland or Thornland. See Gesenius, p. 585.

Perun, (Paran, a name of Sinai, which we have before explained ;) and also we are prepared, at p 96, for an ox or buffalo called *Thur*; and that at a *royal dinner*, p. 128, he, the author, during his travels in 1517 A.D. to 1526, was entertained with *roast swans*, which were offered with special solemnity to ambassadors. And, again, we are rather confirmed in our view when we find, in vol. ii., p. 254—"The Moscovites carry on the banner of the Kynges wyng the figure of Josue, the captayne of the Hebrews, at whose prayer the sonne prolonged the day, and stayed his course, as witness the histories of Holy Scripture." The Russian eagle, then, as one of the four standards of Aben Ezra, certainly indicates some portion of the lost tribes; and our wonderfully graphic W. H. Russell points out, in his "Expedition to the Crimea," the great likeness he saw between Russian *nobles of rank*, (not the commoners,) and English gentlemen!

Again, in Captain Spencer's "Turkey, Russia, Black Sea, and Circassia," we find, at p. 341, that the Suoni, (query, Swans?) the Swedes, were called Suone by their Bishop Olaus Magnus of Upsal—say *Dada* for father, (we have given our derivation of it from Dod,) and *Thaut* for God. While at p. 345, we read:—"Each tribe has its own sacred banner confided to the care of the chiefs and elders, but which were never unfurled except in cases of the most imminent danger, when every man capable of bearing arms is compelled to join in the general defence." At p. 377, we find:—"The manner of

threshing is the same as that of the Israelites in the time of Moses; and, like that people, in strict accordance with the commands of their great legislator, the husbandman never fails to leave a little uncut corn for the purpose of feeding the fowls of air." At p. 378 :—" Each race has its own peculiar *mark* branded on the haunches (of their horses.) The most celebrated Scholakh is preserved in all its purity by a Tartar prince, residing with his *clansmen* in some isolated district of the Alps. He is known as the *Tau-Sultan*, and is said to be a descendant of Tamerlane." At p. 382, we find that they keep the feast of the Passover, know Moses and Elijah, and abstain from swine's flesh, and worship in sacred groves. They reverence the oak, (which in Palestine has prickly leaves, remember!) and before starting against an enemy, perform various rites and ceremonies round it, and say, " Sacred tree, thou hast witnessed from time immemorial the performance of this ceremony by our fathers. They have conquered. May their blessed spirits hover over us their children, and guide our swords to victory." It is sacrilege, and punishable with death, to cut down or mutilate one of these sacred groves. At p. 384 says Captain Spencer, the March moon is ushered in by a fast, (we have seen that the month of Thoth or Nisan, which corresponds to March, was the beginning of the new year,) which is rigidly kept till the end, when at early dawn on the first day of the new moon, the sound of fire-arms from the dwellings of

the principal inhabitants of the village announces the commencement of festivities. All classes then hasten to the sacred grove, and the usual religious rites are performed, together with the sacrifice of an animal, number of animals, &c. Again, the feast of the first-fruits of the harvest is also one of great importance, and continues several days, wheat being the principal dish, (let our readers compare this with Lev. ii, for the wheat or meat offering, and especially the 14th ver.) And, lastly, the sacred groves of the Circassians derive additional interest from their being the scene of the judicial proceedings of this interesting people, fulfilling the double office of a temple of public worship and a court of justice. The Circassian code of laws, although based on the principle of retaliation, (an eye for an eye, a tooth for a tooth, who does not remember?) is not distinguished for ferocity. The man accused of shedding the blood of his fellow is here arraigned before a public assembly of the elders, chieftains, and lawgivers of the land. Pleaders are heard on both sides, and sentences pronounced with the most impartial justice—no man being condemned until a full statement of the facts are heard. And next to the chieftains and elders of the land, the wandering bard holds the highest station in the esteem of the people; every house is proud of him; every chieftain, of whatever clan, is bound to him. Captain Spencer then says that he thinks the Circassians must be Spartans. Let us, then, follow Israel amongst them, for we do not suppose that any one will dispute with us that we have

been dealing with the outcasts for some time ; and melancholy as it is to contemplate, we find that the very Russians who oppress both Pole and Circassian are themselves descended from a people who worshipped Perun or Terun, the god of thunder, and who carried, as late as 1520 A.D., "Joshua" upon their kingly standard.\* Thus do we find brother against brother as much as when the tribes were divided into the two kingdoms of Israel and Judah.

If, then, we turn to Josephus, book xii., cap. 5, we can read a letter written by Areus, king of the Lacedemonians, to Onias the high priest, greeting. Sceptics need not doubt the genuineness of this, for the coins of the king are still in existence, and were sold (some of them) as late as 1844 by Messrs Leigh, Sotherby, & Co. It begins, then, "We have met with a certain writing, whereby we have discovered that both the Jews and the Lacedemonians are of one stock, and are derived from the kindred of Abraham. It is but just, therefore, that you, *who are our brethren*, should send to us about any of your concerns as you please. We will also do the same thing, and esteem your concerns as our own, and will look upon our concerns as in common with yours. Demotoles, who brings you this letter, will bring your answer back to us. This letter is four-square, and the seal is an eagle with a dragon in his claws."

And first : of the very seal used, then at least 280 B.C., we find the eagle or vulture, the *Torgos*, (and

\* We deny the *male* descent of the Czars of Russia from the Northmen, remember !

a pair of vulturine Caracara eagles were sold, says Capell, some years ago to the Zoological Society under the name of Pharaoh's chickens, the common designation of the Egyptian vulture,) in the very act of strangling the dragon, that old serpent, which, we have said before, it is the mission of the house of Israel, by the help of the standard on which it was elevated in the wilderness, to completely overcome! But now for the answer. This seems to have been delayed; for we find in book xiii., cap. 5, that it was answered in a most friendly way by the high priest Jonathan. He says that they knew of the relationship from their sacred books, "yet we did not think fit first to begin the claims of this relation to you, lest we should seem too early in taking to ourselves the glory which is now given to you." It can be read *in extenso*; and, as our object is not book-making, we must go on. In a note to Josephus, some learned conjecture is wasted as to how the Lacedemonians could possibly have come from Abraham. Grotius seems to have hit upon the clue when he suggests that they were derived from the Dores; and this we think might be, and that the more especially when we know that Dor was a city of Ephraim, and that Thorn is Door,\* as we have already shewn in the Dutch. Let us then take a glance at Müller's "Dorians," translated by the late truly learned Sir G. C. Lewis, and from it take extracts which will, we think, bear out that we are right. At p. 250 of vol. i., we

\* Dorr — door. See Chaucer.

read that there were temples to Apollo at *Thoricus*, on the south-east coast of Attica; *Thoricia* near Eleusis; and another at Thurium: and, by the way, Herodotus was a Thurian. He (Apollo) was the son of Zeus (whom Sir W. Drummond says in his "Origenes" must be Zan, and so *Than* among the Egyptians; and, therefore, he concludes *Amouthantois* to mean the gift of Ammon Jove; or, as we say, "God so loved the world," &c.—we have quoted it before) and Latona (the feminine of Laut or Lete the Sun-God—hence our word Light!) He slew the Python, (that old serpent.) The omens of his were the Pythian lightnings—a very unusual mode of divination in Greece, p. 259. He was the national deity of Sparta; the laurel and palm were sacred to him, as the latter was in Egypt to Thoth—also the cock (*Tharngolet*), and the swan (*Torgos*.) Cyrene, a Thessalian nymph, the favourite of Apollo, was carried by her divine lover to Africa, in his chariot drawn by swans (or, as we say, by some priest of his in a ship with a swan's head on the prow.) His worship was brought from the Hyboreans, the neighbours of the Scythians, a country in the immediate locality of the Thanais river of Herodotus—the Tanais, now the Don, where the Cossacks, or descendants of the Scythi, still wander. This Don, says Dr Meyrick, (and we have the river Torne in Russian Lapland, and the town of Tornea at the top of the Gulf of Bothnia,) is but a variety of Torn, Ton, Tune, Town, or, as we say, of Thane and Thorn; and we are borne out in this by Lappenbergh when he



says a Thane was also called a Dreng, for Draen is the Celtic or Welsh, and Dreizan and Dren, a bramble or thorn in old Cornish dialect—a warrior, a free man !

Müller says, at p. 290, “ Among these stories the most remarkable is that which connects the Hyperboreans with the Scythians. Herodotus found them mentioned in the Arimaspea of Aristæus the Proconnesian, in which poem his ideas of the worship of Apollo were interspersed with obscure accounts of the *northern* regions. He came, led by the spirit of Apollo, through Scythia to the Issedones, the one-eyed Arimaspians, the Griffins that kept watch over the gold, and thus at last reached the Hyperboreans who inhabited the shores on the further side of the ocean. Now Aristæus must have collected the tradition concerning these nations and monsters from the same sources as Herodotus ; viz., from the Greeks dwelling on the *Pontus* and Borysthenes, and through these from the Scythians.” Thus then, at page 294, we find that the Apollo of Tempe, (the son or God-man, in type the serpent destroyer,) of Delphi, Delos, Crete, Lycia, TROY, Athens, and Peloponnesus is the same god ; we do not wonder then at the Greeks having the Th, like ourselves, and a mountain named Thor-nax. At page 307, it says he was called the healer at Elis, (is this really Elias ?) the assister at Phigaleia, the *Defender*, (Huse, the protector of the Nineveh slab, and Thor, the Beskytter, or protector of the Danes and other northern nations,) the averter of

evil at Athens, and many oracles. At p. 312, the Apelloon—*i.e.*, the averter or defender. And at p. 319 we read, "But Apollo, who is often emphatically called the son of Zeus, acts as his ambassador, intercessor, and prophet with mankind. And whilst the *father* of the gods appears, indistinctly, and at a distance, dwelling in ether, and enthroned in the highest heavens, Apollo is described as a divine hero, whose office is to ward off evils and dangers, establish rights of expiation, and announce the ordinances of fate." And, as may be well supposed, to this we get a note, "Perhaps the God Eloós, whom Hesychius (in v.) calls the Doric Hephæstus, may be the real Zeus, a conjecture which is confirmed by the circumstance that the temples of Zeus at Dodona, (Dodo, the monk Swan, a bird having a great head resembling a monk or *priest's* cowl, see Bailey,\*) and in Laconia were called Ellá, Heseyh in v. cf. in Elá. That this Eleus might have been originally derived from the *El* or *Eloha* of the people of Israel, I do not deny, but it is an etymology which leads to nothing but hopeless and uncertain conjectures." Here we differ; we say that as Sant makes Saint, a holy one, and Coz is priest in Celtic, and the Cycni were priests with Socrates, and we have seen them all derived from the name of the God of the garden of Eden, we have a right to say that we are on the track of the out-

\* Bishop Cumberland derives Dodona, Dodanim, David, Jedediah, Dido, and Dodo, all from דוד Dod, importing love and affection. The priestesses of *Jupiter* were called Dōdōnides.

casts of Israel; and if it were not so we could not read in Müller again at page 268—"At Sparta, Apollo was the national deity. The kings sacrificed to him on the first and seventh days of every month. The influence of the capital city had also caused its general application throughout the country, as Apollo Acreitas, Pausan., iii. 12, 7; and at 'Thornax,' Apollo Pythæus, iii. 11, 2." Nor should we see on the coins of Apollo a radiated head, with a *swan* on the reverse; as on that of Clazomene, which Sotheby said, when he sold it, was rare and unpublished! But Apollo's head will help us further: on a coin of Catania, a city of Sicily, we have on the obverse an *Androgynous* (classical readers know the double head) head of Apollo, full-faced, crowned with a wreath of *serrated* leaves (not laurel?) and his hair falling down on either side like that of a female. (See page 39, No. 262 of the coins of Sotheby, sold for Mr Thomas in 1844.) What can this mean, then, but the Saviour Messiah, the *mule seed* of the woman? O devotees of Rome! not female, IT was a male Messiah, a man-child that was to be the Saviour, born of a woman, but not a woman. The serrated leaf of the Acanthus (ab Akantha-Spina) was the herb Brank-birchin, as having leaves like a goat's horn, or, according to others, brank-ursin or bear's-foot, from its shagginess, for which see Virgil. One species, says Fosbroke, in his "Antiquities," p. 352, which passed from Egypt into Greece, (*vid* Israel, say we,) appears in the Corinthian and composite capi-

tals, the wild kind in the Gothic, (*outcast*, or wild.) It was so admired that it frequently appears on the dresses of figures on the Etruscan vases; and bands of purple, cut into the form of its leaves, were used as borders of Roman habits; and in Bailey's "Dictionary" we read, that Gothic building, or building after the manner of the Goths, whose columns were either too massy in form of vast pillars, or as slender as poles, having capitals without any certain dimensions covered with the leaves of Brank-ursin, Thistles, &c.—poor imitations these of the open flowers of Solomon's Temple, shewn us in the 1st Book of Kings. This Thorn they remembered as they do the pomegranate of Cana of Galilee, where they perform (as we have shewn) a certain mystical office in marriage, even to this day; for St John tells us in his "Antiquities of Greece," vol. ii., p. 19, that "A boy covered with thorn branches, and oaken boughs laden with acorns, was an assisting party at a Grecian marriage." Thus, then, have we seen that the crowny thorn of the Jewish high priest was remembered on the head of Apollo, and so it became a type of that seed of the woman, the God-man, the averter of evil, the destroyer of the serpent, who was crowned with thorns for us, and for all our sins.

Having, then, traced Israel among the Greeks, we may expect to find them in different states. The educated and priestly, and the noble and warrior race do well enough; but what of the poor? And this is a question we may well put to princes and

nobles in Israel, or anywhere else. If your national sins of pride, idolatry, and rebellion bring you into trouble and discomfort, and, perhaps, only the latter, remember that they absolutely crush the poor; they, when a commonwealth is in disruption, must, as the weakest invariably do, go to the wall. And so we find it in Greece. We have noticed that the letter Theta was on the coins of Argos, with the wolf, and on another with the stag, or with the house of Benjamin and Naphtali—the wolf of the former, the hind or deer of the latter; and that, as we said, the letter Theta or Thorn, being the first of Theos, was evidently a mark of some import with the Greeks. But now we have to deal with the poor of the flock. They were known then in Greece as Thetes—Thetas or Thorn's people—people free; but yet so beggarly and miserable, that they were scarcely as decent as our modern gipsies; people who, we say—and we may as well dispose of them at once—are the last relics with us of Israel in an outcast state, before our very eyes, to shew to the descendants of the proudest aristocracy in the world the state of degradation, the sins of serpent-worship, in all its forms; for these poor people, when Borrow translated the Bible into their Romanee tongue, could only understand Him as *Debla*. There are many references to the Theta race in Greece. They were admitted, like the gipsies, to be free, for they are servants or slaves to no man. They, the Thetas, were only acknowledged to be the *lowest* class of freemen, just as the gipsies now, and

they were accustomed to hire themselves out to the most menial farm labour, just as gipsies will occasionally do now. But, still like these, they were free; and although it was said by the classic writers that their condition was worse than that of the very slaves themselves, yet withal they clung to freedom and that most desperately; and we say that these examples are sufficient to shew to all slaveholders, whether they rule over white or black; and for the information of American slaveholders, we tell them that the descendants of Canaan, upon whom was the curse, were fair, with blue eyes, or else the monuments of Egypt are false to the truth, which is not likely. We repeat, for the warning of all such, that the time is at hand when all shall be free, and shall rest each man under his own vine and fig tree, none daring to make them afraid. But we know that we shall be told by eminent judges of the gipsies, or Egyptians, as they call themselves, that we have to deal with an Eastern race, among whom the Hindustanee largely predominates; but, in reply, we refer all such to the masterly book of our friendly correspondent, Dr Moore of Hastings, "On the Lost Tribes, or the Saxons of the East and the West," where the question is entirely disposed of to those who have the ability to understand it. Wanderers of Israel, then, from the starting-point where the king of Assyria carried them through the East, the West, and all lands, they yet kept up a semblance of royalty, and remembered the name of David, and the

lovely memory of Esther, as the following newspaper cutting will shew. Doubtless, even among them, there is a descendant of the shepherd king; but he is not the heir to David's throne. To finish with them, we say that as the b and v interchange in Coptic, Debla becomes Devla; De'evil the Devil, the evil one! The cutting we now subjoin without further comment:—

“FEUDS AMONG THE GIPSIES.—The Gipsy kingdom is concentrating in interest as Fastern's E'en draws nigh. Prince David, the eldest son of the late king, abdicated his real right, as is already known, in favour of his sister, the Princess Helen. Helen, (Nell Blackbeard,) however, was thwarted in her ambition to royal honours by her elder and widowed sister Esther, (Ettie,) who resides at Coldstream, and was lately crowned at Yetholm. Dreadful feuds, nursed by aspirations to regality, have rent into factions (just as they rent the whole House of Israel) the royal family of Gipsies. The 'palace' is at present occupied by the Princess Helen, who, by the by, pays for it a rent of £1 per annum. About a fortnight ago, Queen Esther visited Yetholm, and as she thought upon her sister's rivalry, her heart yearned for vengeance. Accordingly, she armed herself with a heavy cudgel, and in the position of 'carry arms,' walked sentry a whole night in front of the palace, with the intention of having satisfaction out of her sister. The next day, when the queen

was hastily taking a little meat in a house opposite the palace, Nell issued from the royal abode, and ran, hotly pursued by the queen, who had been eating and watching. Nell was run down by the infuriated queen into a friend's house, where, had it not been for timely interference, serious results might have ensued. As we stated at the outset, Eastern's E'en is now looked forward to as a day which will be memorable in the annals of Yetholm—it being always one noted for regal display, and for the outpourings of devotion to the sovereign regnant. But at the ensuing holiday, it is expected that Prince David will declare himself the rightful heir to the Gipsy crown; and as the queen has now help at her command to aid her cause and herself, a contest of bare arms and of bloodshed is anticipated.”—*Border Advertiser*.

But we must not leave the Gipsies without quoting the following from the learned work of Hampson, the “*Origines Patriciæ*,” p. 221 :—“ Johnny Faw, in Gipsy language, is a chief, a leader ; but in English, an earl. When Johnny Faw, the gipsy, is described as Earl of Lower Egypt, it is only the same application of the idiom of the olden time.” At page 42 he derives “Faw” from Fad or pati ; hence Fader, A-S. for father—Pater, Latin for the same. Fadhs, father, and pater are therefore cognates of pati. Faad, faud, and fowde was anciently and for a long time the title of the Danish governor of the Zetland Isles ; and fowde



occurs in the sense of a bailiff in the Acts of James VI. of Scotland, in 1581, relating to the Orkney Islands. The true signification of these terms will be seen from that of *pati* in conjunction with *Chamah* or *Sena* "an army."

We who know that *Shamah* and *Sena* both mean Thorn, have the key to the matter; and now a few extracts from the Rev. Mr Forster's "One Primeval." In vol. iii., p. 263, he says, "I proceed to identify Ptolemy's *Doroacana*, with the city of *Cabul*, and its inhabitants 'the great tribe' of the *Douranees*." The portrait he gives of a *Douranee-Affghan*, might do for many a Dorn or Thorn we ourselves know. At p. 277, speaking of the invasion of the *Eusofzye* country by the first Mogul, *Baber*, our author observes, that "the whole tribe was under one *Khaun*." This, as the K and T interchange in Coptic, as *Bunsen* has shewn, means *Thaun*, a *Thane*, a warrior, a chief, a *Sena*, a *Chamah*; and lastly, at page 257, he says, "The Israelitish origin of these *Affghan* appellatives, and especially of that of *Solimaun Khail*, or clan *Solomon*, is corroborated by the further circumstance, that another *Affghan* clan bears the name of *Dawood-zie*, or tribe of *David*. The *Dawood-zyes* are enumerated by Mr *Elphinstone*, in his list of the *Afghans* "generally called the tribes of *Peshawer*." They amount to 10,000 males. Again he says, "The clearly Hebrew names of *Affghan* tribes or clans, *Ishak-zye*, or the tribe of *Isaac*, *Esau-Khail*, or *Clan Esau*, *Moosa-Khail*, or *Clan Moses*, need only be mentioned. The

employment of Meer-Akhor, or Master of the Horse, is hereditary in the head family of the Ishak-zyes." But although we have descendants of both David and Solomon, the true heir of David is not among them; and so we now leave them to the care of Dr Moore, and return to "the land of the cypress and myrtle, which are emblems of deeds that were done in their clime," as our wayward, gifted countryman has beautifully said; and although to more than one silly woman he "was mad, bad, and dangerous to know," yet we would give, in his own language, "Many a sugar-cane Lord Byron were alive again"—if it were only for him to see the outcasts of Greece (they who owe so much to his noble and disinterested labours on their behalf) able freely and fairly, before the eyes of the nations, to choose themselves a king. We trust that they will be permitted to have a lawful, God-fearing ruler. And now to our work. We found, then, Apollo to be the especial god of the Trojans, and who specially aided them in their contest with the Greeks. Now, it is curious, but "Troas" in Greek means literally acute or sharp, so that Troy was really a Thorn city. When founded we do not profess to know; but one thing is certain, Plato makes the kingdom of Troy in the time of Priam, 1184 B.C., according to received chronology, as dependent on the Assyrian empire; and Diodorus says that Teutamus the 20th from Ninyas sent twenty thousand troops and twenty chariots to the assistance of the Trojans, whose king, Priam, was a prince under the Assyrian empire,

which had then existed above a thousand years. Now, to repeat, one thing is certain, the outcasts of Israel certainly could not have been in Troy, or have taken any part either for or against it, before they were separated from Israel and Judah; but nothing is more probable than that they may have intermingled with the Greeks and Trojans, and so have adopted some of their legends, and, as their ancestors had done, put them into the immortal rhymes of Homer; for, says Dr Giles, in his Hebrew records, page 297, "Whatever may be the age at which Homer lived and composed those celebrated poems, it is admitted by all that they did not come to the knowledge of the Greeks until about the year 600 B.C., and were not, in fact, until that time reduced into the form of separate and perfect poems." This, we consider, arose from the fact that they (the Greeks) had no authors and poets before the gifted intellectual race found their way among them. This they were free to do after the destroyal of Nineveh, which took place, says Cobbin, 612 B.C., and says Bonomi, at p. 74, in 623 B.C., when Nabopolassar sacked it.

Thus, then, we say that those outcasts who lived in Greece, and heard of the siege and destruction of Troy from their *military* forefathers, may have considered themselves descended from such doughty heroes; and thus we get a tradition which has handed down Geoffrey of Monmouth as a stater of falsehoods, but which, for all that, he founded in truth. Let us, then, examine what he says, and we quote him from

Fabyan's "Chronicles," p. 55:—"First, it is to be noticed that after the subversione of Troye by the Greekes, as in the beginning of this worke is shewn, divers Trojans being under the rule of nobles of the same lygnage as Helenus son of Priam, Eneas, Anthenorus, and other, searched the world, and landed in divers countries, as Helenus in Greece or Grecia, Eneas in Italia or Italy, and so of other, among the which nobles one named Turchus, and another named Franco, cosyn-germaynes, as Turchus the sone of Troilus, and Franco or Francio the son of Ector, which sayd two cosins serchyng their adventure, after many and divers dangers and jeoparddes passed by the sea, lastly landed in a country called Tracea or Tracia, in Greece, and there with their company inhabited them near unto a river called Dion. Turchus left his cousin and went into Fazo the less, which Fazo should be in the country of Sithia. Of this Turchus descended, as sayth the French Cronycle, four manner of peoples,—that is to say, Austrogoths, Ipogothis, Wandalys, and Normans. And Francio or Franco removed after with his company into a country called Panoma, which country should be a part of Hungery, or joyn-ing near to it. There, near unto a river called Thanaïs [the Don, as we have seen], they byldyd them a cytie, and named it Sicambria, by reason of which they were called Sicambri; they were also named Fransci, as sayth the French Cronycle, after this man Francio." And we find a clever writer of the days of James I., Henry Lite, Esq., of Lytes-Carey, stating,

“The noble Troyans were called Taurini, and Tauroscythe, of a famous mountain of Asia, called Taurus Mount, which runneth through all Asia. A great parte of the mountain Taurus endeth in Caria, which is a country of Asia belonging to Troy.” And he then goes on to state that he was descended from Loetus the Carian, and he says, “The swans he bore for his arms are the swans of Caria.”

Now, we believe that all these mystified accounts are early attempts on the part of the lost Israelites to explain their wanderings. We have seen, however, that Bishop Percy has shewn that the ancient inhabitants of Europe were all composed of Celts and Samaritans; and that talented writer St John, in his “Four Conquests of England,” conjectures that both these races were of the same stock originally. At p. 94 he writes, “All sorts of conjectures have been indulged in respecting the origin of the Angles, supposed by some to have been an offshoot of the Celtic race derived from tribes that settled in the Hercynian forest. The Chersonesus, whence the Jutes and Saxons are said to have emerged, took its name from the *Cimbri*; and perhaps investigation may yet discover that these two mighty races sprang from the same root, and were only accidentally divided.”

Now, the opinion we venture to give, and we shall hope to establish it by facts, is, that the Celtic dark-eyed race are the children of Manasseh, and the fair blue-eyed race those of Ephraim, both from the same mother—the latter peculiarly blessed by his grand-

father Jacob, with a multitudinous seed ; the other to be a people, but yet not so great as of Ephraim. And we say that although they came together out of Israel, and were placed so by Shalmaneser, yet for some reason which we may yet fathom, they quarrelled, separated, and have long remained rivals. They are distinguished from Judah and Benjamin, however, as Ephraim was in days of old, by their having no power over the Shibboleth ; and we believe that Ephraim is more particularly distinguished from Manasseh by his power over the *Th*, which the race of Manasseh has lost. For instance, we may take the name of God, Theos of the Greeks ; with the Romans, who say they derived from the Trojans or Thorn people, He is Deus ; with the Cimbri or Welsh, and they call themselves Cūmri, He is Dew, as He is with the Cornish, also a Celtic race ; with the Irish Celt He is Dia ; while the letter Hawthorn is with the one Uath, with the other Oóth—evidently Theuth in both cases ; but the Th, the letter Thorn or Theta, boggled them, as the Shibboleth did in more ancient days. And now, having laid down these two broad lines of demarcation, we may say that Israel can never be restored until these two rival races settle their differences, and then will be realised the blessing promised by Jacob to them both,—“ God make thee as Ephraim and as Manasseh, and he put Ephraim before Manasseh,” having previously said—“ In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh.”

Now, in laying down these distinctions, what do we find? In Solomon's temple we have the ornaments of flowers, both lilies and roses—the one of Egypt, of which Manasseh was the type, as being the eldest son of his mother, the Princess of On, and especially was the Lily the emblem of Egypt, and of queenly sovereignty; for Bunsen distinctly shews that it was always attached to the sceptre of the queen. But we find the Rose to be specially the Jewish ornament, and therefore that of David; so that the heavenly Doód says in the Canticles, “I am the *Rose* of Sharon. As the *Lily* among thorns, so is my love among the daughters.” And Shusan or Susan was the Hebrew for both.

When Monsieur Sonnini travelled into Egypt in 1780 A.D., he was struck with the fact that the fleur-de-lis was on the tombs, as described since by Bunsen; and he then says that as early as 1179 A.D., in the “*Mémoires de la Chambre des Comptes*,” it is there remarked that Lewis VII. of France, who died 1180 A.D., had the clothes of his son, Philip Augustus, at Rheims embroidered with fleur-de-lis; and he then states that Herodotus and Strabo both point out that the kings of Syria and Babylon formerly bore the fleur-de-lis at the end of their sceptre. Montfauçon, says he, also speaks of that of *David*, found engraved in miniature, in a manuscript of the tenth century, (900 A.D.,) and which is surmounted by the fleur-de-lis. And if the fleur-de-lis has told us of rivalry for many a long day with the most

powerful representative of the Celtic element, does not the lotus of India also tell us, and that recently, of similar opposition? And now let us hear about the Rose. Verstegan, at p. 36, says:—"The Saxons had besides these the Idol Ermensewl in great reputation—his name of Ermensewl or *Ermesewl* being, as much as to say, the pillar or stay of the poor! This god (or truly devil) was made armed, standing among flowers. In his right hand he held a staff, having at it a banner, whereon was painted a *Red Rose*. In his other hand he held a pair of balances, and upon his head was placed a *Cock*, (Tharngoleth in Hebrew, we remember;) on his breast was carried a Bear; and before his middle was fixed a scutcheon; in chief whereof was also a pair of balances; in face a Lion; and in point a Rose. And this idol the Franks, and the other Germans, as well as the Saxons, did also serve and adore. And whereas Tacitus saith, that, of all gods, the Germans especially honoured Mercury. This idol Ermensewl is taken to be the same." Old Verstegan is right enough. Mercury was Hermes, and Thoth in Egypt is called Thoth-Hermes, and Thoth is Thorn, whose emblem, then, is the Cock and Rose. And now as we have seen the Lily attached to the sceptre of David in the year 900 A.D., let us say that David claims *both* rose and lily, for the heavenly David (Dood) says in Cant. ii. 1—"I am the Rose of Sharon, and the lily of the valleys;" and if He is both, his earthly counterpart must be like him.



And so his son put both Lilies and Roses or open flowers in the temple, the emblems of Christ and His Church, "the Lily among thorns, the love among the daughters." And as representatives of David have kept up and fomented the quarrel which separated the Rose and the Lily; so before Israel can be restored by the agency of Ephraim and Manasseh, in whom *together* Israel shall bless, the Lily sceptre must be restored to the hands of those whose ancestor used it certainly as early as 1170 A.D. Palestine can never be restored to the twelve tribes of Israel, and to the house of David, the Rose and the Lily cannot be united there by any false union between the Saxon Rose and a mere usurper of the seat of the Bourbon Lily. We must *have* that union made between the true representatives of the Rose of David and the Lily of David, and that by those who are of Saxon descent, as Michelet in his "France" says the Bourbons are. No such true union can take place with us, and a man whose number, whether we try him as Ludovicus or Napoleonti, by Greek or Latin numerals, yet make up that mysterious 666—a number; "and here is wisdom" that will tell us of the true Antichrist, papal or infidel, to the very end of time. For proof of this, see p. 88 of Major Scott Phillips' "Interpretations." Let Israel, then, when in the very last days, when David's race shall have reigned over the whole house of Israel in peace and safety, when their spears have long been beaten into pruning-hooks, and their swords into ploughshares—

let them, we say, be watchful; when Satan, being loosed for a little season, shall send not his Papal Antichrist, who is now supporting by the instruments of the curse—sword and bayonet—Romüth and Lateinos,\* which equally count 666 like himself, but when he sends an infidel Antichrist, who shall deny the God of all gods, then will 666 betray him; and so Israel shall be saved. And now we will again follow the outcasts; but we will do so in another chapter.

\* Lateinos, for which see Rabbett, p. 240.

## CHAPTER VII.

WE will now take a glance at the manners and customs of the nations of Ephraim and Manasseh, in whom the other tribes not named by us are included. And as we do not require them for our purpose, we pass them by, and we propose to prove by these manners and customs that both Celt and Saxon had a common origin. We have seen in the last that the God of the Franks, Germans, Saxons, &c., are all of the same stock ; but we cannot better confirm it than by the following short essay of Dr Moore, which we give, with the discussion that ensued upon it, verbatim :—

### “ HASTINGS AND ST LEONARD’S PHILOSOPHICAL SOCIETY.

“ The usual meeting of the Society was held at the Castle Assembly-Room, on Wednesday evening, the 11th inst., Dr Hunt in the chair, the president, Mr Tate, being absent through indisposition. The minutes of the previous meeting were confirmed, and the Secretary announced the addition of two lady subscribers since their last meeting.

“ An interesting paper on the ‘ Ethnology of the

Saxons,' was then read by G. Moore, Esq., M.D. It is scarcely possible in a brief analysis to present a fair idea of Dr Moore's paper, which, from the nature and extent of its subject, and the necessity of compressing the statement of a multitude of facts into the hour allowed for the reading, was unavoidably in the character of a rapid synopsis rather than that of an exhaustive essay. The subject was introduced by reference to the earlier inhabitants of Britain—the Cymri and Kelts—who were shewn to be distinct peoples, both of Eastern origin. The incidental evidences derived from ancient historians, from tradition, philology, and archæology, were adduced in relation to those peoples; and their characteristic differences in feature were illustrated by drawings. The successive and gradual occupation of the English coast by the Jutes from Jutland, the Angles from Sleswick, and the Saxons from Holstein, during six periods, extending from A.D. 449 to A.D. 547, was then pointed out. It was also shewn that the Danes were of Saxon origin, and that the Normans, who afterwards subdued the Anglo-Saxons, were themselves mostly Danes and Saxons, and that the conquerors and the conquered, now happily blended in one harmonious nation, are all nearly akin. The distinctive peculiarities of the Jutes, Saxons, Frisians, and Danes, were represented in drawings, and the different parts of England in which each class predominated exhibited. The Runic alphabet, which was used even up to the ninth century, alike by Kelts,

Cymri, and Saxons, was adduced in proof of their being more completely intermingled than was ever the case between the Romans and the Britons, thus accounting in some measure for the greater success of the Saxons in establishing their government in England. In illustration of the Anglo-Saxon or Keltiberic runic alphabet, a fac-simile copy of a curious inscription found in a tumulus in West Virginia was exhibited, together with certain lines drawn on a round stone, also found in the same tumulus, supporting the arguments of Casaubonus, (A.D. 1650,) which are also those of Sharon Turner, that the Saxones, or Saxons of the Elbe, were the same as the Sakasoni, who gave their name to a part of Armenia, and who were identical with the Sacæ who defeated Cyrus, and passed into the regions on the southern coasts of the Black Sea; the learned doctor proceeded to trace the course of these people towards the west, from Dacia into Saxony and Bohemia, and down the Elbe, to the coasts from whence the Saxons invaded England. Many learned authorities were adduced in evidence of the fact that there were colonies of those people in England before the time of Julius Cæsar, and that they also colonised certain parts of Ireland, and that from them came the lion rampant on the standard of Scotland, together with the mysterious Stone of Destiny brought from Ireland by the Dalraid Scots, who developed the complete kingdom of Scotland. On this stone the Scottish kings were crowned at Scone for four centuries, until Edward Longshanks

carried the stone to England. It may now be seen in Westminster Abbey, fixed in the chair on which the sovereigns of England are crowned. Having identified the Saxons with the Saxones mentioned by Ptolemy, and these with the Sacæ, who took the name of Sarkosani in Armenia, according to Pliny, the author elicited the interesting fact that these people occupied the very territory to which the captive people of the ten tribes of Israel were mostly deported under Tiglath-Pileser and Shalmaneser; and that these were the people known as the Sacæ whom Cyrus in vain endeavoured to subdue, and who so opposed themselves to the progress of Alexander the Great in his invasion of India, that he gladly came to terms with them, and employed many of their horsemen in carrying out that expedition. It was shewn that the majority of that people were located in that mountainous part of Media called *Aria*, and which was at first included in Armenia. The word Sacæ, generally employed to designate the people referred to, is supposed to be derived from a corruption of the name by which the Israelites even in Samaria delighted to call themselves—the House of *Isaac*.\* It was proved by the Behistun inscription that the name applied to the so-called Sacæ was spelt in a manner exactly to represent the Hebrew orthography of the name Isaac, which is confirmed also by the name of the same people in the reading of the black

\* “And let my name be named on them, and the name of my fathers Abraham and *Isaac*.”—Gen. xlviii. 16.

obelisk discovered in the palace of Nimrod and now in the British Museum. While a part of the Sacæ are traced into Europe and America, another part are found in the Ariana of the East, which they entered more than three hundred years before Christ. They established a kingdom there, that is, in the country now known as Affghanistan; they afterwards destroyed the power of the Seleucidæ, the successors of Alexander in Bactria, ruled over the Goths of that region, and conquered all North-Western India. They became converts to Buddhism, and knowing a kindred people, named Seacca, about the Elbe and in Britain, they sent Tirs or Buddhist missionaries amongst them sometime before the Christian era. There are numerous confirmations of the connexion of the Saxons and the Danes with the Buddhists of the East, but probably the most curious is that afforded by the circumstance that a Buddhistic *formula* of devotion in Hebraic language is handed down to us by the Bard Talieson. This *formula* Dr Moore translated and expounded, proving that the people, who, at a very ancient period, introduced it to the Bards, were Buddhists and Saxons, though they employed the language of the Hebrews, and called the being whom they worshipped *Adonai*, the Hebrew name of the Almighty.

“Dr Hunt opened the discussion by observing that there was no such thing as a pure race. The heads with which Dr Moore had illustrated his paper were intended to prove the theory that types of different nationalities still exist in England; but he was in-

clined to dispute the fact that resemblance indicated relationship. Language was no test of race, for negroes can speak English. The speaker afterwards qualified his statement by saying that the negroes acquired the words but not the grammar of our language. He then attacked the theory of an Indo-Germanic race, asking how it was that the English could never settle in Hindostan, their armies and civilians requiring continually to be replaced, while the Hindoos, who were, according to the above theory, of the same race as themselves, had always filled the land to overflowing.

“ Mr Rumball, a visitor, while holding to the belief that all mankind were descended from one pair, yet considered that primeval types of all principal nations were found in the earliest times. He considered that a sufficient time had elapsed to blacken the negro's skin, but that it was not the effect of climate alone that brought about these results, but it behoved us to consider to what state the European might be reduced, if subjected for ages to the deteriorating effects of exposure to the elements, of scanty clothing, of disgusting food, and filthy habits.

“ Dr Stone considered that we had no historical traces of the Saxons prior to their reaching our shores. He believed them to branch out from the German. He combated the theory of the Sacæ being connected with the lost tribes, on account of their difference of language.

“ Mr Cole saw difficulty in connecting the name of Sacæ with that of the patriarch Isaac, and was



rather inclined to look back to the Getæ or Goths (with whom we corresponded in language in a very remarkable manner) as our parent stock, rather than to the oriental Sacæ, or the Chanci, whom he would prefer including amongst the Teutons.

“ Dr Hunt, in calling on Dr Moore to reply, offered some remarks on what had fallen from other speakers.

“ Dr Moore reminded the audience that he had purposely not touched on philology, but if he had been so minded, he could have brought a book containing two thousand roots which were identical in the Indo-Germanic and the Semetic languages. With regard to the great movement of the Cymri from the East—there was the express assertion on the Welsh Triad, that they originally came from the South of the Bosphorus, and it was well illustrated by the analogous movement of the Gipsies who came originally from Moultan; their language was essentially that of Moultan, though modified by subsequent residence in Roumelia, whence they called themselves Romans. He did not himself consider the Saxons a pure race, or rather family, but they undoubtedly improved every race they mingled with; and he believed there was providence in this. The Sacæ and the Getæ never mixed, but were always near one another.

“ The proceedings terminated with a vote of thanks to Dr Moore for his interesting paper.”

If, then, the God was the same, the people must

be His ; in the lecture, allusion is made to the "Stone of Destiny," on which our kings are crowned, this, the Rev. Mr Glover, in his work published by Rivingtons, explains most satisfactorily to be the pillow of Jacob, on which he slept when his seed was promised, as has been already quoted by us from Genesis, where the promise was to him in verse 14—that his seed should be in all the quarters of the compass. The pillows are alluded to in verse 11.

And now we intend to point out some customs among the nations which must identify them as forming part of the Thorn race. And first, then, we find in the *Literary Gazette*, No. 25, pp. 33, 34, "The Bilcar ('Bil,' an assembly; and 'Car,' a contraction of 'Caher,' of old men) was not held in a palace or in a space enclosed by walls, but in a wood (a grove) upon an eminence, which begun in the commune of Ustaritz. Two pieces of rock formed the seats of the president and secretary, another block, (do our readers remember, *Theus Arez*, as quoted by us from Bryant?) the surface of which had been strongly polished, served as a table, and there were inscribed the deliberations and decrees of the council. The members composing the assembly stood leaning upon *thorn sticks*, (sceptres,) with their backs against *old oaks*, (prickly in Palestine, we have said,) which formed a circle."

This, we say, shews that the Twelve Tribes are the

stately oaks, while the ruling power over them is the thorn stick or sceptre; for what is a stick or sceptre whether in the hands of Moses—and his was made, says Burder, vol. i., p. 146, of the Elvah, which Lord Lindsay has shewn us to be armed with sharp thorns—or of David, but an emblem of power?

Again: and we will prove it from Isaiah i. 29, "For they shall be ashamed of the oaks which ye have desired." And again, from Borlase's "Cornwall," p. 108, "The Druids, all consenting, pitched on the most beautiful oak-tree, cut off its side-branches, and then joined two of them to the highest part of the trunk, so that they extended themselves on either side like the arms of a man—†. Above the insertions of these in the bark of the tree, the word "Thau," by which they meant God, (Greek, Theos; Gal., Dieu; Cornub., Deu; Irish, Dia;) and on the right, Hesus; on the left, Belenus; and in the middle, Tharannis; perhaps Tarany's."

In confirmation of this, we have, in Davis's "Celtic Researches," p. 143, Galatea was the mother of the Celtæ, "Appian Bell Illyr." The same poet mentions *Gallicum Tau*, in a passage in his "Catalecta," which Ausonius, the Gaulish bard, proposes as an enigma to his friends. This Tau was the symbol of the Druidical Jupiter. And now for our gloss on the above. The Gallic cock is Tharn-Goeth—Thau is the Supreme Thorn, but He is divided by the Druids into three persons, and certainly one of them, Hesus, or Esus; and "yet, there are not three Gods but one

God," one Triune Jehovah, well might Moses, then, write of the Elohim, and yet of one Jehovah; both are true, and for *our salvation*, so arranged by Him; and we would refer any unconverted brother of ours among the dispersed of Judah, to the fact, that this doctrine must have come from Israel, for in the very book of Moses, the very first word of the first chapter of Genesis, which we translate, "In the beginning," starts off with three letters *B R A*, בְּרֵאשִׁית, or A-Abba-Father; B, Ben-Son; and R, Ruach-Spirit. There stand the facts, and therefore Moses knew what he wrote, when he said, Elohim or Gods!

That the Druids were priests of outcast Israel is clear; and Cæsar says that, whether of Gaul or Britain, they were the same; and they, says he, held sacred the Hen, the Hare, and Goose; two at least of Thorn's emblems; and even Hara was a name of Odin. They, also, says W. W. Reade, in his "Isis Unveiled," p. 95, thus conducted their worship of the holy element:— "Having stripped the bark off dry wood, they poured *oil of roses* upon it, and lighted it by rubbing sticks together, which is said to be an invention of the Phœnicians;" and at p. 80, he says, "In later times the Irish, who believe that they are descended from David, (and here consult Mr Glover again,) obtained a European fame for their skill in making the harp; Dante mentions the circumstance; and the harp is still a mint-mark on Irish coins." There is no doubt about the *Welsh* harp, as all who have heard the beautiful performer on it, Mr Ap Tomas, (a son of

Tammuz, the Hebrew Adonis,) can testify. That the Druids had the rites of the priests of Baal, whom Elijah reproved, is evident, for Davis tells us that, "To my knife, a multitude of thighs have submitted," see p. 554; and at p. 280, he tells us of the Pen Puraur, the tree of gold, the mistletoe—Virgil's aurum frondens, and Ramus Aureus, which the arch-Druid gathered with a golden hook. He says that its name in Welsh preserves the memorial of its ancient dignity, it is called Pren Awyr, the Athereal tree; Pren Uchelvar, the tree of the high summit, and has four other names derived from Uchel, lofty. The Scandinavians (see the Eddas) tell us a long tale of its killing Baldur, *the Lord God*, for Baal is Lord, and Deu is God; and certainly, a tree caused Him to die, as we think all must have seen. Again, at page the same, he says, "The deep water seems to imply the bath for immersion, and the gift of 'Dovydd,' was the Selago or hedge-hyssop, which has a synonymous appellative in modern Welsh, being called Gras Duw—Gratia Dei." It may well be called the gift of David, for do we not read in Psalm li. 7, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow?" At p. 48, he tells us there was an evil principle named Gwarthawn, and he also tells us of Hu the mighty, which is evidently Houzza, Uzzi, or Thorn; as we have already shewn; and yet, with all this evidence of Israel staring him in the face, he could not see that he was collecting the relics of the outcasts. And now, hav-

ing proved the Celtic element, the Lily, to be of the house of Israel, we will proceed with much care to trace the race northwards, from Troy to Norway, because we shall find among the Gothic nations here, the *true* seed of Israel "out of the north parts," and in the midst of them, the house of David, from which the sceptre has not yet departed; but before doing so, let us, for the benefit of that portion of the Ethnological Society which disputed that Canoes were universal, and so by implication doubted the origin of mankind from a single pair, as the Bible states; for although Mr Brierly, in the *Athenæum*, set the question entirely at rest, by proving that every savage could, like the Anglo-Saxon, "paddle his coracle across the meer;" yet we consider the following so to the point, that we cannot omit it, we quote then from Mrs Stone's "God's Acre," p. 297; she says, "A late writer has pointed out the analogy between a mourning custom of the Australian savages of to-day, and of the ancient Hebrews, against which the latter were warned; a very singular practice viz., the cutting or scratching the face with the nails, tearing the flesh between the eyes, and otherwise maiming the person, as is the custom of the female aborigines of Australia on the death of a relative. Thus were the people of God addressed: 'Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead,' (Deut. xiv. 1.) 'Ye shall not make any cuttings in your flesh for the dead, nor print any

marks upon you,' (Lev. xix. 28.) See also Jer. xvi. 6, 7."

And, remember, that when a cat died in Egypt, they shaved off an eye-brow, as Herodotus tells us. Take these, then, in connexion with the savages of Vancouver's Island, whose "medicine man" had a sacred necklace made of the bills of the horned puffin—a water-bird; and close thereto in the case, in the late International Exhibition, was a rude figure of a swan or goose, part of his apparatus.

And now to our further search after Saxon Israel! And in our search we must again to the "Isles of Greece," of Byron; and in doing so, we say in the language of "Time and Faith," vol. i. 231, "The Epistle of James is addressed to the twelve tribes scattered abroad, and would hardly have been so addressed if the general position of *all* the tribes had not been known, and if the epistle could not have reached them."

And more: Paul, that Hebrew of all the Hebrews, of the royal tribe of Benjamin, who bore the very name of its king, (Saul, be it remembered,) and who tells in Romans that the Gentiles are the wild olive;—and the true or cultivated one, which we have seen, has no thorns;—and although the people of Israel used frequently to engraft the vigorous stem of the wild olive into a cultivated one, yet he tells the wild one, in ver. 18, "Boast not against the branches: but if thou boast *thou bearest not the root*, but the root thee." Let us, then, tell the sons of the stranger (the

wild thorns,) that have joined themselves unto the outcast children of our father Abraham, and so unto the Lord, that (ver. 28) "They are beloved for the fathers' sakes; for the gifts and calling of God are without repentance."

Therefore, we say to all nations, (all the wild thorns or Scythi, for Syth in Hebrew is a wild thorn, and so translated all through Isaiah, wild briars and thorns, such as grow in ruins,) that the days are shortly approaching when the words of Zechariah shall be realised, (chap. viii. 23:) "Thus saith the Lord of hosts, In those days it shall come to pass that *ten men* shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." And so when the ten tribes, with all the strangers they have gathered unto them during their wanderings as outcasts, are joined unto the Jews, then indeed will the seed of Abraham be a multitude of nations. And Ezekiel has expressly provided for our reception of the stranger, for he says in chap. xlvii. 23, "And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

And now for Paul's wanderings after the lost tribes among the Gentiles, (Gentes,) or nations who were not of Abraham. He went then to—

THE ROMANS.....Outcasts from the Trojans. Troas  
or Thorn city.

Q



THE THORN-TREE.

~~Thorn~~ an ancient city of Greece.  
~~Thorn~~ a country of Asia Minor,  
~~between~~ Phrygia, the Euxine, Cap-  
~~adocia~~ and Bithynia. The country  
was named after the Gauls. The  
Thorn-Goleth, or Tarn-Gala—the  
Cock of Thorn—which is equally the  
Emblem of the Saxon Ermeseul, or  
Thoth Hermes.

~~Thorn~~.....A town of Macedonia, where we find  
Torone; and Thoron in Thrace was  
taken by Cleon, 422 B.C.

~~Thorn~~.....Ephesus, a city of Ionia in Greece.  
Iona, Hebrew for Dove. There are  
numberless Doves or Jones's in  
Wales.

~~Thorn~~.....Colosse, a large town of Phrygia,  
near Laodicea.

~~Thorn~~.....Thessalonians..Thessalonica, a town of Macedonia.

Besides which he went to Malta, Miletum, Dalmatia,  
and also to Spain, which we say derives its name  
from "Spina," the Roman or Latin for Thorn; and  
here he not only found outcasts, but descendants of  
Jews, who had been settled there, even from the  
days of Solomon; for Villalpandus expressly in his  
commentaries on Ezekiel, after quoting from Philo,  
Josephus, Seneca, Cicero, and others, on the greatness  
of Solomon's navy and trade, mentions the remark-  
able fact that a stone was found in Saguntum, a city  
in Spain, having an inscription with Hebrew charac-

ters upon it, running thus, "This is the tomb of Adoniram, the servant of King Solomon, who came to collect tribute, and died here." Compare this with 1 Kings iv. 6, from which he infers, and I think reasonably, that if Solomon had to send his officers so far as Spain to collect tribute of the Jews, there must have been a great number of Jews scattered in trade, &c., over Europe. Taken from Titcombe's "Bible Studies," and verified by us from Villalpandus's folio edition, vol. ii., p. 544. Now, here we get the reason why the Spanish noble is called Don or Thorn, which is only another title of the Hebrew Adon or Lord, and equivalent to Odin, or Woden, Othinn, or Hawthorn; and if Don, then the lady becomes Donna, just as Senor becomes Senora, from Senah and Sena a Thorn. And this answers the mocking reviewer who said he would believe "her Majesty's rights in Palestine" for her people, when he could understand what "Madam" meant; to which we reply that it is a title coming from the Palm-Tree, the emblem of the very land of Judea itself; for the Arabic for Palm is Dom, and therefore Madam means "My Palm," a title derived from the most thorny of all the trees we have yet considered. And remember that *Tamar*, in Hebrew Palm, was the mother of the tribe of Judah, Gen. xxxviii. 6.\* And now for Paul again. We find also that he went to Troas; for he says, in 2 Tim. iv. 13, "The cloke that I left

\* Initials of our Imperial Crown—

I E W S;

or,

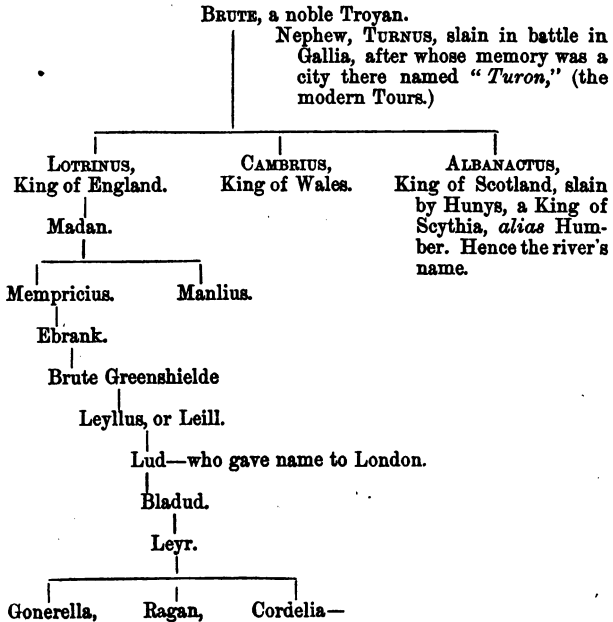
India.  
Ireland.

England.

Wales.

Scotland.

at Troas with Carpus, when thou comest, bring, and the books, especially the parchments." And now we are, after all our wanderings, back again in the Trojan country, from whence the Normans or Saxons, (for Dr Moore has already shewn them to be one stock.) And this reminds us that the Welsh or ancient Britons are Thorns as well as they are; for if we have Odin or Hawthorn, and Thor or Thorn, they have, says Geoffrey of Monmouth, equally Thorn among them. We will not fill up our book with a long extract, but we subjoin the pedigree in short:—



really types of the three great divisions of outcast Israel, we have yet to consider; and now we leave King Lear's three daughters, and go on to Troy. If we turn to Mallett's "Northern Antiquities," we shall find that fifty years before Christ a Roman general, named Pompey, (the Manasseh or Egyptian element—and Bryant has shewn us that the eagle was the emblem of Egypt,) was at war with a king named Mithridates, who reigned at Pontus, a place bounded on the north by the Euxine Sea. The latter allied himself with his neighbours, one of whom was a Pontiff king (of the Thorn tribe) named Sigge. The word Sigge in German stands for Victor; and there was a town of Troas or Troy named Sigæum or Sigéum, on a promontory of the same name, where the Scamander falls into the sea; so that it is clear that some of the race had dwelt there, or we should not have the name left behind. And, strangely enough, in Yorkshire, where we have the town of Thorne, and its river of Torn, also the river Don, we have also a place near Meaux Abbey called Siggesthorpe or Sigglesthorpe, the Victor Thorn. But we must on. The king Mithridates being defeated by Lucullus—B.C. 69—with another ally named Tigranes, nothing remained but for Sigge or Odin to fly northwards; and this we find confirmed by Snorre Sturlson, who was born in the year 1178 A.D. at Hvam, in the present bailiwick of Dale, in the province of Iceland. His father, Sturla *Thordarson*, was a man of consequence, descended from the royal stock of

Odin, to which the Northern kings and all the great families among the Northmen traced their lineage; and he held by hereditary right the dignity of a Godar, (and ye shall not revile the gods or judges, as we have seen,) which, in the times of Odin-worship was hereditary in certain families descended from the Diars, (Dia, God in Irish,) Drottars or Gods, who accompanied Odin from Asgard. The office of Goda appears to have combined the functions of priest and judge originally, and long after the sacerdotal function had ceased, the judicial remained, (Howitt's "Northern Europe," p. 162.) This, then, prepares us for looking after (in the neighbourhood of the very place where the tribes were taken who named the rivers Samour or Semer, and the castle Samarieh, and who are called by the name of one of the emblems of the Saxon Ermeseul the *Bear*) the place called Asgard, which the Danish antiquaries have recognised as Azoff, from whence Odin was said to have fled northwards. We believe that we are quite upon his track when we quote the following from Seymour's "Russia on the Black Sea," p. 159:—"So Vladimir cast the favourite idol Peroun—Teroun—the God of Thunder—into the Dniepr, and then proclaimed that whoever did not appear on its banks should be treated as a rebel; and when all the people were assembled, men, women, and children were sent into the Dniepr to be baptized all together." And the scent gets warmer, when we find at p. 284 of "Discoveries at Kouloba:—" "The queen was laid in the same

direction as the king in the tomb, and wore on her forehead a *mitre* like him, with a plate of electrum terminating it, which shewed a skilful workman. Four women in *Greek* costume sit in the midst of garlands of lotuses, (just such as we see in Wilkinson—they used to adorn the necks of their guests,) the stalks of which form seats and backs. Four masques of *Lions* formed on each side the means by which the plate was attached to the mitre. If all the objects which adorned the inside of the tomb bear the stamp of Scythian ideas, (we have the descendant of David a little puzzled here, but still right,) and the customs and usages of that name, the same cannot be said of the ornaments and pictures of the sarcophagus of Yew Wood, which presents, in perfect preservation, paintings on wood, which have resisted upwards of twenty centuries. These paintings covered the pannels of the sarcophagus. The principal subject is entirely Greek, and proves that if they buried a king surrounded by Scythian luxury, Greek artists were employed at his interment. Two Victories mounted on chariots, turned one against the other, filled the extremity of the picture, of which seven Greek figures, in different positions, occupied the centre, three women and four men. *A goose and a swan* were mixed with these figures, all represented as very agitated—running, gesticulating, with expressions of joy, which is justified by the approach of the two triumphal cars. The chariots are drawn by four *white horses*, two of which are spotted. On the

frieze which surrounded the pannel above, the artist has represented warriors drawing the bow." At p. 292 :—"Dubois thinks that the king found in the tomb was either Seucon or Paerisádes I., on account of the allegories of the reliefs." Had Mr Seymour had but our key, he would have known that he was describing the tomb of one of his own race, but of this hereafter. We are now, however, prepared to find at p. 307 :—"At Medvikovka, on the Donetse mouth, some ancient ruins have been discovered on the estate of an enterprising gentleman, who has excavated them ; and they are supposed to be those of the ancient city 'Tana,' which was formally considered to have stood near Azoff. A commission of antiquaries has been appointed at St Petersburg to investigate the matter, but their report, I believe, has not been received."

And now we may, having identified the tomb of the Thorn King, (by his bearings of the Lion of David, the Swan or Goose of Canaan, and the lily of the Temple, and that in the neighbourhood of the very Bear of the image of the Saxons, equally a son of Isaac with ourselves,) trace the Hawthorn or Odin race on.

When, then, Odin fled northwards, and we now quote from Laing's "Ynglinga Saga," p. 220 :—"Odin took up his residence at the Mælare lake, at the place called Sigtun. There he erected a large temple, where there were sacrifices according to the customs of the Asaland people, (or people from Asia.)

He appropriated to himself the whole district of that country, and called it Sigtun. To the temple gods he gave also domains. Niord dwelt in Noatun, (or Noah's town,) Frey in Upsal, Heimdal in Himinberg, Thor in Thrudvong, Baldor in Breidablik; to all them he gave good domains." And about the year A.D 900, we read, vol. i., p. 143, "Soon after, one Eric Red, or the Eric the Red, was condemned at Thorne's Thing, in Iceland, to banishment for a murder he had committed." We have here, in Thorne's Thing, the exact counterpart of our Husting—or House thing, or Houzza's thing—a faint type of the time when the Saviour will hold His grand day of assize, and all flesh shall see Him together!

And now we may quote Worsae. He says, in Thoms's translation, that Odin, and this man Sigge, assumed the name of Odin, (we have seen that it was his tribe name, Dood-Thooth, or Thorn, or David,) from being the priest of the Saxon idol, Woden, who first left with his followers their settlement on the Black Sea, and went to the north-eastern part of Sweden, (Suoni, or country of the swans,) to the country round the Mœlar lake:—

"The whole civilisation of the iron period," he says still, "which appeared so suddenly in Sweden and Norway that it must have come from a newly-invading people, is evidently built upon the *Roman*\* civilisation, the many Byzantine coins, from the fifth and

\* Query Roman.



sixth centuries, which are found in the North, besides the imitations of them, the golden bracteates, the constant intercourse which from that time existed between the North and Byzantium, where the Northmen so frequently served as life-guards of the emperors."

Thus, then, we have arrived at a time when the race were still in connexion with the remains of the Greek empire, as we have seen in the Crimea. But we have not yet done with traces of the manners and customs. We read in Mallett, p. 403, of an evil principle which will match the Gwarthawn of Davis the Celt. Bölthorn, (and we trace the name in the Phœnician or Canaanitish Bolitho or Bolithen: and they had three gods, El, Bel, and Bolithen,) or evil thorn, was a personage who was evil for mischief to Thorn; and it means both Satan the old serpent, and his race the serpent-worshippers. Again, we find that to Odin was sacrificed ninety-nine hawks (the bird being sacred to him) every ninth year, or, in place, ninety-nine cocks, at Leidrun, Leira, or Lethra, Pigott's "Scandinavian Mythology," p. 63; while to Thor, or Thoron (as the Laplanders call him) was sacrificed human beings, (unfortunate prisoners,) to whom the *spines* of victims were crushed. (Spina, Latin; Akantha, Greek for thorn; and so the spine has its spinous or acanthous processes in anatomy.) See Mallett, p. 519. But Thor was the god of thunder. He who delivered the Thor, or Thorah, at Mount Sinai, had never been forgotten in that attribute; and

consequently we find in Pigott, p. 97, that in the Scandinavian dialects Tordön signifies a dull, rolling noise, and thunder is in Danish, Torden, (literally, Thor's work or business;) in Swedish, Thördôn, (mark the *th*;) in German, Donner, (and the *d* for *th*;) in Latin, Tonitru, (the *h* wanting again;) in British or Celtic, Taran, (Taran-Tar, a name of Apollo, the lightning god with the acanthus crown;) in Phœnician, Thorom; Highland Scotch, Toron. Lucan calls Thor, Taranis, which still in Welsh signifies thunder. But it is said in Allen's "Denmark"—

"Askur and Embla, the first people, were created from the *ash*-tree. That care and love which the gods have for man created a feeling, a hatred, and persecution against them by the bad and nasty Jatters, the enemies of the gods; but Thor, the son of Odin, is their protector, (Beskytter, as we have seen,) and is therefore called the Saviour of the people. Thor was always the warlike Northman's most favourite and loving god; and when the belief in the other gods by degrees got extinguished, he (Thor) was still honoured. His deeds and fights with Játterne were the subjects of most of the god tales, (*gùde sega*;) and still, after the lapse of thousands of years, is the record, in some parts of the North, about Thor still in existence."

On this clear account we would only observe that "Etz" (see Gesenius, 696 *b*) stands for the Tree

of the curse in Genesis, and it also means in a secondary sense a wooden post, stake, and gibbet, (see Gen. xl. 19; Deut. xxi. 22; and Josh. x. 26;) while in Jer. ii. 27, it is used of a wooden idol; thus, then, how truly does the tree of the curse represent itself. And again we have here a glimpse of what we have before alluded to, viz., that there were followers of the Thau or Cross, and also of the Serpent; for Allen says that the Gots or Goths (God's people) amalgamated with the Celts, and they must still more thoroughly do so, and then they (the Thorn and Oak worshippers) will annihilate, as Allen says they did, *when united*, the Ash and Serpent worshippers! Lastly, in the mythology, we read in Mallet, that Woden the Al Fader, the father of victories, had a wife, Frea, and many children by her—of whom the eldest was Thor, a male child. Woden was said to be the god of the free, while Thor was that of the slave. What have we here but the Almighty Father, the Lord of hosts, and the Saviour, His Son, born of a pure Virgin, as is shewn throughout the whole Scriptures, and she is represented as the Frea, the free, the winsome, the delightful one; for the word means all this, (see the Glossary,) through whom the god of the slave, the broken-hearted, the captive, and the miserable can alone find liberty—thus we find her figured as weeping under a Palm, the true mother of Judah, when Vespasian triumphed at Jerusalem. But she is also triumphantly seated on the coins of a nation, which we have read of somewhere, whose very soil gives

“Liberty to the slave when he touches it.” We have not space to allude to the northern May-games, the approach of spring being welcomed by them by a raising of the Thoth or Standard, or Nisan or Standard, as in Egypt and Israel. Nor need we point out how they reverence the *holly* and mistleto in the north. They call the former the Grantræ, the only thing remaining green in the frozen regions. And so we leave customs, and come to the consideration of the Princely Pontiff, Odin, and his race. From him claim descent all the Saxon kings of Kent, East Anglia, Essex, Deira, Mercia, &c., and his pedigree is traced in the Anglo-Saxon Chronicle, A.D. 855, from Noah and his son Seth, (rather a curious way we admit,) and in Snorro’s Edda (edition by Rask) from Seth or Sif, without mentioning Noah. Now, one thing is certain, the descent from “Seth,” the son of Adam, is clear, for all the descendants of Cain were destroyed at the deluge. Now, no one can deny that the present Sovereign of Great Britain is descended from the *Saxon Alfred*, the wisest and best of the kings of that race; for, independent of the union of the Norman and Saxon lines in Henry I. when he married Matilda, the daughter of the king of Scotland, and niece of Edgar the atheling, the last of the Saxon princes in the main line. Henry I. was himself descended from Alfred the Great; and so from Odin through his mother, Matilda of Flanders, whose ancestors had married Alfred’s daughter, (see the “Life of Alfred the Great,” Bohn’s edition.)

Again, the minute genealogist can trace numberless descents through the Danish Kings, the Counts of Flanders, &c., who were intermarried with the House of France, &c., that will prove how completely the Saxon element of Odin or Hawthorn, Dood or Thorn, Koz or Woden is in our royal race. Thus, then, we have one chain of evidence to shew that David's line is with us. But the Rev. Mr Glover shews the descent of the ancient Scottish from the ancient Irish kings, and when he did so he thought he had hit upon the true line of David; so he had, we have no doubt, but only one of the numberless younger branches, who seemed to have remembered the harp of David, and that mysterious Shamrock with its three leaves, emblem, like the letter Thorn, of Father, Son, and Spirit, one Triune Jehovah. Thus, so far we have a union of Saxon, Dane, and Celt, in the royal crown.

But now we will trace the reigning house from Thorn or Thor, and in doing so, we beg to repeat, that if Thorn is Thoth, if Thoth or Thooth is Dod or Dood, if Dood is David,—then it follows, as a logical *sequitur* which no one can dispute, that David must be Thorn. We have shewn this so fully before, however, that we will pass on, and prove the descent of her Majesty, the second Elizabeth of this our happy, free, and loyal country, from Thor, by means of evidence gathered by another member of the Thorn tree. Lord Lindsay, then, in his "Lives of the Lindsays," says, that in the "Fundin Noregur," or Origenes Norvegicæ, the earliest relic, the Genesis (as it were) of

Scandinavian history, there is as follows:—"Thor had two sons, Nor and Gor. Gor's sons, Heitir and Beitir, became mighty sea-kings, who often waged war upon the race of Nor. (We have seen Odin give lands in Noatun.) From Heiter descended, through his son's son Halfdan the old, in the fifth degree, Jarl Rognvald, who lived into the time of Harfagre, 'or Harold of the Fair-hair.'" (David was ruddy, and of yellow complexion, as we have seen already.) Of Rognvald, Earl of Möre, a son of Eystein Glumra, the "Ynglinga Saga," at p. 278, says, "He had, the summer before, become one of Harald's men, and the king set him as chief over those two districts, North Möre and Raumsdal, strengthened him with both men of might and bonders, (freeholders,) and gave him the help of ships to defend the coast against enemies. He was called Rognvald the mighty, or the wise; and people say both names suited well."

But to resume Lord Lindsay's evidence. Statement in the "Islands-Landnamabok," or Liber Originum Islandiæ.—Rognvald, Jarl of Möre, the son of Eystein Glumra, (the Eloquent,) the son of Ivar, Jarl or independent Prince of the Uplanders of Norway, the son of Halfdan the Old, espoused Ragnhilda, daughter of Rolf Nefia. Their son was Gaungo-Rolfr, or Roll or Rollo or Ralph the Walker, (for he was so tall and stout that no horse in the country could carry him,) who conquered Normandy. From him descended the Jarls of Rouen and Kings of England. and before we go on with his descent, let us inquire

into his name. In Hampson we read, at p. 392, that Colonel Tod says that "Rawul or Raoul is yet borne as a princely title by the Aharya Prince of Dongurpoor, and the Yadu Prince of Jessulmur, whose ancestors long ruled in the heart of Scythia. Raoul seems to have been *titular* to the Scandinavian chiefs of Scythian origin. The invader of Normandy was Raoul, corrupted to Rollon or Rollo, (Rajasthan, p. 213.) In Norse Saga, this Raoul is Hrollaugur. In the popular language of the Carnatic, *raya* is king, whence rawul, regolo," &c. Thus, then, we may say that Rollo is distinctly the "Royal Thorn," the main branch of his race, of whom William of Malmesbury says, p. 125, (Bohn's edition,) "Rollo, who, born of noble lineage among the Norwegians, although obsolete from its antiquity, was banished by the king's command from his own country, and brought over to him multitudes who were in danger, either from debt or consciousness of guilt, (an outcast race,) and whom he allured by expressions of advantage."

This bad usage of Rollo by Harold Harfagre is thus introduced by William Howitt to our notice, in his "Northern Europe," p. 148 :—"Take an example from the latter end of the reign of King Halfdan the Black, the father of Harald Harfager, or the fair-haired, who was one of the most distinguished early kings of Norway, and contemporary with the English Athelstane. Ragnhild, the queen, who was wise and intelligent, dreamed great dreams. She dreamed for one that she was standing out in her herb-garden,

and she took a *thorn* out of her chemise, but while she was holding the thorn in her hand it grew into a great tree, one end of which struck itself down into the earth, and became fast rooted, the other end raised itself so high in the air that she could scarcely see over it, and it became wonderfully thick. The under part of the tree was red with blood, but the stem upwards was beautifully green, and the branches were white as snow. There were many and great limbs to the tree, some high up, others low down; and so vast was the tree's foliage that it seemed to cover all Norway, and much more. But still more was the queen's dream fulfilled in Harald Haarfager, their eldest son, who soon after was born, and whose tyrannic acts, which led to the escape of thousands from the kingdom, and thus to the settlement of Iceland, combined with great success in subduing the whole kingdom to him, verified the bloody stem and the spreading verdurous head of the tree."

The poor outcast Rollo, then, truly resembled his ancestor David, when he had to flee to the cave of Adullam, (see 1 Sam. xxii. 2,) "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them." And little, indeed, did he think that he was (like David) to become the founder of a glorious kingdom, which, like the thorn above stated, was to spread over the earth; but it was to be, and so he departed, leaving behind him a brother in Norway, *Thore* the



Silent, who, like his father Rognvald, had submitted to Harald. He on his father's death was also created Earl of Mhöre, and married King Harald Harfagre's daughter Aulof. Jorund, a son of this marriage, and consequently nephew of Rolf Ganger, the great progenitor of so many crowned heads, (for the sceptre has not departed from Judah,) went to Iceland, took a piece of land in the northern division of the island, between the lake Udarvator and the river Mogilsbek, and lived in a farm which he called Grund. His son Mar settled in a farm called Marstad. A bastard son of Earl Rognvald, Hrollang, also settled on a farm now called Febzhverbi, so that the royal families of Europe have more cousins than they are aware of.

Thus early, then, we can see that the Thorn Tree had great limbs, some high up, others low down.

But we must on. We will not trace the descents of the Dukes of Normandy step by step down to William the Conqueror. They are as familiar as "household words," and almost as interesting. But we will at once go to the fact that the Conqueror came to the battle of Hastings with two Golden Lions or Leopards\* on his shield, the mark of a royal Egyptian standard-bearer, as we have already seen. We have no doubt they were couching lions, as in the royal arms to this day. For Jacob says, in Gen. xlix. 9, 10, "Judah is a lion's whelp: from the prey, my

\* The Leopard skin, the mark of an Egyptian princely pontiff, as the Lion's skin was of Hercules.

son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall [dare] to rouse him up ? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." The third lion, for there are three mentioned here, was added afterwards, and now William has fought with the noblest rivals he ever met with in his stormy career, and won ; and he has brought with him the rose of his race, and placed it on his sceptre, where it may be seen on what is called the pax-penny to this day. It looks like the lily on the one in our possession ; but we say it is the rose, from reasons we have already given. And his wife Matilda, the descendant of Odin through the Saxon Alfred, has, with the assistance of the noble maidens of her court, worked that wonderful specimen of needle-work called the Bayeux tapestry, which tells of her husband's adventures before and up to the Conquest ; and round it has she worked the swan and the goose, the lions, the eagles, the hawks, and the doves, the cross or tau, and the lily and rose, also the cock, the centaur, the camel, &c. And now we go on. The Thorn race, then, terminates in the male line in Henry I., Beauclerk, whose daughter Matilda brought us another race to unite with the Saxon and Norman royal lines. And now let us see who this race was. They were either Thorns or Thistles, for Thierry says that the first known ancestor of Geoffrey Plantagenet, the Count of Anjou, the husband of Matilda above, was named Tertul, or Torthulf, of

Rennes in Brittany, (Thierry's "France," vol. i., p. 105.) If we take the first name, they were Thistles, for Turtel or Thurtel is Saxon for it; if the latter, they were Thors or Tors wolves; and, either way, they would use thorny emblems; and so we find they did, for Geoffrey is said to have derived his name from the "broom" plant he wore in his helmet; now, far back, we have shewn that the Broom tribe of plants were thorny; but they also used the rose, and that long before the "Wars of the Roses," which took place between rival members of their widely-spreading houses, for we find that Edmund Earl of Lancaster, the brother of Edward I., had, as Camden declares, red roses emblazoned on his tomb in Westminster Abbey; and Edward the Black Prince, says Miss Strickland, vol. ii., p. 201, wears a coronet of white roses in his portrait drawn in Richard II.'s missal in the Harleian MS. They, therefore, when they on either side took the red and white rose, as so beautifully told by Shakspeare, only separated their united badges; and, by doing so, they devastated half England, and at last nearly exterminated themselves. From their connexion with the Bohuns, (Bohan was a son of Reuben,) they inherited the Swan of the Norman race, for the Bohuns had inherited the same through their marriage with Maud, the daughter of Edward Earl of Salisbury, a descendant of Walter de Espagne, or Thorn, a brother of Ralf de Toeni, or Thorn, the standard-bearer of Nor-

mandy; and accordingly we find the chiefs among the Lancastrians fighting at Blore Heath with "silver swans" on their breasts in honour of the Prince of Wales. But at length the feuds came to an end, and the race that had matched with the Bourbons, and had put their lilies along with the roses, although they gained Agincourt, Cressy, &c., were no nearer than we appear to be now to a true union of Ephraim and Manasseh; and now another race comes upon the scene, for a Celtic descendant of David marries the white rose of York, and he mingles the red and white roses; and with them puts the dragon, the emblem of *serpent*-worship, of the idolatries of outcast Israel, alongside of his own lion and hawthorn. It is said that the Tudor race adopted this hawthorn because the crown was found by the ancestor of the Earl of Derby in a thorn-bush; but the story is wrongly told. Fosbroke tells us, (and from what has gone before we think all will agree he is right,) that when the king was present at a battle, it was always the custom to put the crown (which is derived from the May, as we have seen) into a hawthorn bush, and doubtless it was defended to the death. But the Tudors, who are really Theodores, derive from the latter name, which is the Welsh for Tudor. We remember the *th*, therefore here we get it lost, although Theodore comes from the Hebrew, Theudas, which Hedericus translates *Gift of God*, and renders into Latin by Torrens, which was just what the god

Thorn was, and so the Tudors were members of the house of David like all their predecessors.\* There are other members of the house in Wales—the Prices, who derive their name from Ap-Reece, and really from Rhesa, whose name occurs as a descendant of Nathan, an ancestor of the Saviour, in Luke iii., (see the Rev. Moses Margoliouth's proof,) were princes of North Wales, and to this day they bear lion and roses. But we cannot do more than notice the numberless sons of David, of the tribe of Judah, there are in Wales; and now two other portions of the Thorn race come in, for we find Henry VIII. marrying Jane Seymour, of the princely race of the Shemer, or Semer, or Shimei, and by her we have the king who founded Christ's Hospital, and who in the very boyhood of kingly life, (for he died a boy,) fostered the "Protestant" religion, and so destroyed for ever, we trust in this land, the relics of idolatry. But he did not live long enough to ripen into a wise and stately manhood, and so another race of the Thorn-tree supplied us with Ann Boleyn, a descendant of those Thorns, "the Norman Knights of the Swan," the Counts of Boulogne, who fought so nobly with Humphrey de Thoron and numberless other outcasts of Israel at the Crusades, and won and wore a crown of thorns in Palestine, for they would not wear a

\* Henry VIII. bore for his supporters a bull argent, crowned, horned, and hooped or, and also a cock argent, combed, wattled, and legged or, in his beak a slip of flowers or, leaves vert.—*Willement's Regal Heraldry*, p. 65.

kingly one, they said, where their Lord and Saviour had bled for them. In Burke, the Bollens will be seen bearing "two branches of thorn in orle proper—their arms were a plain fess gules on a field argent, the sash of the ensign or standard-bearer; and they were a branch of the Thorn tribe of Normandy, for the Toeni race proper were the Counts of Dieppe, while they of Boullion were so of the neighbouring port.

Ann Boleyn, however, and her race, bore Bulls' heads, (Tor or Shor, as we have seen,) presented Henry VIII. with a daughter, "Elizabeth," who, yellow-haired, like her ancestor David, was as impetuous as the sanguine people usually are; she ruled turbulent nobles, threatened to unfrock unmanageable bishops, defied the Spanish Armada, and laughed at Papal excommunication, and faithfully allowed the Scriptures of Truth to have free course; and finally closed a long and glorious reign over a faithful happy people without a direct heir. And now we must look for another descendant of David; and so we get the "British Solomon," who united the rose and the thistle, a really wise man, although not a very wise king; and he brought with him the blood of Margaret Tudor, the daughter of Henry VII., and Elizabeth of York, and that of the FitzAllans, (Allon, Hebrew for Oak,) the Stuarts, the Norman, the Danish, the Irish, the Scottish, and the Saxon lines of David. And when Mr Lyte traced his genealogy to the Trojan Æneas, he was not, perhaps,

far wrong. And then, after troublous times, and royalty itself setting up a "standard" against the people, we get another race altogether; for although Dutch William and George of Denmark were here in regal state, they left no traces of their lineaments. And now for a time we leave David, and look for Benjamin, the kingly race of Saul! The history of the Wolf tribe would require a volume. Curious readers will find it in one—the "History of the House of Guelph"—the author of which distinctly says that they used to carry, when a *Gothic tribe*, the catulus, whelp, or wolf, upon their standard. Faithfully and fearlessly did they maintain the Protestant succession; and the White Horse of Hanover, (like that of Kent,) the sacred horses of the Scythians, and of the chariots of the sun which Josiah burnt in the days of Judah's idolatries, may be classed together. But the house of Guelph was largely mixed with that David before they inherited the magnificent lineage we have been tracing. The plate which illustrates the race, as given by Sir Andrew Halliday, comprises the Lion no less than seven times, the Gyronny of eight, or coat of colours or pieces of Joseph through Ephraim, the coat of those faithful friends of Protestantism, the Dukes of Argyll, the Eagle of Manasseh, and the Hind or Stag of Naphthali. And now the last of the Guelphs in the main line, our beloved Victoria, has mingled with the Saxon element of Coburgh, whose bearings are Lion and Cock, with the bend of David, (David of North Wales, Gules

on a bend argent, a lion passant sable,) floriated by the Lily! Albert, the Christian, in the Lord's own wisdom, it must be, has gone to his rest; but we have his son, of the race at least of the earthly David, just allied to beauty, and the race of Woden and Thor;\* and long may they dwell amidst the race of Thor-worshippers, "the *Protestant nations*," as Prince and Princess only; and may they, if blessed with offspring, train them as faithfully as they have been trained themselves, for righteousness exalteth a nation. We have said that the descendants of the Thor-worshippers are the *Protestant nations*. We do not think any one can dispute the point; but they have yet to be joined in their protest against all and every form of idolatry or serpent-worship by many of their brethren, who as yet have not seen enough of the Scriptures of truth to understand the

\* WEDDING ORNAMENTS OF THE PRINCESS ALEXANDRA.—The jewels which Messrs Garrard & Co. are manufacturing for the Princess Alexandra, and which, we understand, will be worn by her Royal Highness at the marriage ceremony, consist of diamonds and pearls blended with great skill and taste. The diadem is of the first-named gems alone, and its style of ornamentation is Greek; but the Prince of Wales's plume, conventionally treated, and brought somewhat to resemble the acanthus, is introduced without the smallest injury to the classic design. In the band of the diadem are many brilliants of great size and unsurpassed lustre.—*Daily Telegraph*, Feb. 28.

The Ostrich feathers, the emblem of truth and justice in Egypt—because they only turn one way, and cannot do otherwise without breaking, and which are to be seen on the heads of the gods in the temples—are the product of the Ter-Gimel—the *Camel of Thor*. (See Burder's "Oriental Literature.")



true and living way to salvation. When, then, these, which were sent for us to "mark, learn, read, and inwardly digest," have free and uninterrupted course among the remainder of the yet benighted remnants of Tau, Taran, or Celtic portions of Israel, who lost the sound of the Th (the Theos—Theta—Thorn) and of the letter W, which the house of Judah always had, and have still; for says the Rev. Mr Jarret, the learned Professor of Arabic in the University of Cambridge, in his "Hebrew Lexicon," the letter Vau is really Wau; and so William, such a favourite name with the Norman line of David, came here, meaning Wilhelm—the Willing helmet, or sheltering many;—then, we say, the last remnants of outcast Israel, they who were the worshippers of Baal, of the serpent, of the Dragon of Wales, (the Scythians, the wild thorns, carried the biting serpent—see Rawlinson's "Herodotus,") will be at hand to come, and they will then be a "people willing in the day of His power."

And now who were the Thor-worshippers? The true men. They were those, then, who listened to the pontiff king of David's line, and who joined the oak-worshippers in the North, and by their aid crushed the ash and serpent worshippers. And just as we find the Norman Thorns called themselves "Knights of the Swan," "Chevaliers au Cigne," and carrying the Thau standard, which has since, in the Samaritan and Jewish forms, become the British ensign, so we find Saxon thorns calling themselves

“Knights of the Swan,” or Standard, Sivan, Siwan, Thoth or Thorn also. We have seen that the word Thorn is rendered “Ensign on a hill” in Isa. xxx. 17. And what is it, then, but a type of Him who was crucified on a Thau, and that on the hill of Calvary, on Mount Moriah, where Abraham took Isaac? Thus, then, the house of David are the standard-bearers of the Lord of Hosts, the Lord mighty in battle against the serpent; the Lord of Hosts is His name. From a Saxon Thorn, then, who called himself “Elias, the Knight of the Swan,” who ascended the Rhine in the year 700 A.D., or about, the present “King of Prussia,” (silly man,) and also Ann of Cleves, claim descent; that wife of Henry VIII., who, says Miss Strickland, did her best to lay before foolish Mary Tudor, that wretched miserable queen, “the truth as it is in Jesus.” The pedigree is thus given in the magnificent chart of Hartland now before us:—

THEODORIC Lord of Cleves=BEATRICE daür of

Walter Count of  
Tristerbant.

BEATRIX their

heiress, who married ELIAS, who sailed up the river in a ship drawn by Swans to woo her, just the account given of Apollo by us from Müller’s Dorians. The name of Elias is still remembered in the Daubeny family, who are descended from Robert Thorn, who built Belvoir Castle; an

ancestor, maternally, of the Duke of Rutland, and whose son, William Thorn, changed his name to D'Albini, after the first Saxon martyr, Alban; one of his descendants, Raoul D'Aubigne, bore three Egyptian Taus on his shield, which will be found engraved in Lobineau's "Brittany;" he lived about 1200 A.D. And to match the outcast race of Elias, we find in Bishop Newton's work on the Prophecies, vol. ii., p. 338, an account of "a tradition of the house of Elias, who lived two hundred years or so before Christ, and the tradition may perhaps be derived from Elias the Tishbite, that the world endures six thousand years—two thousand before the Law, two thousand under the Law, and two thousand under the Messiah," thus far, then, Bishop Newton; perhaps his arithmetical brother may set him and Elijah right as to the dates. And now, if we are right, a little more tracing may shew us to be so to our readers more fully. If, then, Menes was the first king of Egypt, slain by his brother Canaan, the first serpent-worshipper, and Thoth was the second, put, as Sanchoniathon has shewn, on that throne by his grandfather Ham, then we have a data to start from; if, again, Bishop Cumberland was right (and is it not a comfort to find true, learned, and faithful Levites and Rabbis amongst our author-bishops?) when he said Meon was Menes, and he had a son named Cotys, (Koz, Hebrew for thorn,) then heraldry will prove it. Now let us see! If we turn to Burke's "Armoury," we shall find Mohun of Devon, &c., temp. William the Conqueror, bearing Gules a

maunch ermine, the hand holding a fleur-de-lis argent, the emblem of Egypt the Lotus; verily the Mahons, Moons, and Mohuns are a kingly race, and they carry the emblem of Manasseh, the elder son of Joseph; but where is the rose? We have it; turn to Burke again, and look under Wootten Wawen College, an institution raised on the remains of an alien Priory, which was originally founded by Nicholas de Stafford, the descendant of Robert Thorn, (Toenio vel Todenii,) who called himself Stafford, from the castle which the Conqueror gave him there after the battle of Hastings, and there you see Quarterly first and fourth, the well-known Or, a chevron gules of Stafford; the demi-piqued saddle of the War Horse, or, as some say, the rafters of the roof of a house; and second and third, Or, a hand proper issuing from a maunch gules, holding a rose of the last, stalked and leaved vert, the emblem of David then; but what does the Maunch mean? it is the sleeve of the red Shama, (see Stern's "Wanderings among the Falashes,") which, named after Jehovah Shammah, yet forms the robe of our bishops, the professional representatives of our Princely Pontiffs; and in the Italian, it becomes chimere, and this scarlet robe was turned into a black one when Bishop Hooper (see Wheatley on the Common Prayer) insisted upon the change; it, the red maunch, is worn by every English and Danish warrior; the Austrians have it white, which was also a mark of high nobility among our Jewish brethren; and now we may understand why the last baron of our own line, Robert

Thorn, the standard-bearer, (Touni,) sealed the celebrated *protest* sent to the Pope by the barons of England in 1301 A.D., telling him that he should not interfere in the affairs of Scotland, with a seal bearing this Maunch, surrounded by lions and swans, and having the motto, "Chevalier a Cin," which is engraved in Hoare's "Wilts," and the *Gentleman's Magazine* for October 1842, where Mr Nicholls tells us much about the mystical swearing by the swan! When, then, we read in that mysterious poem of Cassandra, from the translation of Philip, Lord Royston—

"I see the Gryphon spread his leathern wings,  
And mount upon the sharp winds of the north  
To pounce the dove, whom erst the snowy swan  
Engender'd, walking on the wave, what time  
Around the sacred secundines of gold  
Gleam'd the pure whiteness of the circling shell"—

we can understand the oppression of my people Ephraim, the silly dove of Hosea, "a silly dove without heart," (chap. vii. 11,) by the Russian Eagle; but let the Scythian Japhet remember, that the snowy Swan is safe with the British Lion; and if poor Poland, or any part of our people, are to suffer again, Russia will surely see that "thin red streak" that never rested until it crushed the Armageddon, the Sebastopol, the august city!

And now, fellow-countrymen, have you followed us? do you now understand why we have the Lion of Judah, the Lions of David's own house, his harp, the Rose and Thistle, and the triune Shamrock of Ireland? if so, we will go a little farther.

If, then, we again turn to the 12th of Zechariah, we

read, that the family of the *house* of David is to return to Palestine, and also the family of the *house* of Nathan, and with them the family (not the house) of Shimei; and with them the family of the *house* of Levi the priesthood; and then the glorious events are to happen which shall result in the expulsion of the prophets and the unclean spirit out of the land, (Zech. xiii. 2,) and "in that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD," (chap. xiv. 20.) Now what have we here but the Royal *House* of David with its Lion and Rose, the Rose of Sharon first; and who have *we outcasts* to expect in the House of Nathan, but the descendants of the *Frank* or Celto-Saxon portion of the House of David, represented by his son Nathan, of whom we read in the Ynlinga Saga that Niord dwelt in Noatun, (p. 220 of Laing,) and which then has supplied us with the Bourbon Lily in the mouth of the Gallic Cock, (for Lily and Rose are both Shusan in Hebrew;) if the House of David is on a throne, *so must be the other*, and, therefore, we have yet to look for the White Lily, for Shusan is also white in Hebrew, on its throne; and so we get the red and white of a TRI-coloured flag. But whence will come the blue? it comes then from that portion of Israel called Ephraim, "the silly dove without heart," in Assyria, yet under the power of the Japhetic or Scythian Bear; and it is not a house, it is only a family, there is no crowned head in whom its blood runs; for although it is represented here by the princely house of Seymour, Duke of Somerset, yet

his relative Edward VI. has no representative in either Lion and Rose and Cock and Lily; but as his supporter is a ducally-gorged crowned *Bull azure*, or blue; thus Ephraim, whose emblem was the Bull on the standard of Aben Ezra, in the camp of Israel, comes in to complete the prophecy, and fill up the glorious tri-coloured flag, the representative of the now scattered members of the House of David and Solomon, and thus we have the Lion and Rose of David and Solomon, over Judah, Benjamin and Ephraim; and the Cock and Lily of Manasseh; and so Ephraim and Manasseh are joined unto the rest of their scattered and oppressed brethren in Assyria, yet left in the north parts, where, when we commenced our search we found them—viz., on the banks of the Samour river, having a castle called Samarieh or Some-ron; having lost the Shibboleth, some of them found their way into France, and so we find in that press-gagged country the river Somme, and the little kingdom of the Calvinist preachers called *Saumur*, (Michelet's "France," vol. i., p. 115,) while in this happy land we have Somerset, the seat of the Somers and Semer in Norfolk. And now then have we not proved our case? The Ermesèul, or "Spirit of Hermes," had a balance for the Cock, and another for the Lion, and none, nor indeed any notice of the *Dove* of Ephraim, except the Bear; which Dove,\* Lucian tells

\* The Dove is Tor, in Chaldee; but as *k* and *t* interchange in Coptic, Tor becomes Kor or Cor, (Latin for heart,) which is fluttering under the breast of the bear!

us, "was called Semeion, the Greek for Standard, and which was derived from a Syriac word, Sema-Ion or Sama-Ion, the token of the Dove." To conclude this chapter, the balances are the emblems of (like the ostrich feathers) truth and justice, the very attributes of sovereignty; for, says Solomon in Proverbs xvi., "A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. A just weight and balance are the Lord's;" and so Thoth was represented in Egypt weighing the souls of the dead against the Ostrich feather. And now, before we write our concluding chapter, let us say, that our country has at present cheerfully borne an enormous mass of warlike taxation, and our best men months of wearisome drill; but the time must come when the "Incubus" that weighs down our souls shall be removed; for it is grievous and hard to bear! And now, Christian Israel, read the 37th of Ezekiel, and see where the Thorn, Thooth, Dood, or Dead people come out of their graves, the *whole* House of Israel, and realise the glorious promises of the Lord of Hosts!



## CONCLUSION.

If heraldic readers will turn to Burke's "Armoury," or to Fairbairn's beautifully-engraved volumes of crests, they will see under the name of Dod, Dode, Dodds, or Dogge, the following crest, "Two hands conjoined, one in armour grasping another proper, both coupéd, supporting a branch of palm and a thistle," which, being interpreted by our key, means, that under the House of Dod, Thoth, or David shall the armed or chivalrous thorn race be yet united with the unarmed or palm race of Judea. And the very next name of Dod of Edge explains why this has not yet taken place, for it has for a crest a serpent vert, issuing from and piercing a garb or; hindering the approach, in fact, of any and all, if it can, to the *bread of life*; for a garb means a sheaf of wheat in heraldry. On, however, referring to a seal, an impression of which was given to us by a Jewish Rabbi, whose family tradition was that they were of the House of David, (Neuman was the name,) we find on it the double triangle, the letter Thorn, as we have shewn, interlaced as in the Masonic emblem representing the two Davids—the earthly and the

heavenly ; and in the centre the key of the house of David, which the Lord says He will lay upon His shoulder, upon the nail or thorn, (see Isa. xxii. 23,\* &c.,) for a nail and a thorn are the same in the Hebrew, (see Gesenius, 838 *a.*) It is said in Cobbin's Bible, that in the *future time* it is to be laid upon the shoulder of "*Eliakim,*" which in Hebrew means "*whom God has set,*" (see Gesenius, 52 *a.*) But let us finish the description of the seal. From the point of the uppermost triangle rises a standard, and upon it an imperial crown. Now, upon this wonderful prophecy Cobbin says that the nail refers distinctly to Eliakim, therefore plainly enough is it shewn that the key of the house of David—the emblem of office in the East, as it is with our Lord Chamberlain, when he carries his golden key to the Queen's levees—has yet to be placed upon the shoulder of a representative branch of David. These things, then, are not many years distant. It may be that we who write and they who read these lines may die as some of our fathers did in the wilderness, and, like Moses himself, almost in sight of the promised land. But even so, then let us hope that being put into a Dood-Cyst, into the chest or treasure store of the heavenly David, we may be numbered among His jewels when He comes to reckon them, for the dead in Christ shall rise first ; for "there

\* "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne," Rev. iii. 21 ; and compare with 1 Chron. xxix. 23.

is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," (Rom. viii. 1.) But now, to go on, we say, that as the Lord and Saviour was crowned first with the crown of thorns, (in Hebrew Shamir, as we have shewn,) we have here an indication that, as stated by our friend Dr Moore, the outcasts of Israel will be first gathered in; and that as He was wounded by nails, "and died the death on the cross," those who caused Him so to suffer will be the last portion of Israel to be brought under the sound of the Gospel. That the work the Lord himself came to initiate had distinct reference to the earthly restoration of the Twelve Tribes united in Him is quite clear, for we read in Luke iv. 17, "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath appointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach [proclaim] the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." If, then, He came to fulfil the first part of Isa. lxi., surely the

Comforter and Holy Spirit will enable His believing people to know that the rest of the prophecy must be realised. How does it read ?

- “ 4. And they shall build the old wastes,  
They shall raise up the former desolations,  
And they shall repair the waste cities,  
The desolations of many generations.
- “ 5. And strangers shall stand and feed your flocks,  
And the sons of the alien shall be your plowmen  
and your vine-dressers.
- “ 6. But ye shall be named, The priests of the Lord :  
Men shall call you, The ministers of our God :  
Ye shall eat the riches of the Gentiles,  
And in their glory shall ye boast yourselves.
- “ 7. For your shame ye shall have double ;  
And for confusion they shall rejoice in their  
portion :  
Therefore in their land they shall possess the  
double ;  
Everlasting joy shall be unto them.
- “ 8. For I the Lord love judgment,  
I hate robbery for burnt-offering ;  
And I will direct their work in truth,  
And I will make an everlasting covenant with  
them.
- “ 9. And their seed shall be known among the Gen-  
tiles,  
And their offspring among the people :

All that see them shall acknowledge them,  
That they are the seed which the Lord hath  
blessed."

When, then, the three great portions of Israel, represented by the Lion and Rose, Cock and Rose, and by the Bear, (as we have shewn on the *Ermesewl*, or spirit or soul of Thoth or Thorn, the mind of the Lord,) shall lay aside their differences, then we shall have the views from Faber realised, as expressed in his work on the Prophecies, relative to the conversion, restoration, union, and future glory of the Houses of Judah and Israel, Rivingtons, 1809, p. 101, vol. i. :—"Further than this we have no authority to advance, and therefore I shall not advance further; but I shall content myself with resting in the conclusion that the maritime power will be that state of Protestant Europe which shall possess a decided naval superiority at the time when the 1260 years (of Daniel) shall expire. *This mighty* maritime power, and other smaller maritime Protestant powers its allies, described by the prophet under the general name of the isles of the Gentiles, will undoubtedly be the agents in converting and restoring those Jews who are not under the influence of Antichrist."

And now, then, England, France and Russia, read the second psalm of your ancestor David; for the aristocracies of you all are mainly of his tribe, as we can prove, if required, and "Kiss the Son, lest he be

angry, and ye perish in your evil way ;” let, then, your kings and princes remember that it is “ not by might or by power, but by my Spirit, saith the Lord,” that ye can overcome, and set up the glorious Kingdom that cannot be moved. Faber shews that the nations among whom you have rule and governance are yet fearfully to be agitated before “ Israel and Judah ” can be restored, and lie down in safety ; Ephraim may yet have to be against Manasseh, and Manasseh against Ephraim, and they together against Judah, as in Isaiah, chap. ix. But let us appeal *above*, in the language of David in the 80th Psalm :—

“ Give ear, O Shepherd of Israel,\* thou that leadest Joseph like a flock ; thou that dwellest between the cherubim shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine ; and we shall be saved. O Lord God of hosts.”

And then in the latter day, when the text shall long have been realised in Isa. xix. 24, &c.—“ In that day shall *Israel* be the third with *Egypt* and *Assyria*, even a blessing in the midst of the land : whom the Lord of hosts shall bless, saying, Blessed be Egypt [Manasseh the Celt, or Ham the Cock and Lily] my

\* And now refer to the Rev. Mr Forster's definition of the Tau of Egypt.

people, and Assyria the work of my hands, [Russia,\* where all the tribes were first carried, the silly dove under the Bear or Japhet,] and Israel [Ephraim, Judah, and Benjamin, the Saxon, Shem the *elder* son, the Lion and Rose] *mine inheritance*." So the *three* sons of Noah shall realise their father's name, rest, or consolation, and great shall be the peace of his children. And all the tribes of Israel (save the sinners of my people, that die by the sword, in Amos ix., and Zechariah, obstinate, unconverted brethren, we grieve to say) shall dwell each under his own vine and fig tree, and their lands shall never be alienated from each family beyond the year of jubilee, as of old, so that we shall no longer see the enormously rich and the miserably poor. Then, after at least a thousand years, shall Satan, being loosed for a little season, go into the Scythian element, and deceive them and all the rest of the nations, Gog and Magog; and as among Israel are no longer warriors, but priests and ministers, he shall go up on the land of unwalled villages in the person of the infidel Antichrist, (still 666, mark;) and then shall the Lord himself appear, the true and lineal heir of David, the Lion of the tribe of Judah, and He shall utterly de-

\* Thorns are hooks in Hebrew. Look for them in the brier, and then compare Gen. x. with Ezek. xxxviii. for the Japhetic or Scythian element, and if Meon and Cotys, Manasseh and Ephraim, are true Thorns, have they not already in *some degree* acted the part of hooks in the 4th verse of the latter? How much more have they yet, alas! to do.

stroy all who have gathered themselves against the camp of the saints and the beloved city; and then He shall hold that great judgment, and shall judge every man by his works, and shall mete out strict justice, *even unto the serpent himself*; and they that can plead the blood-bought pardon of the Saviour (and how much better that will be than "waiting for the verdict," we leave those who know our talented brother Solomon's picture to imagine) will be passed into the new heavens and the new earth, into the very fulness of joy. And there will be there Israelites for whom Christ was crowned, Jews for whom He was nailed, and Gentiles of all kindreds, peoples, nations, and tongues, and of all colours, for whom He was wounded in the heart by the "*Roman*" spear, the representative of universal dominion. And in this new earth, the paradise of God, there will be no distinction in ranks, for the king will be saved as well as the poorest gipsy or beggar, by the blood of Jesus alone; and of them it will be said, "These are they who have washed their robes in the blood of the Lamb;" and they will be each and all God's dear children; for we read of that happy state in Rev. xxi. 3, 4:—

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and *God himself* shall be with them, and be their God. And God shall wipe away all tears from



their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things have passed away."

Drop the curtain, for "it is finished," and death is swallowed up in victory ! Amen.

GENESIS, CHAP. III. 18.

“ THORNS ALSO AND THISTLES SHALL IT BRING FORTH  
UNTO THEE.”

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*The Letters were supposed to represent the forms of  
the different gods.*—Bunsen's Egypt in Universal  
History, vol. iv., p. 301.

---

Remember, *Ephraim* includes all tribes not mentioned by name ;  
for Ezek. xxxvii. 19 says—“ Behold, I will take the stick [rod made  
of the Elvah tree] of Joseph, which is in the hand of Ephraim, and  
the tribes of Israel his fellows, and will put them with him, even  
with the stick of Judah, and make them one stick, and they shall  
be one in mine hand.”

	COUNTRY.	God
HAM.....	EGYPT. The Golden Goose of the Nile was the emblem of the Egyptian kings; hence the Thorn race carried the Swan, Coot, Stork, and other water birds as their emblem.	THOUT, Toth, Tet, or T. T. Speech or Logos, in Egyptian.— <i>Bunsen</i> , vol. iv., p. 276.
CANAAN.....	PHOENICIA.	TAAUT, or Teta.
EBER.....	HEBREW, SHEM.	The God who appeared to Moses in a Thorn Bush, and who was crowned with thorns!
SHEM.....	EUPHRATES.	SHEMIR, <i>alias</i> Husi, the Protector. <i>See Layard's Nineveh.</i>
EPHRAIM, &c.....	OLD GERMAN.	KOZ, <i>For this god see Kemble's Saxons in England, vol. i., p. 370.</i>
DAVID or JUDAH, BENJAMIN and EPHRAIM, or ALL ISRAEL.	DANISH, ICELANDIC, NORWEGIAN, LAPLANDIC, SAXON, or GOTHIC.	TOR was THOR, <i>Torden, Thunder, Danish.</i> Thoron, <i>The Master of the Thunder.</i> Thor, <i>The Beskytter or Protector.</i> <i>See Allen's Denmark.</i>
MANASSEH.	CELTIC, WELSH, IRISH, FRENCH, &c.	THAU, or TARANIS, the Supreme God of the Druids. —The God of Thunder.
JUDAH, MANASSEH, and Ham.	GREECE and ROME.	TARAN, TAR, TARAS, TA, or Apollo, to whom, with Venus, &c., the Swan was sacred.
EPHRAIM is with JAPHET!	Among the SCYTHIANS, the TEUTONES, or GOTHS!	TUISCO, From Teuth or Thoth. <i>The THORN was sacred to TIW.</i> <i>See Kemble, above quoted.</i>
REUBEN.....	MEXICO. <i>See the Ten Tribes of Israel Historically identified with the Aborigines of the Western Hemisphere, by Mrs Simon.</i>	HUITZIL, VITZIL, AND TONA, or Tlorn and Thistle. The Mexican for Thistle is Huitzel,—in German, Die-tel,—in Icelandic, Thiestel,—in Saxon, Thirtel.
	ASSYRIA and BABYLON were from Ashur, also of Shem!	SIN, SIVAN, or SIWAN, as in Stephens's <i>Thezaurus</i> .

LETTER.	EMBLEM.	REMARKS.
<p><b>THITA.</b></p>	<p><b>AN IBIS,</b> or Serpent-destroyer on a Standard.—<i>Bunsen</i>, vol. i., p. 518. A kind of Stork.</p>	<p><b>THOTH</b> was the inventor of Letters! by which the word was made known.</p>
<p><b>TETA.</b></p>	<p><b>SERPENT.</b></p>	<p>In Phœnician the name of the Serpent was Tet.</p>
<p><b>TETH and TAU,</b> The mystery of Justification.</p>	<p><b>SERPENT.</b> Num. xxi. 9, and compare with John's Gospel, chap. iii. 14-18.</p>	<p>The Letter Teth is exactly like a Serpent.—<i>See Genesis.</i></p>
<p><b>SHIMA,</b> The Egyptian sh Semer is Egyptian for Thorn Tree.</p>	<p>The Crown of Thorns was made from the <i>Shamir</i> plant, or <i>Paliurus Nepaca</i>.</p>	<p>Shemir is Hebrew for Thorn.  Koz is the word rendered Thorns in Gen. iii. 18.</p>
<p><b>THORN,</b> A Runic Letter, <i>See Palgrave.</i> “And there was thunder and lightning and a thick cloud about the mount.”— Exod. xix. 18.</p>	<p><b>THOR, or THORAH,</b> Is the Hebrew for Law, or Order, received at Mount Sinai.</p>	<p>Thor or Thorn was the de- stroyer of the Midguard Ser- pent.—<i>Mallet's Northern An- tiquities.</i></p>
<p><b>UATH,</b> The Irish letter Hawthorn. <i>Gen. Vallency's Work.</i></p>	<p>Red Dragon of Wales, the Golden one of Wessex.</p>	<p>Query? The letter Uath is Thuath or Thoth.</p>
<p><b>GREEK THETA,</b> Placed against Christ by Pilate.</p>	<p><b>SERPENT of APOLLO,</b> The Python.</p>	<p>The letter Theta was a mark of condemnation to death, the first letter of <i>Thanatos</i>, death.</p>
<p><i>All Nations who have a god of Thunder, got the same from their ancestors who were at Mount Sinai.</i></p>	<p>The Scythians carried the <b>BITING SERPENT.</b> <i>See Herodotus by Rawlinson.</i></p>	<p>Than or Thanyn is the He- brew word for Great Serpent. A Serpent and Thorn both make punctured wounds.</p>
<p>The Cactus in Mexican is Tuna!—<i>Prescott's Mexico</i>, vol. iii., p. 117.</p>	<p><b>SERPENT.</b> The Mexicans say that their Eve plucked the fruit in Tona's garden from a Rose- tree; hence the same be- came cursed. <i>Nulla rosa sine spina.</i></p>	<p>The gods Vitail and Huit- sil are depicted in <i>Picard's Ceremonies of Idolatrous People</i> as bearing the Swan irate on their helmets. The Mexican Warrior fought not for gain, but for wreaths of Swans' feathers. —<i>Simon</i>, p. 177.</p>
<p><b>SHIN or SHEEN,</b> in Chaldee.</p>	<p>Sivan was the Moon God, as was Thoth or Thooth or Thoyth in Egypt.</p>	<p>Sivan, Esther viii. 9, the name of the month of May. Cruden renders Sin as bush. Do. do. Sinal as do. Do. do. Sivan as bush or thorn.</p>

The people, then, who worshipped the God *Thorn*, [who appeared to Adam in the garden of Eden, who told Abraham to sacrifice the ram caught in a thorny thicket, (*Akanthéon* Greek, *Spinetum* Latin,) who appeared in the thorny bush of Sinai, who delivered the Law (*Thor*) on Mount Sinai, (*Seneh*, a thorn bush,) who instructed Moses to make an ark of Shittim (*Acacia* or *Thorn*) wood, who came down to earth, and was crowned with thorns, and nailed with thorns, (*Shamar*, a nail,)] are the Lost Tribes of Israel, the whole of the European and early American nations, thus realising His promise to Abraham when He said, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. xxii. 17, 18.

"The word (*Logos*) was made flesh, and dwelt among us."—John i. 14.

"And He shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. xi. 12.

The descendants of the Princely Pontiffs who kept alive Thorn worship, constitute the ancient aristocracy of the European nations;—represented in England, Ireland, Scotland, and Wales by the names of SEYMOUR, COATS, THORN, MAYO, MATHEW, PRICE, STAFFORD, LINDSAY, TUDOR, HAY, PLANTAGENET, BIRCH, &c., &c. The Thorn Tribe, or Knights of the Swan,\* (still a royal bird,) were the Norman Kings, hence the Lions of England, and the Rose and Thistle, came here as emblems.

\* In the Egyptian Room of the Museum, there is a Fresco Painting from a Tomb at Thebes, (No. 171,) representing the inspection of the Royal Geese, from which custom is doubtless derived our modern Swan-hopping. The office of Keeper of the Sacred Animals, &c., in Egypt, was esteemed one of the highest honour. "The Bearer wore certain Badges or Ensigns, by which being distinguished at a distance, he was saluted by bending the knee, and other demonstrations of respect." The Keeper of the "*Torgos*," a Greek term for the Cygnus or Swan, the Goose of Tor or Thoth, has yet representatives here, in the very old Cornish families of Tregose and Turgels, who bear the marks of their remote progenitor's office to this day for arms. See "Universal History," vol. 1., p. 477; The Lexicon of Hedericus, and Burke's Armoury for Tregozze—Sable Two Swans regardant, &c.; Tregos—Sable, Two Geese, &c. Gesenius, at 562 b, gives the Hebrew "*Gozal*" as a young bird of any kind, hence perhaps Gosling.

## HERALDIC OR SYMBOLIC SUMMARY OF THE WHOLE MATTER.

The History of Man, his Fall, the Flood, Patriarchal Egyptian, and Israelitish residence in Egypt, in Palestine, and elsewhere, and Man's final Restoration to Paradise, are all plainly told by the Symbols of the various Tribes, Nations, and Families of the "Thorn" race.

SYMBOL.	EXPLANATION.
The Rose of England, Thistle of Scotland, bunches of Thorn of Bollen, Black Thorn of Mala Spina, Hawthorn of Tudor, Roses of Price, (Princes of North Wales,) of May, Mayhew, Devereux, the Rose and Thistle of Meschines, Earls of Chester, &c., &c., &c.	Shew the cursing of the ground for man's sake, and the text, "Thorns also and Thistles shall it bring forth unto thee," Gen. iii. 18; and also the removal of the curse, when Isa. xxxv. 1 will be realised, "And the desert shall rejoice, and blossom as the rose." See also Rev. xxii.
The Serpent the emblem of Cavendish, who were Gernons or Thorna.	Shows the cause of the curse, <i>Than</i> being the Hebrew for "great serpent."
The Dove and Olive Branch borne by Thorn of Meethe, Devon, Thorn of Essex, and Mayo.	Shows the residence of Noah and his family in the Ark, and their preservation from the flood—a type of their future preservation from fire.
The Phoenix in flames of Seymour, Dring, Aldridge, and <i>Templeman</i> , the Stork of Somer, &c.	Shows the Thorn worship of Egypt, introduced there by Thoth, the inventor of letters, (symbols,) whose own emblem was a Serpent-destroyer on a Standard, an Ibis or Stork.
Torsgos—The Swan, Shoveller, Coot, &c., &c., varieties of the Goose of the Golden Feathers of the Nile, borne by Thorn, Coates, Coote, (Koz. a Prince of Judah,) Lindsay, Stafford, Beauchamp, Lyte, &c. (The Letes or Lights (Lete in Macedonia) also bear out of a ducal coronet or, a lamp of three branches, (triune,) evidently a reference to the furniture of Solomon's Temple.)	Are varieties of the bearing (scutcheon) of the Kingly race of Egypt, which amalgamated with that of the Lion long before Solomon married the daughter of Pharaoh, when it did so again. 1 Kings iii.

## SYMBOL.

The Lion or Lioncels, whether two or three, or more in number; in whatever form, rampant or passant, borne by so many of the race, as shewn in the body of the work, indicate the members of the House of David, whether mortal or immortal, earthly kings and nobles, or the King of kings, the root and offspring of David, as is plainly

## EXPLANATION.

Shewn by the texts—"Judah, thy brethren shall praise thee. Judah is a lion's whelp, and shall come up from the spoil, and coucheth as a lion; and as an old lion, and who shall [dare to] rouse him up? The Sceptre [earthly] shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," Gen. xlviii. "Who is the star of Jacob and branch of Ishai?" Num. xxiv. "The God for ever blessed," Isa. xi. "The Lion of the tribe of Judah, the root of David," Rev. v. 5.

The Bulls and Bulls' heads of the Torneys, Speneys, Bollens, Aldrichs, Torinis, &c.

Cheney (properly Theney) also a bull's head,

Shew the emblems of Joseph and Ephraim, see 1 Kings vii., now united with Judah as then; see also chap. x. for the lions.

Ephraim, the royal line of *Israël*, or *Ten Tribes*, Isa. vii. 9.

The Roses of England and Lilies of France (the Bourbons were of Saxon descent, see Thierry) are

Shewn also in Solomon's Temple, 1 Kings vi.; the Hebrew for both roses and lilies is *Susan*,\* Cant. ii. 1.

The Raven and Gyronny of Eight † in the families of Raven, Corbet, and Crowe, and of the Danish Standard, shew

That the men of the race of Thor or Thorn were also followers of Elijah or Elias, (Knights of the Swan,) the prophet who was fed by Ravens, 1 Kings xvii. 9.

\* In an old Mosaic, in the church of St Susan at Rome, Charlemagne is represented kneeling, and receiving from St Peter a standard covered with Roses, Loudon, vol. ii., p. 792, while the Lily and Lillie families bear both Lilies and Roses. And Syria derives its name from the abundance of its native roses, hence *Syreoth*, thorns, in the singular Syr, a pot, Gesenius, 585 b, and a Saxon family Sirett, and Sired, frequently mentioned in Domesday Book, for instance, Siret of Chilham, Kent.

† Joseph's Coat of Colours or pieces, (see marginal reading,) which is thought to have been a coat of distinction—a badge of the birthright forfeited by Reuben and transferred to Joseph.—See Cobbin.

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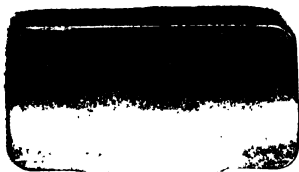




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