

**THE
ROYAL HOUSE
OF BRITAIN
AN ENDURING
DYNASTY**

by
The Rev.
W. M. H. MILNER
M.A.

LONDON
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AN ENDURING DYNASTY



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ILLUSTRATED BY A TABULAR PEDIGREE OF 1000 NAMES SHEWING THE
DESCENTS OF THE ROYAL HOUSE FROM JUDAH AND KING DAVID



THIRTEENTH EDITION
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PREFACE
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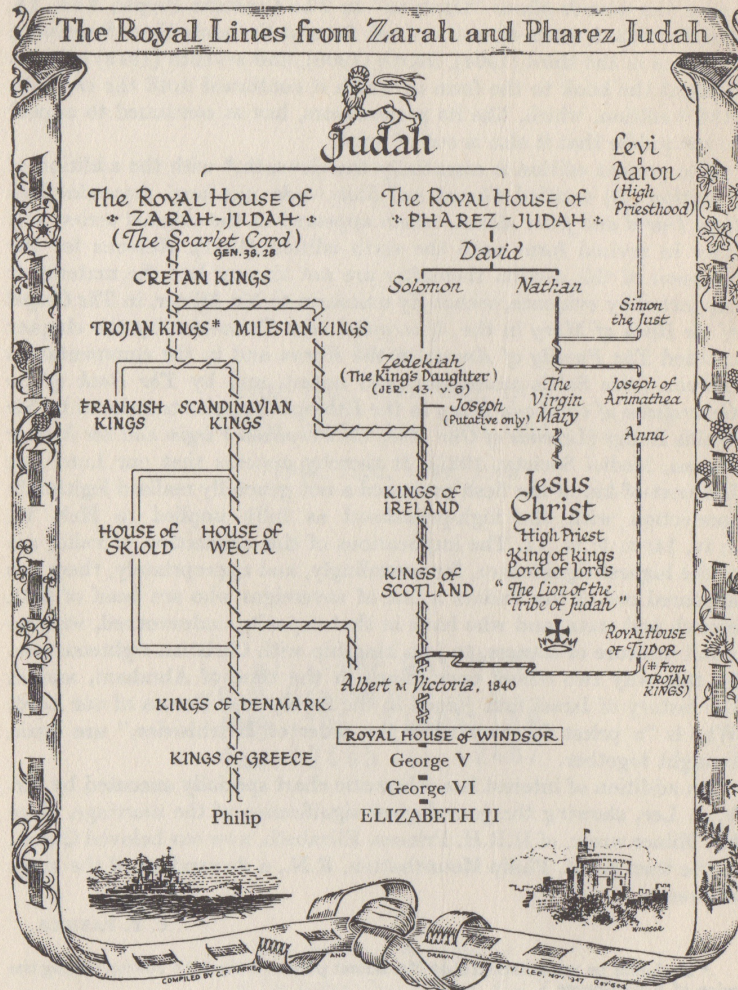
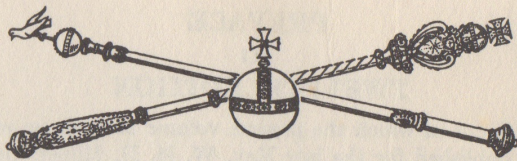
THE original out of which the present volume took shape was a series of articles published for the late Rev. W. M. H. Milner, then writing under the *nom-de-plume* "Oxonian" in *The Covenant People*, Vols. IX and X (1902-3, 1903-4), and in book form at the same time. Successive revisions in the third (1904), fourth (1908), and seventh (1915) editions brought the book to the form in which it continued until the eleventh (1940) edition, which, like its predecessors, has so continued to appeal to the public that it also is out of print.

The present edition is essentially the eleventh,* with the addition of a section (§9) entitled *Church and State under one head, descended both from David and from Aaron*, which appeared in the original series, and later in revised form until the sixth edition (1911). Reasons for the omission of this section thereafter are not known; but the material is supported by evidence, seemingly unknown to Mr. Milner, in *The Gospel of the Birth of Mary* in the *Apocryphal New Testament*, by the chapter entitled *The Family of Amran* in the *Koran* and in the commentators thereon (*vide* Sale's translation and notes), and by *The Book of the Generations of our Lady Mary* in the Ethiopic liturgies translated by Sir Wallis Budge (*Legends of Our Mary the Perpetual Virgin and her Mother Hanna*, Medici Society, 1922). It thereby appears that our Lord and His next-of-kin of the flesh possessed a not generally realised legitimate connection with the high-priesthood as fully implied in Heb. iii, 1; iv, 14; v, 5; ix, 11. The implications of this connection, if valid, are of the highest significance, for accordingly, and appropriately, there has appeared out of the Tudors a line of sovereigns who are head of both church and state, and who have in that capacity endeavoured, with no small measure of success, to join kingship with Christian righteousness. In this way two offices once joined in the time of Abraham, and in the history of Israel first joined in the family and Person of our Lord, Who is "a priest for ever after the order of Melchisedec," are again brought together.

An addition of interest is a schematic chart specially executed by Mr. V. J. Lee, showing the genealogical significance of the marriage, since Mr. Milner wrote, of H.R.H. Princess Elizabeth, now our beloved Queen, to the then Lieut. Philip Mountbatten, R.N., a descendant of the kings of Greece.

C. F. PARKER.

* It should be remembered that Mr. Milner prepared the 11th edition during the reign of King George V.



"I WILL NOT FAIL DAVID. HIS SEED WILL I MAKE TO
ENDURE FOR EVER, HIS THRONE AS THE
DAYS OF HEAVEN."—Psalm 89.

The Royal House of Britain an Enduring Dynasty

PART I

§ Introduction



FOR close upon sixty years a steadily increasing number of subjects of the Imperial Crown of Britain have believed that the Sovereigns who wear it are lineally descended from the old Bible Kings, in fulfilment of the promise to David of an enduring dynasty. The first to advocate and demonstrate this belief was the late Rev. F. R. A. Glover, whose son was the Sir John Glover who carried through the first Ashantee War to a successful issue. Mr. Glover himself was Chaplain to the British Consulate at Cologne.

The first edition of his immortal work* was published in 1860. In the preface he writes as follows:—

"What we have to concern ourselves with mainly is, Facts present :

* *England the Remnant of Judah and the Israel of Ephraim. The two families under One Head—A Hebrew Episode in British History.* Rivingtons, 1881.

matter for proof. Facts here existing in the midst of us, and which have to be accounted for. Facts which concern every British subject as a citizen of this grand empire. . . . Some of the facts herein stated have been known to this witness for very many years. In the year 1844 they began seriously to engage his attention. From their concentration he drew the conclusion that seemed *reasonable* and *inevitable*, and he put it *on record*. Ever since that time all that he has seen and read and heard bearing at all upon the subject has confirmed the conjectures he then hazarded. And now *further investigation*—especially during the last twelve months (1860)—digging in the neighbourhood where he felt ore must be, has turned up that which has so much confirmed his former supposition as enables him to state firmly, and thus publicly, his conviction that his former conjectures were well founded.”

Twenty years later, after the original edition had been some time out of print, the book was reprinted “during the author’s last illness,” his peaceful end coming in August, 1881. One of the last letters he wrote (July 20th, 1881) was to the present writer in kindly acknowledgment of a copy of the then just published first edition of *Israel’s Wanderings*. As in the case of Bishop Titcomb, so when Frederick Robert Augustus Glover was called from us. It was truly “a great man,” “a master in Israel,” whom we lost.

In the preface to his second edition Mr. Glover writes :—

“Since this book was printed, much has turned up, Traditionally and Circumstantially, and (as I perceive) Scripturally also, to strengthen the conviction declared as the just issue of induction.”

Such original conviction being that—

1. Britain is the *rightful* possessor of Jacob’s Stone.
2. The Royal House of Britain is sprung from David.
3. The Royal Standard displays at once the Harp of David and the Lion of the Tribe of Judah.
4. The Imperial British Race is of a like illustrious origin.
5. That the perpetuation of the Dynasty of David through the female line was the direct outcome of prophecy, and was itself the predestined work of one of the very foremost of the Prophets.

Thousands in different parts of the English-speaking lands have thanked God for Mr. Glover’s discoveries. It was not till 1902 that anyone ventured to call his good faith in question, and it was because this was done in a very virulent fashion, misquotation and forgery

being alleged against one who had come to be so highly esteemed, and his work so greatly valued, that the present writer, in the Spring of 1903, spent a fortnight reading in the British Museum Library, found all Mr. Glover’s authorities, as well as other valuable matter now for the first time unearthed, and went over every quotation line by line, demonstrating their correctness and the general reasonableness of Mr. Glover’s conclusions.

§ 2. Tara Vindicata

THIS vindication of Mr. Glover’s fair name established the following points :—

1. The early presence of Dan in Ireland.
2. The subsequent coming of the Hebrew Scots.
3. The appearance amongst them of a Hebrew legislator, in the sixth century B.C.
4. His enforcement of the Laws of the Two Tables commemorated in the name TARA.
5. His simultaneous institution of a Hebrew University.
6. The marriage of the contemporaneous sovereign of Ireland to an Eastern, in fact a Hebrew, Princess.
7. His coronation on Jacob’s Stone.
8. The subsequent descent from that marriage of the Royal House of Britain.

Let us take these points in order :—

1. “Orpheus, the first writer who definitely mentions Ireland, displaying all the maritime knowledge of his day, in the imaginary route which he prescribes for Jason and the Argonauts, expressly mentions the island of Ireland, its woody surface, its misty atmosphere,” as having been reached by them—

πὰρ δ’ ἄρα νῆσον ἀμείβειν Ἴερνίδα

“On analysing the poem, the Argo will be traced, after passing through the Bosphorus and Palus Maeotis, as making its way by the Rhiphaean mountains . . . into the Northern Ocean ; and then returning . . . by way of the Atlantic to Ireland, from whence the good ship proceeds between the Pillars of Hercules into the Mediterranean.”* Dr. Latham

* *Transactions of the Royal Irish Academy*, Vol. xvi, “Essay on the Ancient History of Ireland,” by J. D’Alton, M.R.I.A., pp. 27, 28. [B.M., Ac. 1540.]

long ago pointed out the unreasonableness of refusing to see in the Danaï of Argos a migration of the Tribe of Dan.* The era of Deborah, by whom Dan was rebuked for "abiding in his ships," was the beginning of the thirteenth century B.C., in the middle of which took place the expedition of the Argonauts.

The story of the crew of the Argo taking their vessel across from the Black Sea to the Baltic has been deemed incredible; but there is no reason for this belief, inasmuch as the very same thing happened in historic times in the reverse direction. A recent Scandinavian writer† has described the coming of the Varangian Russ from Sweden and the shores of the Baltic to the Black Sea and Constantinople "with their boats" in the ninth and tenth centuries of our era—descending the Dnieper to Kiev, and thence past the rapids to the mouth of that river in the Black Sea. The rivers flowing both ways so nearly meet that geographically the story is quite possible. Thus, when we read in the early records of Ireland of the coming there of a people known as Danann, the story of the Argo justifies us in believing that these may have been Danites.

2. As regards the "Scots," the *Chronicles of Eri*‡ give the best account of their coming. The story begins with Abraham. Abraham is not named, nor is Israel named; yet for all that it is Israel and Abraham whose histories are told. This is how it begins: "Hear the tale of the times of old; hear of Our Race, the renowned of the earth!" "Our great fathers dwelt . . . beyond the sources of the great waters."§ "Then did they spread themselves from the flood of Sgeind|| to the banks of

* *Ethnology of Europe*, p. 157. See this point fully dealt with in Col. Gawler's *Dan the Pioneer*; those most interesting "Fragments of Ancient Irish History," by J. S., entitled *Eire Ard, Inis na Righ*; chap. i of the present writer's *Israel's Wanderings*; Mr. H. H. Pain's *Dan Lost and Found*; and the Rev. Commander Roberts's papers in *THE COVENANT PEOPLE*.

† Dr. Vilhelm Thomsen, Professor of Comparative Philology in the University of Copenhagen.—Three Lectures delivered at Oxford in 1876 on *The Relations between Ancient Russia and Scandinavia, and the Origin of the Russian State*, pp. 52-73, 143-146.

‡ "*Chronicles of Eri*, being the history of the Gaal Sciot Iber, or the Irish People, translated from the original MSS. in the Phœnician dialect of the Scythian language, by Roger O'Connor." 2 vols. London, 1822 [B.M., 600, i, 20, 21]. The three names of the "Irish People" are Hebrew, *G'I*, ג'ל "lowly," ג'לל "languishing"; *Scôth*, the plural of סתת "a tent," implying nomads or an army on the march; *Yber*, עבר, the original of "Hebrew."

§ Cf. Joshua xxiv, 2, 3. "Your fathers dwelt on—I took Abraham from—the other side of the flood."

|| "Scinde," Indus, Cashmere—Abraham's "Ur Cashdim," see *Russia Japhet*, p. 16. The two names which follow are easily recognisable as "Tigris" and "Euphrates." All three are thus explained by Dr. O'Connor himself.

Tethgris . . . and then, after reaching to Affreidgeis, they became lords of all the lands on this side," as they did under David and Solomon. Such was the origin of this people. Centuries elapsed. Then came disaster, for, in the words of the chronicler, "a multitude from the sun's rising beneath the land of the first abode of our great fathers* poured in upon the land of our fathers that then lived, like unto a swarm of locusts, . . . yea, even as a torrent of mighty waters"—their name *Eis Soir*.† This was evidently the first Assyrian invasion, under Pul, in 771 B.C. or thereabouts; for we are told that after one year's warfare there was peace. A number of the leaders *escaped to Armenia*, where they became organised under princes, and many of the people flocked to them. After 72 years there was a migration westward; 31 years later they colonised Colchis, which they christened *Iber*. This was in the time of Prince Dorea, who died 13 years after, making in all 116 years from 771 B.C. "In these days," we read, "multitudes of the Gaal passed over the summits of *Gaba-Casan*, on the far side whereof they did raise up their tents, and abided thereon, calling the lands of their dwelling *Iath Sciot* in memory of Our Race."‡ This was the very year—655 B.C.—in which, the Medes having finally thrown off the supremacy of Assyria, Israel, as I have shown elsewhere, effected their escape, and, surmounting the heights of Caucasus reached a resting-place in *Scythia*.§ The remaining Gaal "spread over the bosoms of *Ailb-bin*,"|| the Trans-Caucasian district of *Albania*. At this time they "excelled all people in the use of the bow,"¶ a link with Ephraim and with England. Forty-six years after the great "Scythian" migration beyond Caucasus, the Gaal sent *another great colony* westwards over sea.** They first crossed northern Syria to

* i.e. beyond Tigris and Euphrates.

† As the translator remarks, "i.e. the Assyrians," adding that Moses and the writer of this narrative were both "Scythians"!

‡ *Chr. Eri*, pp. 7, 15-17. The periods named in the text are arrived at by adding the duration of the several reigns, which are evidently successive, although meaning-centuries are more than once interpolated.

§ *Israel's Wanderings*, pp. 50-53. In the note h, p. 17, Dr. O'Connor says: "These are the Scythians who assumed the names of Goths, Getae, Daci"; little knowing that he was proving what has since been ascertained beyond a doubt, that the Israelites, the Scythians, and the British are all one people.

¶ *Chr. Eri*, p. 21, and note d. "The literal signification is a confused heap of heights, so called from its appearance. What proves the accuracy of our language in description, the posterity of this same people gave the same name . . . to the western part of the country now called Scotland, for the same reason. The country was called Albania by the Romans."

|| Cf. Dr. Moore's *Saxons of the E. & W.*

** The 46 years are arrived at as before by adding the reigns together.

Sidon. Thence "they passed through the flood gates that divide the world of water from the world of land."* This would be (46 years after 655) about 609 B.C. After a sojourn in Spain, they eventually arrived in Ireland. *These were the Milesians.*

§3. Ollam Fola

ENDOMED in the historic Four Courts at Dublin, in companionship with Moses, is the medallion portrait of the *great Irish legislator* identified by Mr. Glover with Jeremiah. He is rightly honoured, and the Irish in their gratitude have not forgotten him, though he lived and wrought 2,500 years ago. A writer of the seventeenth century† tells us that "Ollam Fodhla distinguished himself by an exquisite talent for government. He infused health into the Irish commonwealth by excellent laws and customs." To this the translator appends the following note: "That a person of the name existed is probable (!), but to what race he belonged cannot be decided." Evidently he was not an Irishman born, and he may have been a Jew. Exercising supreme power, he is naturally spoken of as a king. Yet, as the *Chronicles of Eri* inform us, he had been "brought up amongst the Olam," i.e. the prophets; adding, "All eyes delight to look upon him, all ears are charmed with the sound of his voice." The old *Annals of Clonmacnoise*,‡ after saying that Ulster (Ulladh) took its name from him, describe him as "soe well learned and soe much given to the favor of learning," that by his disciples "he was soe much again beloved and revered, that ever after his house, stock and family were by them in their Rimes and Poems preferred before any others of their equals of the Irish nation. . . . His right name was *Collawyn*," that is, in Hebrew, "The Long-suffering," "The Patient."§ How true a designation if he were in very truth—Jeremiah!

The *Annals of the Four Masters*|| place the first year of Ollam Fodhla in A.M. 3883. Adopting the Septuagint chronology, they reckon 5,200

* i.e. the Straits of Gibraltar.

† Dr. Lynch's *Cambrensis Eversus*, published in Latin, 1662. Translated, with notes, by Rev. M. Kelly, 1848. [B.M., Ac. 5782.]

‡ P. 34 of the translation by Conell Mageoghagan in the *extra volume* of the Royal Society of Antiquaries of Ireland for 1893-95. [B.M., Ac. 5785, 2.]

§ *C6l* כול, "enduring," and *Awn* און, "sorrow."

|| "Annals of the Kingdom of Ireland by the Four Masters" (Michael O'Clery, and three others), in Irish and English, translation and notes by John O'Donovan, M.R.I.A., 7 vols., pp. 2,000. Dublin 1848. [B.M., 2071, g.]

years from Adam to Christ, so that this is equivalent to 1317 B.C. Criticising these and other similarly early dates, the editor of *Cambrensis Eversus* remarks that "The catalogue of Irish kings has been extended by making *contemporaneous dynasties* succeed each other!" The same thing happened in Egyptian history. "Charles O'Connor of Balinegare, though not disposed to discredit Irish Antiquities, pronounced, after comparing four principal catalogues of kings, that all differed materially." Tighernach, one of the most respectable of our annalists, pronounced 800 years ago, with all the materials of Irish history before him, that "All the monuments of the Scots before the reign of Cimboath were uncertain."* O'Flaherty, who carefully went over all the chronology of the various reigns,† reduces one monarch's time, in the interval between Ollam and Cimboath, from 150 years to 21! This is said to "show the confusion that perplexed the bards in this part of the Royal succession."‡ The founding of Emania as the provincial capital of Ulster, during the last seven years of Cimboath (shared with Macha as Queen), is described as "a remarkable epoch in the history of Ireland." These last seven years of Cimboath are made by O'Flaherty to commence in 353 B.C., making the close of his reign 346 B.C., by which time Emania was built. The learned critic, Dr. Charles O'Connor of Balinegare, quotes§ an ancient MS. which cites some verses attributed to the old-time poet Fortchern, in which *Ollam Fodhla* is said to have "flourished" *eight generations before the founding of Emania*. The "Book of Invasions"

* *Cambrensis Eversus*, under dates 713 and 589 B.C., also p. 421, note; p. 443, margin and note.

† *Ogygia*, p. 247 and passim. [B.M., 601, g, 2.]

‡ The number of generations given in the Heremonian genealogies is evidently more than is required. We see that one of the oldest authorities assigns *eight only* for an interval which the genealogies provide with twenty-two. Curiously, *these early names when read as words* form Hebrew sentences descriptive of an *inspired Prophet's mission*. Thus, *Mileadh* (Milesius) is the Hebrew phrase מילאד, meaning "given a charge by." *Heremon* is Hebrew for "The Most High." *Irial* is a Hebrew name (see I Chron. vii, 2), and means "Appointed by God." *Faidh* is made up of two Hebrew words meaning "mouth" or "voice" of "witness." The next name *E-ithri-al* is "God's remnant." *Folla-ch* gives us *Fola*, "Wonderful," as a title of Jehovah, the last two letters combining with the *th* of *Thiernai* or *Tighernmas* to make the word meaning "deprived"—*ighernmas* being עיר "a city," נבס "destroyed," *Eanbotha* is הנבוטה "he prophesied." *Smiorgui* represents שמעו "Hear ye," and רינו "Be at peace"; *F'i achadh* "as one together." *L'Abraham*, "for," i.e. on account of "God's covenant with Abraham." Evidently the old genealogists incorporated some old distich relating to Jeremiah's mission, which their interpreters have taken to be a section of the genealogy. Jeremiah was (for example *Iri Al Faidh*), "The ordained Witness of God."

§ *Rerum Hibernicarum Scriptores Veteres*, Tom. i, Prolegomena ad Annales by C. O'Connor, S.T.D. 1814. [B.M., 600. K. 15.] The authority referred to is the Codex Stowensis, fol. 27, p. 1, col. 2. See also Kelly, *Camb. Ev.*, p. 441, note c.

is also cited as giving the names of the seven kings between Ollam's time and Cimboath. The editor of *Cambrensis Eversus* on this remarks: "If Fortchern be right *Ollam may have lived some 240 years before Cimboath.*" Reckoning backwards from 346 B.C., this would make Ollam "flourish" 586 B.C., by which date Jerusalem had been sacked by Nebuchadnezzar and *Jeremiah had left Palestine.* The epoch of Ollam Fodhla is the epoch of Jeremiah.

Ollam (עולם) denotes in Hebrew the possessor of "hidden knowledge." *Fola* (פלא) is in Hebrew "wonderful," or in Celtic "revealer," the two together describing a "Prophet," a Hebrew Prophet.



§ 4. Tara, the Tôrah

THE "excellent laws and customs" propounded and enforced by Ollam Fola were the Laws given to Israel by the hand of Moses—the Law of the Two Tables. Gathering the representatives of the country round him (or rather, speaking as Minister in the Assembly convened by the King*—for king and minister are unified in the narrative, a pardonable error considering the lapse of time and the authority of the statesman) he spoke as follows:†—"It is known unto you that the Criumtear (priests) have feigned nine laws from Baal. The foundation laid in deceit, the work hath been raised by imposture, and propped up by ignorance on this side and by fear on that." "What if

* "Heremon and Ollam Fola are mingled together in hopeless confusion." Kelly, *apud* Glover, p. 89.

† *Chr. Eri*, Vol. ii, pp. 98-103.

Five of the Laws of the old time only be retained at the head of the Laws of Eri, not deceitfully, as commands from Baal, according to the words of the priests, but openly?—

"Let not man slay his fellow.

Let not man take the belongings of another privily.

Let not the lips utter what the mind knoweth to be false.

Man be merciful.

Let man do even as he would be done by."

After some further practical remarks, he added: "Sons of Eri, Honour and respect thy father. Love, honour, and respect, and tenderly cherish all the days of thy life the mother who bore thee."

Before the meeting dispersed the Laws then promulgated were formally read over and ratified. Dr. O'Connor notes on this that "The nine laws established at this time were, with a very few additions, *the only Laws of Eri* whilst sovereignty resided in the land."* Later on he adds, "The Laws of Eri, set in order by Ollam Fola, by which (with the addition of three others) the nations of Eri were ruled for 1,000 years—should anyone fancy, from *their similitude to the Laws of the Hebrews*, called the Ten Commandments, that these are of modern date, let the fancy vanish. The Hebrews were Scythians as well as the Iberians!" It had already been proposed, at the close of the Coronation ceremony, that "this mount [formerly Crofinn] be called the Hill of Tobrad [i.e. Tara]." Now Tôrah תורה means in Hebrew "precept," "a law," especially in a collective sense of "the body or *code of laws given to Israel.*"† Thus in Deut. xxviii, 61, *Sepher ha Tôrah*, "The Book of the Law," and Deut. iv, 8, "What nation . . . hath statutes and judgments like all this Tôrah that I set before you this day?" And *it was the Tôrah*—the Law of Jehovah—that was "infused" into the "commonwealth" of Ireland by Ollam Fola.

Ollam Fola, we are told, "built a fair palace at Tarrach only for the learned sort of this realm."‡ It was a *Royal University*, to be maintained by the Government of the day.§ Dr. Charles O'Connor quotes

* *Ib.* pp. 107, 238.

† *Student's Hebrew Lexicon*, ed. by Davies, 1882.

‡ *Annals of Clonmacnoise*, p. 34. This quotation, which may be read at p. 53 of *The Annals of the Four Masters*, note n, we have verified by reference to Mageoghagan's translation of the original.

§ *Chr. Eri*, Vol. ii, p. 114.

from an old MS. a poem by Fortchern, in which the line occurs :

Ollam Fodhla, do raind mur n' Ollamh

which he Latinizes as :

*O.F., a quo aedificati muri Doctorum.**

The *Four Masters* also name *Mur Ollamhan* as having been erected by him at Tara, but their editor supposes this to mean Ollam Fola's own house—the "House of Ollam." But the *Chronicles of Eri* employ the term "House of Ollam" in the sense of a *school* (with residences) for or of the *prophets*, the very thing that Ollam Fola (were he Jeremiah) would have naturally instituted.

The account of its institution is too good reading to omit.† After the public promulgation of the Law, Eochaid Ollam Fola (the King and his Minister, as before rolled into one) are represented as "intent on building a house durable for Olam" [certainly not for one Olam, "his own house," but the singular used collectively]. They therefore commissioned Fergus, Prince of Ulster, "to have an eye to the work of the *Mur Olamain*"; and so, "*Mur Olamain* is builded up," and was ready for the ceremonial opening. "And when they arrived at the door of *Mur Olamain*, the Olam made way that the King may go therein" [obviously the King was not an Olam, let alone the chief Olam]. "But Eochaid said, Nay, not so; let the Olam enter. No man should appear so great as the teacher in the eye of his disciple" [the "teacher" was one person, the "disciple" another; the latter the King, the former his Minister]. So the prophets were "seated therein" and "they did eat of the King's meat every day." That was a *school of the Prophets*.

§ 5. Jacob's Stone

WE are told‡ that "the Danann were most notable magicians, and would work wonderful things thereby; when they pleased, they would trouble both sea and land, darken both sonn and moone at their pleasures. They did frame a great broade stone which they called *Lya Fail*,§ or the stone of Ireland, by their art, and placed

* *Prolegomena* (as above, note §, p. 9), Vol. i, referring to the Stowe MS.

† *Chr. Eri*, Vol. ii, pp. 109-114.

‡ *Annals of Clonmacnoise*, pp. 26-27.

§ *Fail*, a name for Ireland, in all probability from the Stone. *Fail* פַּיִל, as in *Fola* פּוֹלָא "wonderful."

the same at Tarragh, which by enchantment had this property; when anyone was born to whom to be a King of Ireland was predestinated, as soone as the party soe born stood upon This Stone, forthwith the Stone would give such a shouting noyse that it was heard from sea to sea, throughout the whole kingdom, which presently would satisfy the party standing on the Stone and all the rest of his future fortune to the Right of the Crown. This Stone remained a long time in the King of Ireland's palace of Taragh, whereon many Kings and Queens were crowned, until it was sent over into Scotland by the King of Ireland with his son Fergus, who was created the first King of Scotland on that Stone, and for a long time after all the Kings of Scotland received their crownes thereon untill the time of King Edward I, King of England, whoe tooke the same as a monument from thence into England in the warres between him and the Scotchmen, and placed it in Westminster Abbey," where it is known as "Jacob's Stone."

Mr. A. J. Evans, in *The Journal of Hellenic Studies*,* connects the sacred stone commemorated at Mycene and in Crete with that of Jacob. "It is," he tells us, "the early religion of the Semitic world which affords the most illuminating commentary on what we are able to reconstruct from remaining records of the Mycenæan tree and pillar cult. It is from this side that the clearest light is thrown on the true inwardness of many of the cult scenes exhibited on the signet rings. It is indeed especially from Biblical sources that this form of worship receives its grandest illustration. . . . The classical record of this form of worship is supplied by the Biblical account of Jacob's dream with the Stone for a pillow. . . . The pouring oil on the Stone was a regular part of the ritual in the case of this pillar-worship. . . . *Beth-El*, or parallel Semitic forms of the same word, have, as we have seen, been brought into connection with *Baetyl-os*, the stone swallowed by Kronos, in other words, *the sacred stone of the Cretan Zeus*." Now, strange as it may appear, *Kronos* (Saturn) *is Israel*, that is, Jacob; while *Zeus* (Jupiter), his *royal son, is Judah*. Sanchoniatho,† "the most ancient writer of the heathen world," writes :

Κρονὸς ὃν οἱ φοινίκες Ἴσραηλ προσαγορεύουσι

—"Kronos, whom the Phœnicians call Israel." The "auxiliaries" of Kronos are called "Elohim" †‡ It was said that "Heaven" had

* Vol. xxi, 1901, pp. 132-135.

† *Ancient Fragments of Sanchoniatho, Berosus, &c.*, by I. P. Cory, 1828—Greek and English. [B.M., 800 g. 10.]

‡ Cf. Jacob's "If God will be with me"—and He was.

devised for him βασιλία λίθους "Beth-El Stones," endowing them with life! Moreover, "he circumcised himself, and forced his allies to do the same." Now Kronos had a special son *Jehûd* (Ιεοῦδ, יהודה)*—a name wanting only the closing breath to be letter for letter the same as *Jehûdah*, "Judah." The Greek *Ze-ûs* (Jû-piter) is an obvious variant of the same.† The story of the "sacrifice," in which (according to Sanchoniatho) Jehud and his father were both concerned, has led some to suppose that Abraham's offering up of Isaac is intended,† while another sees in it an anticipation of the Divine Sacrifice of Calvary. Judah's offering himself as surety to Israel for Benjamin's safety may have originated the story. The fact remains that, according to their own historian, the Phoenician Kronos is Israel, and consequently Jehûd Judah. "*Baetylos, the Stone swallowed by Kronos—the sacred Stone of Zeus,*" becomes, then, at once, "*Beth-El, the Stone carried by Israel—the consecrated Stone of the Sceptre and Throne of Judah*" commemorated in these Mediterranean islands, and conveyed westward (as many believe) in a ship of Dan.

On such a "Stone Wonderful" the great Heremon of Ireland was crowned. The *Chronicles of Eri* tell the story‡—the "Story of Lia Fail." In its early days it was carried about by priests on the march, in the wilderness. Later, it was borne *by sea* from East to West—"to the extremity of the world of land to the sun's going." Its bearers had resolved, at starting, to "move on the face of the waters in search of their brethren." Shipwrecked on the coast of Ireland, they yet "came safe with Lia Fail," understanding that

In what land this messenger shall stay,
A chief of *Iber* still shall bear the sway.

Eochaid (in close connection with Ollam Fola) "sent a car for Lia Fail" (which had, apparently, been some time in the country) "*and he was placed thereon.*" The Story of the Stone was then repeated by his order. "And Erimionn was seated on Lia Fail," and the crown was placed upon his head, and the mantle on his shoulders, and "all clapped and shouted." And the name of that place, from that day forward, was called *Tara*.

* Sanchoniatho as above, also Notes in Orelli's edition. Cf. Bochart, p. 712 [B.M., 7, f. 6], and the long dissertation, with notes, in Ewald's *History of Israel*, the section "Jacob-Israel." [B.M., 4515, cc. 1.]

† Orelli's *Sanchoniatho, ad loc.* [B.M., 704, f. 11.] See also Cory's edition.

‡ Vol. ii, pp. 88-90.

§ 6. Tephi of Tara

LIKE the Hebrews, the Celtic nations," writes Mr. James Simpson of Edinburgh, "and especially the Irish, were most careful to preserve the lines of descent of their Kings and heroes . . . and though we may grant that *some* fabulous names have, at some time or other, been grafted on the earlier portions of those pedigrees—as we may also allow that mistakes may have crept into them—yet their general fidelity and value need not be questioned, and has indeed been attested where other sources of information were available. *These genealogical lines are a valuable check on the often greatly exaggerated chronology of the Irish annalists.*" The writer of these words has delved deeply into the old records of our primitive island-peoples, and anyone fortunate enough to possess a copy of his work* has a mine of information at his command. In the light of Mr. Simpson's words here quoted, and of the chronological evidence adduced by Mr. Glover at p. 27 of his second edition, we need not hesitate to accept the descent of the Scottish and Irish ancestors of our Royal House from the Princess Royal of Judah, Tephi of Tara. Tephi herself has come in for misapprehension and even abuse. But her praises are hymned by the ancient bards of Ireland. One ancient authority brings the Milesian "Scots" from the East, and elsewhere we find Tephi associated with them. "Soon after this conquest made by the sons of Miletus their kinsmen and friendes, they divided the whole kingdome among themselves in manner as followeth. *But first*, before they landed on this land, *Tea*, the . . . wife of Heremon, desired one request of her said husband and kinsmen, which they accordingly granted, which was, that the place she should most like of in the kingdom, should be, for ever after, the principal seat of *her posterity* to dwell in; and upon their landing she chose Leitrim, which is since that time called *Tara*, and which she caused to be called *Tea-mur*—the house, palace, or town of Tephi."† The *Four Masters* describe this incident as follows under date the "1st year of Eremhon." "Tea, daughter of Lughaidh, son of Itha, whom Eremhon married in Spain . . . was the Tea who required of Eremhon a choice hill as a dower, in whatever place she should select it, that she might be interred therein, and that her mound and her gravestone might be thereon raised, and where every prince ever to be born of her race should dwell. The hill she selected . . . it is from her it was called, and in it she was interred." On the word "dower" in this passage the Editor of the *Four Masters* notes as

* *Eire ard Inis na Righ: Fragments of Ancient Irish History.* By J. S. Edinburgh, 1894.

† *Annals of Clonmacnoise*, Mageoghagan's Translation, p. 27. See also *Annals of the Four Masters*, Vol. i, p. 31, note h, where this passage is quoted.

follows:—"The dower was also given by the husband to the wife, at their marriage, a custom which prevailed among the Jews"*

Next follows *Fintan's Poem* (he is supposed to be also of the sixth century), of which several versions exist.† From this we learn that Tara had borne five names, the last being that of *Cathair Crofinn*, "until the coming of Tea," which was obviously a great event in its history. Tea is spoken of as "the just," or the "agreeable." She is the "wife of Heremon." A "wall" or "rampart" was raised around her house; in that "mound" she was "interred," and from her it is named. Here again she is spoken of as "daughter of Lughaidh."

Then comes a poem‡ by another bard, *Cuan O'Lochain*, who died A.D. 1024. "He was the chief bard and historian of Ireland in his time, and for his great abilities and virtues was appointed, during an interregnum, regent of Ireland." The poem may have been, however, by *St. Cairneach*, who lived several centuries earlier.§ The difficulties of translation are evidenced in the very first two lines. Dr. Petrie renders these as follows:—

Gives beauty to the women
Temur without weakness after being erected.

This is in Owen Connellan's version,

It gave great happiness to the women,
When Temur the strong was erected.

Still more so in the fourth line, where three words are variously translated, "sorrowful to a harlot," or "deserved by a lover." It is supposed by some that Heremon put away his wife in order to marry Tea. He may, on the other hand, have contemplated marriage with Odbha (or she with him!) and his preference of Tea has been interpreted as a

* Note f, p. 81.

† Translations of the whole or portions of *Fintan's Poem* may be read in Dr. Petrie's paper above referred to, pp. 131-133; in *Annals of the Four Masters* from A.D. 1171, one vol., translated by Owen Connellan, Irish historiographer to George IV and William IV, annotated by P. Macdermott and the translator, Dublin, 1846 [B.M., 1325, i, 1], pp. 293-294, under date A.D. 1477—the notes in this edition have no particular reference to the text; *Glover*, pp. 85-86; and *Eochaidh the Heremon*, by the late Alfred Morris and Rev. Chancellor Hanan, pp. 343-345.

‡ *Transactions of the Royal Irish Academy*, Vol. xviii, 1839—*Paper on the "History and Antiquities of Tara Hill,"* by Dr. George Petrie, pp. 133-135; Connellan as above, pp. 295-298; *Life from the Dead*, Vol. vi, 1879, pp. 12-14; *Glover*, pp. 87-88; *Eochaidh the Heremon* (called there "Uab Artigan's Song"), pp. 346-347.

§ Petrie, referring to the statement to this effect in the copies of *Dinnseanchus* preserved in the MSS. Library of Trinity College, Dublin [H. 2. 15, p. 229, and H. 3. 3, p. 2].

slight.* In the third line Tea is called the "daughter of Lughaidh" once more; in the fifth she is the "wife of Gede,"† from whom she required Tara as her dowry.

The gentle Heremon here maintained
His Lady, secured in the fortress,

and, as all the versions agree in stating, *all her requests were granted*, and *all his promises to her were fulfilled*. What a wonderful romance may lie hidden behind these words! Continuing without any break, the poem describes her burial place as one "which was not (to be) violated," and "under which is the *great Mergach*." The very next line describes her as "daughter of Pharaoh," and the next *calls her Tephi*, "the most beautiful that traversed the plain," i.e. the smooth waters of the inland sea. Here, we are told, she caused to be built a fortress, to which she gave a name,

This Royal Lady of agreeable aspect,
The fortress of Tephi, where met the Assembly.

About the whole matter lay a "mystery not to be uttered," according to one version, or, as the other renders,

It may be related without reserve
That a mound was raised over Tephi as recorded,
And she lies beneath this unequalled tomb,

which was evidently circular, as

The length and breadth of the house of Tephi,
Accurately measured by the sages,
Was sixty feet of exact measure,
As prophets and druids have related.

As can be seen from the above quotations, Tea and Tephi are the same. *Both names are Hebrew.*‡ *Lughaidh*, the name so frequently connected with Tea (*and Ireland, for its Kings* are spoken of as "the race of L." and the country itself is "the land of L."§) is the precise equiva-

* See this well worked out in Morris's *Eochaid the Heremon*, p. 239.

† Gede was the, or a name of, the Heremon. See below, pp. 20, 21, and Note.

‡ Tea טעה "wanderer." Tephi תפי is a diminutive of affection, or תפי of the beauty and fragrance of fruit.

§ *Annals of the Four Masters*, Vol. vi—an old poem in the Appendix—"to bring relief to this land of Lughaidh." Note, "One of the many arbitrary bardic names for Ireland."

lent of *Beth El*, that consecrated Stone which was God's house.* *Itha*, said to be father of L., may mean "crown,"† thus associating the Throne and Beth-el with this "Royal Lady." *Mergech*, the word employed for her "sepulchre," is Hebrew.‡ Tea herself is hymned as "just," as "agreeable," as "beautiful," as inspiring love, as queenly. She was evidently impelled to require certain "promises" before giving herself to Heremon. She is said to have come over sea, from Spain immediately, but from the East by way of Egypt. There was a mystery about her burying; and her memory lingered in the affections of the people for at least a thousand years.

One recent author indeed maintains§ that the peasantry of Ireland have never ceased to cherish it, but for fear of the priests remembered her under other names. One little fact which the present writer has not seen noticed elsewhere—if only a coincidence, a strange one—is that hard by Tara (which in the days of its glory extended considerably to the north of the present remains)|| is an estate bearing the significant designation (when rendered into ordinary language) of the "Settlement of David"¶—David, whose heiress reigned at Tara, the mother of our kings to be.

§ 7. The Pedigree of Tara, and Scone

TEPHI'S loving and faithful husband Heremon, to whom the royal and noble lines of Ireland and Scotland trace their origin, of whose coronation we have just read, being the sovereign responsible for the reforms of Ollam Fola, could not have preceded the latter by several centuries. As Gede (his name in the old poem) he is

* *Lughaidh*, from *Aidhe*, "a house, habitation, fortress," and *Logh*, "God." (O'Reilly's Dictionary, edited by O'Donovan, who in a note, p. 671, gives *Lugha* "an oath."—The "oath" sworn unto David! Why not? In Macleod's and Dewar's Gaelic Dictionary, the full word *Lughadh* is given, meaning "an oath." *Loghadh* is "forgiveness.")

† *Itha*, from *Ith*, associated with Welsh *Yd*, "a crown" (O'Reilly, as above).

‡ *Mergech*, מריגה a place of "rest"—not the ordinary Hebrew for a "grave"—a Hebrew term embedded in an Irish poem.

§ Dr. Goodchild, in *The Light of the West*. Teph's Cryptogram on the cover should be studied. [B.M., 4503, dd. 4.]

|| Compare the two maps of the ancient sites at Tara given with Dr. Petrie's paper above referred to. See note §, p. 15, above.

¶ Dowd's Town, at the junction of the stream from Kilmessan with the Boyne, about 3 m. from Tara Hill, 1½ m. from the old Tara "castle." Dowd is the exact equivalent in sound of the Hebrew (דוד) name pronounced by us "David." See the sheets of the Ordnance Survey, 1-in. scale [B.M. O.S., Irel. 91, 101].

called Ollam Fola's son.* So in Israel the King thought it an honour to call the Prophet his father. Moreover, "Heremon gave Ulster," we are told, to the family of Ollam Fola.† So they were two, and contemporaries.

Ugain the Great, through whom *all the Heremonian lines are traced*, was foster-son to Kimboath, who lived eight generations after Ollam Fola.‡ His (Kimboath's) epoch has been fixed as the middle of the fourth century B.C.

Not many generations after Ugain reigned his descendant, Angus the Prolific of Tara, "so-called because he is the common ancestor of the Royal Families of Alba and other countries."§ He "was a good King and left issue, two goodly and noble sons. . . . The most part of the Kings of Ireland descended from his son Enna, and the Kings of Scotland . . . from Fiagha."|| "From this child, Fearmar (i.e. Fiagha, as above), is descended the present King of England."¶ This important personage, the second son of Angus the Prolific, is the Ferchard** of the Scottish historians, father of Fergus I.

The recorded genealogies of the Scottish kings William the Lion†† and Alexander III‡‡ go back through Fergus II and Fergus I to Angus,

* Book of Lecan, fol. 138. b. 2, quoted in Petrie's *Tara*, p. 153. "It would appear," writes Petrie, "from Irish history that Gede and Heremon were only different names for the one person. The Pictish authorities make this Gede son of Cruithne, who was the progenitor of the Picts, as the Irish made Heremon son of Milesius, who was the progenitor of the Scots." Moreover, "the wife of both and three of their children are of the same name." Kelly's *Cambrensis Eversus*, under date 636 B.C.

† Kelly's *Cambrensis Eversus*, under date 589 B.C. ‡ See pp. 10, 11.

§ *Eire Ard*, p. 68.

|| *Annals of Clonm.*, p. 45. *Ann. IV Masters*, Vol. i, p. 82, Note.

¶ *Chr. Eri*, Vol. ii, p. 444.

** The second son of Angus is called by Anderson and Betham *Fiachath Fiamurah*. His first name is in the various Annals, Chronicles, and Genealogies spelt *Fiachach*, *Fiagha*, or *Fiachra*. The *Ferchard*, *Ferquard*, or *Ferquhart* of the Scottish authorities is evidently the same, for *all the lists* place next to him (or next but one) *Fearadhach*, *Feredach*, *Feredaig*, *Fèarg-us*, or *Fergus*.

†† British Museum MS., quoted at length in *Eire Ard*, p. 74; and two other versions in Skene's *Chronicle of the Scots*, pp. 133, 144.

‡‡ Fordun's "old highlander's" catalogue, recited at Alexander's Coronation, and considered favourably by Bp. Stillingfleet, at pp. xiv and foll., of the preface to his *Origines Britannicæ*.

Ugain, and Heremon. While it is obvious that the first Fergus could not have lived so early as Alexander the Great's time, 330 B.C., at the same time it is evident he lived—a leader and ruler of his people, King of the Irish Scots, a comer and goer it may be between Ulster and Argyle, the first to *attempt* to plant the dynasty of Heremon in Albin, and (according to the Scottish version of the story) *the bringer of the Stone*.

About half-way between the two Ferguses come Edersecol and Conaire the Great. The death of the former and the accession of the latter coincide with the commencement of the Christian era.*

Reckoning the specified eight generations to Ugain, and from him at the same average twenty-eight to the second Fergus (cir. A.D. 500), we can arrive at an approximate† genealogy as follows :

* O'Connor (*Rev. Hib. Vet. Scr.*, Vol. iii, pp. 64-65—being his Latin version, with *Notes of the IV Masters* [B.M., 600, k. 17] adduces 1° Flannius, who says that Edersecol and Conaire synchronised with J. Cæsar and Augustus, Conaire continuing through the reigns of Tiberius, Caligula and Claudius. 2° Codex Lecanus, "Ederscolio, regnante Christus natus est"; i.e. as O'Connor adds, in the last of Edersecol and the first of Conaire.

† Many and various, since Mr. Glover first placed his evidence on record, have been the published genealogies of the British Royal Family from Adam and David via the marriage of Teph and the Heremon.

Two familiar lists are—

1° The Heraldic Chart by Shirley Smith (based on Burke, Buchanan, Boethius and Betham), issued Christmas 1884, and published in the Special Souvenir Coronation Number of THE COVENANT PEOPLE, July, 1902.

2° The widely circulated Genealogy by the Rev. A. B. Grimaldi, M.A., first published in 1877, revised and re-issued frequently since. This agrees with the generally accepted Irish lists.

For the significance of the earlier names given in these lists as following Eochaidh the Heremon the reader is requested to refer back to Note ‡, p. 11, supra.

The interval of *eight generations ascertained* as separating Ollam Fola's epoch from that of Kimboath (see pp. 11, 21, supra) shows us that *the twenty-two* from Heremon to Ugain *cannot* be generations.

They evidently form lines descriptive of Jeremiah's mission.

Ugain and Angus the Prolific stand out as historical characters, claiming descent from Heremon the Great and his Queen Teph.

Some day the whole genealogy will come out clear.

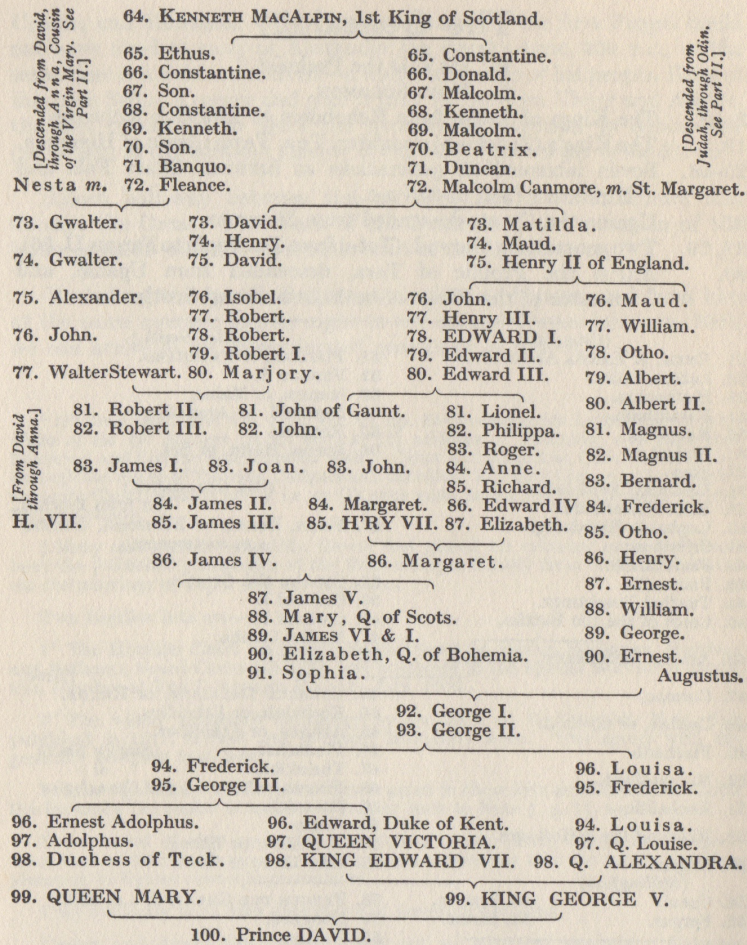
Mr. Grimaldi's line of descent through the elder son of Angus (No. 31, p. 23) passes through intermarriage into the younger line (Nos. 46 and 42), through which (*and not through the elder*) Fergus the Great traced his descent. His niece Erca (as is shown at p. xciii of the Preface to Stillingfleet's *Origines Britannicæ*) married back into the elder line, and was the grandmother of St. Columba.

The Genealogy

1. DAVID the Psalmist.
2. KING SOLOMON.

- 3-18. The Kings of Judah from Rehoboam to Zedekiah inclusive.
19. The King's (Zedekiah) daughter, Tea Teph, wife of Heremon.
- 20-26. Seven intermediate generations as between Ollam Fola and Kimboath (586 to 346 B.C.).
27. Ugain the Great, descended from Heremon.
- 28, 29. Two generations allowed. (Total from Tea Teph to Fergus II, 36).
30. Angus the Prolific of Tara, descended from Ugain, and ancestor of the Kings of both Ireland and Scotland.

- | | |
|---------------------------------|--|
| (Grimaldi.) | (Shirley Smith.) |
| 31. ENNA, or EANDA AIGNEACH. | 31. FIACHRA, or FERCHARD. |
| 32. Labhra Luire. | 32. FERGUS I. |
| 33. Blathachta. | 33. Manius, or Maine. |
| 34. Easamhuin. | 34. Dornadil, or Arandil. |
| 35. Roignein. | 35. Reuthar. |
| 36. Finlocha. | 36. Iosina, Rosin, or Sin. |
| 37. Finn. | |
| 38. Eochaidh Feidhlioch. | (Old Genealogies.) |
| 39. Brias Fineamhuas. | [ed from Fiachra. |
| 40. Lughaidh Riebdearg. | 37. Eders, Ederus or Edersecol, descend- |
| 41. Crimthann. | [A.D. commences]. |
| 42. Fearadhach. | |
| 43. Fiachadh. | 38. Conaire the Great. |
| 44. Tuathal Teachtmair. | 39. Corbred I. |
| 45. CONN of the 100 Battles. | 40. Corbred II. |
| | 41. Modha Lamha. |
| 46. Art the Melancholy. Saraid. | 42. Conaire II. |
| | (Bede.) |
| 47. Cormac. | 43. CORBRED DALRIADA, or REUDA. |
| 48. Cairbre, or Corbred. | 44. Eochaidh, or Etholdius. |
| 49. Fiachadh. | 45. Athirco, or Athirkiwr. |
| 50. Muireadhach. | 46. Findachar. (Shirley Smith |
| 51. Eochaidh. | & |
| 52. NIALL of the 9 Hostages. | Old Genealogies |
| 53. Eogan. (Stillingfleet) | 47. Thinklind. |
| 54. Conal. | 48. Fincormach. |
| 55. Fergus. | 49. Romaich. |
| | 50. Angus. |
| | 51. Eochaidh, or Ethod. |
| | 52. Erc, Erch, or Erth. |
| | |
| | (Stillingfleet) |
| | 53. Loarne. |
| | 54. Erca. |
| | 56 or 55. Fedlimid. |
| | 57 or 56. ST. COLUMBA. |
| | 53. FERGUS THE GREAT, d. A.D. 506. |
| | 54. Dongard. |
| | 55. Govran. |
| | 56. Aydan. |
| | 57. Eugene, or Eochaid. |
| | 58. Donald. |
| | 59. Ethach. |
| | 60. Ethdre. |
| | 61. Ethafind, or Ethfin. |
| | 62. Ethas, or Achaius. |
| | 63. Alpine. |
| | 64. KENNETH MACALPIN. |



KING DAVID was born (according to the "premier chronologist," Dimbleby) 1076 B.C. PRINCE DAVID will have lived a "generation" in A.D. 1924. *The interval is exactly a hundred generations, each of thirty years.**

* Mr. Milner's hundred generations still holds, for since Prince David did not receive coronation his brother, King George VI, stood in his place (see Postscript, p. 48).—C. F. P.

PART II

THE New Century had but barely risen above the horizon when the good Queen died. Hardly had the next reign commenced before fresh evidence was forthcoming of the Davidic origin of our Royal House. In the first place it was noted that in Mr. Grimaldi's leaflet it was stated that "The descent of our Royal Family from the royal line of Judah is, however, only a re-discovery. The Saxon Kings traced themselves back to Odin, who was traced back to his descent from DAVID, as may be seen in a very ancient MS. in the Herald's College, London." *Desiring to verify this*, we wrote to Herald's College and received the positive assurance (dated 5.2.01) that "There is a very valuable MS. here, deducing our Saxon Kings from Adam and through David." This MS. we have inspected. It is called on the back of the binding, "Pedigree of the Saxon Kings." Odin is there, and David is there, but one in one line apparently, and the other in another, unconnected, *unless the notes*, written in a very difficult script, indicate such connections. We were, however, assured that *the impression* in the Herald's College *had always been* that the MS. traced the Saxon line through David. The idea is a strange one, *if it has no foundation*. Interested in the matter of our enquiry, our friend at the Herald's College told us of an "Anna" said to be "consanguinea" to the Blessed Virgin Mary, and mother of an early British King, as noted in a recent history of the Welsh. He added, "Joseph of Arimathea, I believe, started a dynasty at Glastonbury"; and, "Read books on the Holy Grail." These interesting communications have opened up a whole world of discovery, with the result that the New Century may realise with very much more assurance than ever did the old, the absolute literal fact that the Royal House of Britain *is* of the august origin claimed for it by Mr. Glover.

§ 8. The Great Discovery

PROFESSOR RHYS (Celtic Prof. in the University of Oxford), and Mr. D. Brynmor Jones, LL.B., K.C., in their exhaustive work on "The Welsh People," issued by Mr. Fisher Unwin in 1900, introduced at p. 38 (with a detailed investigation of his family relationships), the very important name in the history of British Christianity of Brán the Blessed (heir through his father of the famous line of British princes descended from Brutus of Troy—the significance of this connection will be seen presently), the father of Carádoc (Caractacus), and so grandfather of Gladys who, as Claudia, wife of Pudens, was with

her husband so instrumental in establishing the churches both of Rome and Britain.

In passing it may be noted that the strongest and most detailed evidence has been before the public for now nearly fifty years, in the Rev. W. R. Morgan's invaluable work entitled *St. Paul in Britain; or, the origin of British as opposed to Papal Christianity*,* of the early coming of the Gospel to these Islands, and the share in this glorious work to be attributed to the rulers of Britain of that time.

"In the year A.D. 36," we read at p. 105 of Mr. Morgan's book, "Brân resigned the Silurian crown to Carádóc, and became Arch-Druid of the College of Siluria, where he remained till called upon to be a *hostage for his son*. At the period of his accession Carádóc had three sons, Cyllin or Cyllinus, Lleyr or Linus, and Cynon; and two daughters, Eurgain and Gladys or Claudia."

Carádóc, already King of Siluria, was elected pendragon or arch-king to head the armies of Britain against the second invasion of Rome. His last battle was fought in the Autumn of A.D. 52—the Roman victory was complete. Claudius ordered him and *all the captive family* to be sent to Rome. The British Triads commemorate this captivity of the Royal Family of Siluria. Llyr, the father of Brân, subsequently died at Rome. Brân voluntarily surrendered himself as a hostage. Carádóc was spared the usual fate of Captive Kings at Rome, which our author considers as to be only accounted for "by an immediate and supernatural *intervention of Providence*, which was leading by the hand to the very palace of the British King at Rome the great Apostle of the Gentiles!"

Pudens, a young Roman Senator and relative of Aulus Plautius, the Roman commander-in-chief in the British war, was already engaged to Gladys. She was adopted by the Emperor Claudius and assumed his family name—Claudia. Carádóc took up his residence in the Palatium Britannicum, which afterwards became the first Christian Church at Rome. Here Pudens and Claudia were married A.D. 53, Linus remaining with them and being ultimately consecrated by St. Paul, first Bishop of the Roman Church.

St. Paul arrived in Rome A.D. 56. Claudia and Pudens were already Christians when he came. Mr. Morgan (p. 129 onwards), gives

* Everyone interested in the early origin of our national Christianity, and the descent of our Royal House from the first Christian Kings of Britain, should obtain a copy.

St. Paul in Britain is published by The Covenant Publishing Co., Ltd., 6 Buckingham Gate, London, S.W.1. Price 8s. post free.

evidence to establish the following propositions:—"Christianity was first introduced into Britain by Joseph of Arimathea, A.D. 36 to 39; followed by Simon Zelotes, the apostle; then by Aristobulus, the first Bishop of the Britons; then by *St. Paul*. Its *first converts* were members of the Royal Family of Siluria—that is, Gladys the sister of Carádóc, Gladys (Claudia) and Eurgain his daughters, Linus his son, converted in Britain *before* they were carried into *captivity* to Rome, then Carádóc, Brân, and the rest of the family converted at Rome."

To return now to Brân. The authors of *The Welsh People* above referred to cite the Mabinogion (a collection of old Welsh tales), as calling Brân "the son of Llyr (Lear) and Penardim, daughter of Beli, son of Mynogan." Penardim, however, they show to have been Beli's sister and Beli the son of—not "Mynogan," but "The words translated 'son of Mynogan' were not to be found in the original of the Mabinogi," having been introduced by a subsequent hand, the actual words having been

"Beli maur, map Aun, An, or Anau,

which occurs as

Beli mabr m. Anna

in one of the Pedigrees in Jesus College, MS. 20, supposed to be of the thirteenth century"—that is—"Beli the great, Son of Anna."

Our authors state that "Further, one reads two sentences respecting Anna, as follows: Yr Anna hon oedverch y amherabdyr rufein. Yr Anna honno a dywedei wyr yr eifft y bot yn gyfynnithderb y veir vorbyn:"—which seems to represent two glosses from two different sources, as will be seen from the rendering of them, "This Anna was daughter to the Emperor of Rome." "That Anna used to be said by the men of Egypt to be *cousin to the Virgin Mary*."

"The latter statement," we quote still from Prof. Rhys and his colleague, "is also made in the pedigree of Owen, son of Howel the Good, who is traced back to 'Amalech, qui fuit Beli magni filius, et Anna mater ejus' [i.e. Beli's], quæ dicitur esse *consobrina Mariæ Virginis*, matris Domini nostri JESU CHRISTI."*

This genealogy of Owen up to Anna is incorporated in the *Annales*

* We have seen the MS., believed to be of the 10th century, from which this comes. [B.M., Harl. MSS., 3859, f. 193 b.]

Cambriae, edited by the Rev. J. W. Ab Ithel, M.A., Rector of Llany-mowddy, Merionethshire, and published by the authority of the Lords Commissioners of H.M. Treasury (Longmans, 1860), under the direction of the Master of the Rolls. In the same place is recorded the pedigree of Owen's mother, Elen, up to Constantine the Great and his Royal British mother, the Empress Helena, who on further research,* proves to have been eighth in descent from B r â n the Blessed, son of Lear—and Penardim, sister of Beli, whose mother was Anna, "cousin of the Virgin Mary."

The Tudor ancestors of our present Royal Family are thus by two lines descended from the Davidic princess Anna. King Owain, on his mother's side, was forty-first from her; on his father's, thirty-fifth. Owen Tudor was fourteenth in descent from Owain, and from him fifteen generations bring us to our present Sovereign. King George is thus sixty-fourth or seventy-first in descent from Anna, the cousin of the Virgin Mary. *How can these things be?* How came the Blessed Virgin's cousin Anna here, in Britain, and married to a prince of our land, the mother of our kings to be? She was here, I believe, ready to welcome that earliest band of missionaries who brought the Gospel of her cousin's Son to Britain within five years of His Ascension, and who by the courtesy of a British king established in Britain the first of all the national churches of the world. The story of the Mission of Joseph of Arimathea is told in Mr. Morgan's *St. Paul in Britain*. Read his book through. It is here shown (pp. 87-216) that Joseph and his fellow-evangelists came here, to be followed later by St. Paul himself. Tradition says that Joseph brought with him sacred vessels filled "with the blood and the sweat" of JESUS, or, that it was the chalice used by the Saviour in founding the Eucharistic feast—this being, according to the testimony of an ancient author, "preserved by the Britons as the pledge of the safety of Britain, as the palladium was of that of Troy." Hence came the beautiful Arthurian legend of the Quest of the Lost "Sant Greal"—literally, the "holy elements," sung of by our poets as "The Holy Grail." King Arthur of Avalon was the direct successor of that very Arviragus who permitted Joseph and his associates to settle at Avalon, known subsequently and to us as Glastonbury. King Arthur, indeed, was himself descended from Joseph.†

* See the genealogy given on p. 192 of Morgan's *St. Paul in Britain*.

† "We find in John of Glastonbury," writes the Rev. W. W. Skeat, in his *Joseph of Arimathea, or, The Romance of the Holy Grail*, "some verses and a couple of genealogies shewing King Arthur's descent from Joseph, which I here subjoin. 'Helaius, nepos Joseph, genuit Josue. Josue genuit Aminadab. Aminadab genuit Castellors. Castellors genuit Manaël. Manaël genuit Lambord et Urlard. Lambord genuit filium, qui genuit Ygernam, de qua rex Uterpendragon genuit nobilem e

From the days of King Solomon there was regular traffic between Palestine and the Arthurian "Land of Lyonesse," the S.W. extension of Britain, in tin. What then should hinder a British prince wedding a daughter of Judah?

Joseph of Arimathea is stated by St. Matthew to have been a "rich" man. Whence did he get his riches? The Jews have as a rule enriched themselves by trade. Now "Joseph of Arimathea is by Eastern tradition said to have been the younger brother of the father of the Virgin Mary."* Thus, Joseph would be the blessed Virgin's Uncle.

"The records of Glastonbury, as cited by Malmesbury and others, preserved the genealogy of his descendants in Britain:—'*Heli-as nepos Joseph* genuit Josua, etc.'"* Thus the grandson of Joseph of Arimathea, born in Britain, was named Heli. The authors of *The Welsh People* above referred to quote Geoffrey of Monmouth (Bk. iii, xx), as naming *Beli Heli*. This *Heli* or *Beli* was, according to those ancient authorities, whose evidence we have already considered, the son of Anna the cousin of the Virgin Mary. And Joseph of Arimathea, just a line or two above, we showed to have been (by the testimony of *other ancient chronicles*), the ancestor of a line of British princes, commencing with his grandson *Heli*. And he himself was (vide supra) the Uncle of the Virgin Mary.

The whole story becomes quickly clear. Anna the Cousin of the Virgin Mary, assigned as the ancestress of the Tudor princes, was the daughter of Joseph of Arimathea, reputed to be the founder of a British dynasty.

We may now venture to romance a little. The daughter of Joseph of Arimathea had been sought in marriage by a prince of Britain, and she (when subsequently her father came with his gospel band to Avalon, the very centre of British court and national life, but a few years after her cousin the Virgin's Blessed Son had risen and ascended into heaven), was there to welcome him and his fellow-workers and to win for them favour and protection. Nay—it was because she was there already that he went to Britain.

famosum regem Arthurum, per quod patet, quod rex Arthurus de stirpe Joseph descendit.'" The second genealogy derives the husband of Arthur's sister from a "Petrus" who was "consanguineus Joseph ab Armathia." These independent lists prove that Joseph did start dynasties in Britain. And here it may be noted that the original meaning of the Latin "nepos" is not nephew but "grandson"—see White and Riddle's Latin Dictionary, 1880.

* See note at foot of Morgan's *St. Paul in Britain*, p. 139; also the long note from Skeat on the previous page.

The following genealogy results :—

Heli and Joseph of Arimathea, brothers.
B.V. Mary and Anna ("Consobrinae"), cousins-german.

Heli or Beli,	Penardim, m. Lear
ancestor of	ancestress of
Howel the Good, father, and Elen, mother, of King Owain, ancestor of the Tudors.	

Much has been written about the two genealogies of our Lord, but the majority of Christian students accept the one without hesitation as that of Mary—JESUS "being as was supposed of Joseph," but really through His Mother "of Heli."*

The tables in Anderson's *Royal Genealogies*—that monumental work which tells us whence the monarchs of all ages and of every clime have derived their origin—link the two together, identifying the Matthan of St. Matthew with the Matthat of St. Luke. This Matthan or Matthat, the grandfather of the Virgin, was the son of Eleazar and of Levi, one "by law," the other "by nature." And so we get the several tables as presented in our Tabular Pedigree.†

The Royal Lines which follow are descended from David through Anna.

§ 9. Church and State under one head, descended both from David and from Aaron

THE immediate consequence of the discovery narrated in the foregoing section is to establish the fact, astonishing as it may seem, that our King is the LORD'S Anointed both as Priest and King in each case by right of succession, and in fulfilment of a like promise‡ of perpetual ministry to the lines of David and of Aaron.

* Heli seems to have been a family name. It is a strange coincidence to find the old chronicler calling the British Beli, Heli.

† Anderson's Table LXVI shews Heli the father of the Blessed Virgin, and as we have seen above, traditional elder brother of Joseph of Arimathea, as both by legal and natural succession the representative of the Davidic line. The same table shews an intermarriage between the priestly and royal lines, tracing back the Aaronic genealogy of Heli (and Joseph) to Josedech the father of the Joshua who was High Priest after the Captivity. Table LXVII takes us back from Josedech to Aaron.

‡ Jeremiah xxxiii, 17-22.

The marriage of Mattathias II with the daughter of Simon the Just brings the priestly line into the genealogy; so that Heli, the father of Mary, and Joseph, the father of Anna, were alike equally descended from King David the Psalmist and Aaron the High Priest. King Edward VII is the hundred-and-third in descent from Aaron.

And here it may be noted, as an undesigned coincidence, that the Tudor Kings, who brought in this Hebrew priestly-royal line on to the throne of England, introduced the "Portcullis" as a badge,* which at a glance is seen to be neither more nor less than the *High Priest's Breast-plate*.

The *Armilla*, with which the King was invested at his Coronation, is the same thing in another form—its very name being Hebrew,† hardly unchanged throughout all these ages, for the "Urim" or "Lights" of "God". This vestment was introduced by the Tudors.

These little things entirely harmonize with the descent of Henry VII, the Royal Tudor ancestor of our present Royal Family, as claimed by the old Welsh genealogies, from the Aaronic as well as the Davidic princess Anna, the cousin of the Virgin.

Referring to the Tabular Pedigree, and tracing down from Aaron through Anna and the various subsequent intermarriages in the Tudor family, it will be found that the priestly lineage comes down to Prince David by fifty-seven different lines! Taking the average of them all he is 105th from Aaron.

§ 10. The White Horse and its Rider

STUDENTS of Scripture Prophecy mostly are agreed in finding some (if not many) incidents of past history portrayed beforehand in the chapters of St. John's Revelation. They will, some of them, tell you exactly where the Huns and the Vandals, the Saracens and the Turks, come in. One thing St. John saw in the earlier portion of his vision was "a *White Horse* : and he that sat on him had a *bow* ; and a *crown* was given unto him : and he went forth *conquering, and to conquer*." The traditions of our Scandinavian forefathers tell of a *great conqueror*, the hero king of Asgard—Odin. He

* A good example of this blazonry may be seen in Henry VII's Chapel, Westminster Abbey.

† אֲרִמָּה, אֵלֹהִים, אֲרִמָּה *Arm ha Allah*, the word given in our A.V. as "Urim" being in the Hebrew lettering *Arm*.

was so heroic a king, and so great a conqueror, that the superstition or reverence of after ages made a god of him. *His name in Hebrew*—אֲדֹנָי *Aud'n* or *Od'n* (for the broad A in the Hebrew carries often the sound of Ó), meaning *Lord*—human or Divine. One ancient genealogical table gives his name as Bodo (also Hebrew בֹּדֹד, as in *Buddha*, signifying solitary eminence, a unique man), and it is quite likely that *Odin* was his *title*—Bodo the Odin—which would readily account for the W sound prefixing itself in the form Woden, as it would naturally come in between the vowel sound of the Hebrew definite article and the initial vowel of the name. *He led our forefathers across Europe*. Asgard has been variously located in Armenia or on the Dniepr. In either case, his victorious march traversed Russia, Germany, Denmark, Norway, Sweden. To him a crown was given by the great Overruler of all things, which he multiplied, crowning his sons kings of the countries he conquered, thereby securing his own position as the Royal Ancestor of all the dynasties of Europe. *They converge, as by one consent, in the Royal House of Britain*.

The Saxon kings of England bore as their badge the *White Horse*; the *White Horse* is cut in the turf of many a chalk escarpment. Stephen, the Norman, displayed on his shield a Centaur—human-headed, bodied as a horse, a *white horse and its rider* all in one, and this Centaur has a *bow*. The *White Horse* came in again later with the House of Hanover as marking their "Saxon" origin. Now Saxon, Norman, and Hanoverian were all from Odin. His period even can be accurately ascertained—from A.D. 250 to 300.* Without a single link wanting, we can trace

* Du Chaillu's *Viking Age*, pp. 51-68, gives the evidence for the migration of "Odin." His historical identity is established by Haigh at pp. 120-140 of his *Conquest of Britain*. In Sharon Turner's *History of the Anglo-Saxons*, Vol. i, pp. 124, 430, 450, the human existence of Odin is proved in detail. The present writer may be permitted to refer to pp. 96-101 of his own *Israel's Wanderings*. When that chapter on Odin was written the subject matter of this § 10 was not dreamt of.

The date of Odin is given at p. 733 of Anderson's *Royal Genealogies* as A.D. 256 to 300. On p. 140 of Haigh's *Conquest of Britain by the Saxons* a careful collation of all the Saxon genealogies makes Odin born in the "latter half of the third" century. Sharon Turner, at pp. 430, 450, of the first volume of his *History*, makes the date of Odin A.D. 270, 297, 285, or 220. A.D. 250 is a reasonable average.

In Baron de Reden's *Tableaux Généalogiques et Historiques de l'Empire Britannique* (Hanover, 1880), we read of "Othin (Odin, Wodan) the Conqueror, founder of a new religion in the N. of Europe, and Sovereign of a great part of all the North, between the year 200 and 300 of the Christian era." He flourished, therefore, during the latter half of the third century, A.D. *It was his movement across the continent from Bessarabia and Poland through Germany westwards that precipitated the Goths and Vandals on to the Roman Empire*. The "Gothic" chieftains were of Odin's race and following—soldiers of fortune if we choose to consider them so—so that at this time, as at other periods in history, *Israel* was "the Lord's Battleaxe."

The House of David is a family apart (see Zech. xii, xiii). In the Red Revolution of the last days the Royal Families of Europe—all one kith and kin with our own—will have taken refuge here.

both our King and our Queen back to five of his sons. He answers to the prophecy: his title and name bear Hebrew meanings; he has founded enduring royal lines.

It will be remembered (vide supra, p. 25) that the authorities at the Herald's College had long been, prior to 1902, under the impression that the great MS. pedigree of the Saxon Kings traced *through David*.

Now, while the Hebrew Royal *Family* was that of David, the Hebrew Royal *Tribe* was David's Tribe of Judah—of whom it was foretold that,

The Sceptre shall not depart from Judah,
Nor the Lawgiver from between his feet,
Until He come to Shiloh, to Whom the peoples shall be gathered.

That perpetual Sovereignty remains with Judah until He comes to take up His Royal power—our Master now, the KING of kings hereafter.

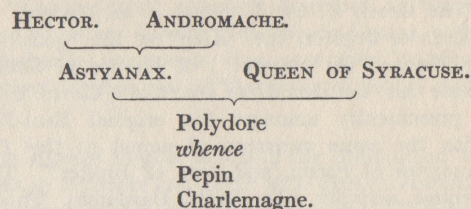
Now, of Odin, the Royal Ancestor of Saxon and Norman, Tudor and Stuart, Hanoverian, later Saxon, and Danish kings, it has been already shown that

1°. His name is *Hebrew*—Hebrew for "Eminence."

2°. His title is *Hebrew*—Hebrew for "Lord." So also are certain prominent names of his descendants.

3°. His only recorded grand-daughter bore the name of Judith. This at any rate is established by that old Herald's College MS. Pedigree, which names her as the daughter of Seaxnot, son of Odin. "Judith" is pure Hebrew, meaning "A Lady of Judah." How did she get her name unless she was so? Judith became subsequently quite a favourite name in the family (vide § 15 infra).

4°. Matilda is another favourite name for princesses in the lines descended from Odin. From the verb *Ild*, "to grow," the Hebrew forms naturally a participle, *Methild* meaning "able to trace one's genealogy"; feminine *Methildeh*, *Matilda*, "a Lady of high degree"—Hebrew by descent, as bearing a Hebrew name. Further, apart from names and titles of Odin and his descendants, Odin himself can be shown to be a son of Judah, for



In Anderson's *Royal Genealogies* we find, p. 611, the Table (ccclxx) of "The Sicambrian Kings." It begins with "Antenor, of the House of Troy, King of the Cimmerians, 443 B.C.," his son being "Marcomir," who "brought the people to Friesland." Twenty-third from him we come to Marcomir IV, who married, in the year A.D. 129, "Athildis, daughter of Coilus, King of Britain." Their son was Clodomir IV, who died in the year 166. Seven generations from him bring us to Dagobert (d. 317), whose two sons founded the respective sovereignties of the Franks of the West and East. The former line died out. In the latter, five more generations introduce the legendary Pharamond, said in Anderson's pedigree to have been "Duke of the East Franks, 404. Elected King of the West Franks, 419. First King of France." Eighth from him comes "Pipin of Heristal, Duke of Brabant, d. 714." At p. 450 of Anderson's *Royal Genealogies* this Pipin is shown as father of (1) Childebrand, ancestor of the Bourbons, (2) Charles Martel, the grandfather of *Charlemagne*.

Athildis, named above as the "daughter of Coilus, King of Britain" (the father of King Lucius, p. 35 supra), was, therefore, descended from "Anna, the Cousin of the Virgin Mary." It follows that *Charlemagne* was seventieth, through Anna, from David.

From *Charlemagne* sprang

1. THE HOUSE OF TECK

Charlemagne's daughter Hildegard married Eberhard I, Lord of Beutelsbach (Anderson, p. 550), whence thirty generations bring us to Alexander Paul Louis, Duke of Württemberg, the father of Francis, our Duke of Teck, who married Princess Mary of Cambridge, by whom he became the father of Queen Mary.

2. EARLIER AND LATER SAXONS

Charlemagne's great-great-grandson, Charles the Simple, married Eadgiva, grand-daughter of Alfred the Great. Their son was Lewis, father of Lothaire and Charles—the former ancestor of Catherine of Valois, who became a mother of the Tudors; the latter of a line which intermarried with the House of Wettin, and so, through Prince Albert, became ancestor of King George V. By these lines, therefore, we pass, through *Charlemagne*.

FROM DAVID TO DAVID

3. THE KINGDOM OF JERUSALEM

Charlemagne's great-grand-daughter, Judith (d. of Charles the Bald), married Baldwin, the first Count of Flanders. Their son, Baldwin II, married Elfrith, daughter of Alfred the Great. *Charlemagne's* son, Pepin, King of Italy, was the ancestor of Adela of Vermandois, wife of Arnold the Great, the son of Baldwin II and Elfrith. These two lines from *Charlemagne*, thus united, lead on to Matilda, wife of William the Conqueror, and so to *Prince David*; and her sister, Judith, who married Guelph, Duke of Bavaria, ancestor of the Hanoverians, and so to *Prince David*. Through Eustace, who succeeded to the second Flemish title of "Count of Boulogne," the descent is traced of all the Crusading "Kings of Jerusalem." Melisenda, daughter of Baldwin the second King, married Fulk of Anjou, by whom she became the mother of Geoffrey Plantagenet, ancestor of *Prince David*. Melisenda was also the mother of the remaining "Kings of Jerusalem." Incidentally also were derived from this same family of the Baldwins of Flanders, doubly descended from *Charlemagne*, the Latin "Emperors of Constantinople."

4. THE HOUSE OF HANOVER

Charlemagne's niece, Bradamant, is stated in an old poem to have married a celebrated hero of the Saracen wars, and from their union, by intermarriages, descended the Guelphic ancestors of King George I. But this is a story in itself, and will fitly occupy a separate section.

§ 12. Queen Victoria's Guelphic Ancestry

WHEN George I was crowned it was the introduction into the sovereignty of this United Kingdom of the House called variously "of Hanover" and "of Brunswick." By *family* it was the House of Esté-Guelph, and the last of the line (in Britain) was Queen Victoria.

This family has several titles to succeed the Stuarts.

First of all, George I's mother, Sophia, was grand-daughter of James I, whose crown came to him very much "by Divine right," the great overruler of all things having blended in his one person the Tudor, Plantagenet, Norman, and Saxon lines of England, through the Tudor line, that of the ancient Kings of Wales and Britain, dignified further by the blood of the Kings of Scotland, and of the "Scots" before that—Caledonian and Irish.

Secondly, George I's father, Ernest Augustus, Elector of Hanover, was fourteenth in direct male succession from Maud, Empress of Germany and Duchess of Saxony, the daughter of King Henry II, who was heir of the crowns of Alfred the Great, of William the Conqueror, of Kenneth MacAlpin, and it may be of that also of Godfrey, King of Jerusalem.

Now the Duke of Saxony, who married the Empress Maud, was Henry the Lion, a valiant king who "reigned" we are told "from sea to sea"* (the Adriatic to the German Ocean! Did Charlemagne sway more?), the great-grandson of Cunigunda, heiress of the House of Guelph, or, as it was originally, Welf, and Albert Azo II, Marquis of Esté, near Venice. The latter house bore for its arms an *Eagle* argent on a field azure. The blazon of the Welfs was a *Lion*. In the *Winged Lion* of Venice (Queen of the Seas so long, and champion of ecclesiastical liberty), we have the *two in one*—speaking in unmistakable accents of that wonderful vision seen by St. John in Patmos of the Star-crowned Woman (Israel), borne across a troubled continent into a place of safety by the power of the *two wings of the Great Eagle*—the "Empire" of the "West" and of the "East."†

* G. G. Leibnitz, *Lettre sur la connexion des maisons de Brunsvic et d'Esté*. Hanover, 1695.

† Rev. P. Carlyon, *The Inspirations and Symbolisms of 2 Esdras xi, xiv*. London, 1900.

Tracing Cunigunda backwards (and, indeed, her husband also, by one of his lines), we arrive at some early princes, each known as the Guelph or Welf, the first being the father of the celebrated King of Italy, Odoacer, and himself King Attila's Secretary of State and Ambassador at Constantinople.*

Now Welf is a *title, not a name*. The Empress Judith, ancestress of the Prince Consort, is called Judith the Welf. *Welf* is but *Alf* or *Olaf* (the W, as in Woden, coming in naturally in sounding it with the definite article just before), and *Alf* or *Olaf* is letter for letter the Hebrew אָלֶף *Aleph, Alpha, or Alf*, the *first* letter of the alphabet, the *first* in the Crossed Monogram of Christ, one's *first*



familiar friend, the *first* and foremost in the family, the chieftain (*fürst*) or prince.† "Judith" the "Welf" means "Lady of Judah" of the "Hebrew princely family." The very title bespeaks them to be Princes of the Hebrews.

§ 13. Roger the Saracen, Ancestor of the Guelphs, descended from Troy and from David

THE Estés were (on the one side) an offshoot of the Welfs, who had early migrated into Italy.

This will be readily seen from the following detailed genealogy, the names in which will be found in the central portion of our Tabular Pedigree :—

* Chambers's *Encyclopædia*, art. "Odoacer." Many other articles from this valuable work of reference have been utilized.

† *The Student's Hebrew Lexicon* (founded on Gesenius), ed. by (1) Davies; (2) Mitchell. London, 1882.

Edecon, Secretary of State to Attila.
An-ulph-us, i.e. Aun the Welf.
Olfigandus the Welf.
Cadwinus the Welf.
Cathicus the Welf, d. A.D. 670.

Adelbert, Count of Bavaria	Ruthard, Governor of Germany, 759
Wolfhard, Count of Lucca, 823	Welf or Guelf, Count of Altorf
Boniface, " " 850	
Adelbert, Duke of Tuscany, 871	Edico <i>Judith the Welf</i>
Boniface, Count of Lucca, 884	Guelf II, Count of Altorf, d. 860
Azo, Count of Esté, 938	Ethico II, d. 910
Albert Azo, Marquis of Tuscany, 952	Henry
Hugo	Rudolph
Otbert, Count Palatine	Guelf III (as Count of Altorf)
Otbert, Marquis of Liguria, 1014	& I (as Duke of Bavaria, d. 960)
Azo II, Marquis of Esté	Rudolph II
Albert Azo II	Guelf IV and II
	Cunigunda

Guelf V & III, m. a Judith
Henry II
Henry III
Henry the Lion, Duke of Saxony

from whose marriage with the Empress Maud, daughter of King Henry II of England, sprang the House of Hanover.*

Through one of their connections the Estés traced their origin also to a hero whose fame forms the theme of a poem by Ariosto, the Virgil of this House. In Book I of his *Orlando Furioso*, addressed to Hippolito, prince of Esté, the poet introduces†

"Renowned Rogero, from whose loins I trace
The ancient fortunes of your glorious race."

He was the contemporary of Charlemagne, and fell in love with Charlemagne's niece, Bradamant. Bradamant (Book III) finds herself one day in Merlin's cave, where she meets with Melissa, a medium apparently, who shows her in a vision *all her descendants* that were to make a figure in history.

The immediate offspring of the marriage of Roger with Bradamant was a second Roger, on whom was conferred the government of Esté.

* Andrew Halliday, M.D., *General History of the House of Guelf*. 4to. London, 1821.

† *Ariosto*, *Orlando Furioso*, translated by John Hoole—in Vol. xxi of *The Works of the English Poets*. London, 1810.

His son, Uberto, became "Count" of Esté, a title subsequently exchanged for that of "Marquis." Three generations subsequently there was an intermarriage with the Italian branch of the Guelfs, the issue being Azo I, named in the list given just above as Count of Esté in A.D. 938, which he was in his mother's right, his father being Boniface, Count of Lucca. This carries us on, as in the preceding list, to Albert Azo II, the husband of Cunigunda, heiress of the Guelfs of Germany. Thus the way is clear from Roger the Saracen to the House of Hanover and our present Royal Family.

It is worth while noting how these different lines fit in* :—

THE HOUSE OF GUELPH		
Edecon		
The Welfs to A.D. 670		
THE HOUSE OF ESTÉ		
Roger the Saracen		
m. Bradamant		
Counts of Esté	The Italian	The German Guelfs,
whose	Guelfs to	
Heiress m.	Boniface, Count of Lucca, 884	Counts of Altorf
		&
		Dukes of Bavaria
	Azo I	
	Count of Lucca & Esté,	
	Counts & Marquises to	to
	Azo II	
Bertoldo	Albert Azo II	m. Cunigunda, d. 1057
Rinaldo, A.D. 1102,		Guelf V, Count of Altorf, &
who bore the White Eagle		III, Duke of Bavaria,
on Azure Field, afterwards		ancestor of
the Arms of the House of		Henry the Lion m. Maud of England
Esté		
	THE HOUSE OF HANOVER	

In Books II and III Ariosto treats us to what seems a poetic speculation, but—one never knows. Hector and Andromache's son, Astyanax, had by the Queen of Syracuse, Polydore, the ancestor of Clovis and Constantius. From the former descended Roger of Risa, father (by Galicella, daughter of Agolant), of Roger the Saracen. From the latter, Charlemagne and Bradamant. From the union of Roger and Bradamant sprang the House of Esté-Guelf.

* Verified by Assistant Librarian, Windsor Castle, 26.5.02.

This introduces us to *the tale of Troy*. In a little book called *The History of Ancient Caledonia*, published in 1879, by Mr. John Maclaren, of Dunning, we are told how "After the death of Pharaoh who loved Joseph," some of the Hebrews, escaping from their thralldom, wandered away through Asia Minor, and commenced to build the city of Troy. It has long been known that the Grecian "Danai" were Hebrew. The evidence given by Mr. Simpson completely justifies the assertion (p. 32 of his invaluable work already quoted), "That the eminence of the Greeks in philosophy and the arts was due to the infusion amongst them—as conquerors and teachers, of *Israelites*; and that the decay of Greece was owing to the gradual withdrawal of this Israelitish element, which re-appeared farther west and north with the same results." "It is also suggested," adds Mr. Simpson, "that *the Trojan heroes*, as well as their Grecian conquerors, and Homer, who sung their fame, were of Israelitish blood; and that the Kymric traditions, which bring some of the posterity of *Æneas to Britain*, may not be altogether fabulous."

From Jupiter through Dardanus or Darius we have shown (p. 35 supra) the Trojan heroes to be descended—that is (as we at the same proved), through the Scriptural Darda or Dara from the Hebrew patriarch Judah.

The tale of Troy brings Judah into touch with every period of our Royal History.

Thus :—

JUDAH
Zerah

Darda or Dara of 1 Chron. ii, 6, and 1 Kings iv, 31, actually called by Josephus (Smith's Bible Dictionary, art. "Darda")—Dardanus the Dardanus or Darius of the various Trojan genealogies.

Erichthonius		
Tros		
Assaracus	Ilus	
Capys	Lâomedon	
Anchises	Priam	
Æneas		
1. Æneas, ancestor through Brutus of the Christian Royal Family of Britain; and, through them of the Tudors.	2. Priam's daughter, Memnon's wife—ancestress through Odin of the Saxon, Norman, Stuart, Hanoverian, and Danish lines.	3. Hector, according to Ariosto, progenitor of Charlemagne, Bradamant and Roger the Saracen, from whom the Guelphs.

Thus the early Kings of Britain, sprung from Brutus and continuing (according to the Pantliwydd MSS. of Llansannor, quoted in Morgan's *St. Paul in Britain*, p. 104), down to Lear—who married the sister of Beli, son of Anna, cousin of the Virgin Mary—were themselves of the Royal Tribe. Truly, *one never knows* what may some day come out of the womb of History. The same Trojan lineage of Judah, so fit to mate with that of the Royal House of David, will thus figure in the ancestry of our Gracious King, through Constantine, through Charlemagne, and through Roger the Saracen. Ariosto foresaw the seed of Astyanax masters of the world! His story of the vision of Bradamant he winds up thus :—

"That ancient blood, which once in Ilium shin'd,
By the two noblest streams in thee combined,
The joy, the flower of every race shall yield
Between the Danube and the Nile revealed,
The Tagus and the Ind, or all that lies
Between Calisto and the Antarctic skies."

that is, literally, from pole to pole! So that, as one of the heirs of Troy, Roger was a worthy ancestor for any Royal House.

Roger the Saracen, however, has more to say for himself, or to let others say in his behalf, than that. He was more than a son of Troy, more than a Prince of the Tribe of Judah, he was (if report be true) of the lineage of David—with right to rule the Lord's People. Hymned by the Italian poet as the ancestor of an Italian House, by religion a Mussulman, *who would ever have hazarded the guess* that he was Hebrew and Davidic, *unless it was so?* Writing of the Guelphs, soon after the accession of the present reigning house of Wettin, a little periodical called *The Golden Penny* stated (and the statement was copied in *The Jewish Missionary Intelligence*, for April, 1901), that "Roger d'Esté, the Saracen hero," "one of the ancestors of this family," was descended from "the Hebrew Royal House of David." This recalls the paragraph printed in a society journal, three years and a half before, under date 1897, which relates how "a curious piece of poetry by d'Annunzio has just appeared in Paris, and is being largely sold among the amateurs of future rarities. It is an imitation, and a sort of translation, of Ariosto's well-known genealogical poem, and helps to prove that the Queen of England is a direct descendant of the Saracen hero, Roger of Esté, who had in his veins some of the same blood which flowed in the veins of Christ Himself—a circumstance not so rare as one might think; for David's descendants can be traced, and count still, as recent studies have proved, *about a million individuals*." This paragraph goes on to announce that: "The list of the Princes of this dynasty has been published by the learned M. Oppert," who "has brought new documents

which prove that if Roger of Esté was a Musselman, he nevertheless belonged to the family of David."

So far in the original edition of 1902. Since then much has come to light, notably the descent of both Roger the Saracen and Bradamant from David, involved in the information now for the first time published in § 11, p. 36, above.

This is worth tabulating :—

	DAVID, Ancestor of
	Anna, the Cousin of the Virgin Mary
	Penardim m. Leah, of Judah through Troy
	Brân
	Brân
Polydore of Troy's descendant (the line noted in Ariosto)	Carádoc Cyllinus Coilus
Marcomir m. Athildis	Lucius
whence	Cadwallader
Pharamond	Frea m. Odin
Clodius, ancestor of Charlemagne, uncle of Bradamant	Clodion, ancestor of Clovis, from whom descended Roger the Saracen

THE HOUSE OF ESTE GUELPH

If the reader will refer to our large genealogical chart, he will see that Roger was the ancestor of Albert Azo II, Marquis of Esté, the husband of Cunigunda, heiress of the Welfs, great-great-grandmother of Henry the Lion, from whom, through the House of Brunswick, King George V is sprung.

§ 14. The House of Wettin

KING Edward VII introduced to the throne a new section of the one continuous Royal House of Britain. His mother was Queen in her own right, of the Guelphic line. His father was a prince of the Saxon dukedom of Coburg-Gotha, one of several branches of the House of Wettin. To that house our King belongs. Like the older Saxon and Norman lines, this newer Saxon comes from Odin whose connection with the dynasty of David we have already discussed.

Through *one* of the sons Odin and Frea were ancestors of Cadwallader, Roderick, and Howel the Good, whence came the Tudor kings of England, and (through Nesta and Fleance) the Stuarts as well.* A *second* son of Odin made him progenitor of William the Conqueror.† Through a *third* he was the forefather of Egbert, the first King of England, and of Alfred the Great. Through the union of several lines, he was the ancestor of the Plantagenet kings and the Hanoverian princes. By a *fourth*, named Wecta, crowned by him King of Saxony (died A.D. 300), Odin was the ancestor of Hengist, of Wittekind, last of the kings and first of the Dukes of Saxony, contemporary with Charlemagne); and so on the one hand, of one line of the ancestry of Queen Alexandra, on the other, of the founders of the Albertine and Ernestine lines of the modern Saxon states. Queen Victoria was also of this line, by her mother, and on either side King George is (in the line of Wettin) the forty-fourth from Odin. Curiously enough, there was an early intermarriage between the Guelphs and the Wettins, so the grandfather of our King was Guelph and Wettin, his mother was Guelph and Wettin, and he is thus doubly of that two-fold illustrious ancestry. The shield of the House of Saxe (Saxony, Saxe-Coburg, and the rest), displays ten horizontal strips or stripes crossed transversely by a bordered "bend," representing not unfitly the Ten Tribes of Saxon Israel, and the *route* across Europe from S.E. to N.W., by which they came to Britain.

§ 15. The Judiths of the Genealogy

JUDITH יהודית means a "Lady of Judah"—in the case of one born of royal or princely rank, a "Princess or Queen of Judah." The name Judith is perpetually appearing in the Guelphic and allied lines of the ancestry of our Royal House. Next to the grand-daughter of Odin and Frea, noted in § 9, these were the most important :—

1. Judith, dr. of Charlemagne, wife of Ethelwolf, and tutor of Alfred the Great.‡
2. Judith, dr. of Guelph, Count of Altorf, Empress of Louis the Pious, son of Charlemagne, and ancestress of her namesake, who married into the House of Wettin (see the Chart).

* Sir Bernard Burke, *Peerage and Baronetage*—Introductory Excursus on the Kings of Scotland. (Ditto, on the House of Guelph, very helpful.)

† Daniel H. Haigh, *The Conquest of Britain by the Saxons; a Harmony of Authorities*. London, 1861. (His genealogies should be carefully studied.)

‡ Sharon Turner, F.A.S., *The History of the Anglo-Saxons from the Earliest Period to the Norman Conquest*. Vol. i. Paris, 1840. (His genealogies should be carefully studied.)

3. Judith, dr. of their son Charles the Bald.
4. Judith, dr. of Gisela (the Sister of Charles), wife of the Count of Werinhar.*
5. Judith, dr. of Conrad II, and great-grandmother of Cunigunda the Guelph, who married into the House of Esté.†
6. Judith, dr. of Count Baldwin V of Flanders, wife of Guelph (Azo and Cunigunda's son), and sister of Maud, wife of William the Conqueror.
7. Judith, niece of William the Conqueror, mother of the wife of King David I of Scotland.
8. Judith, grand-daughter of the above, wife of Frederick, Duke of Swabia, and mother of the Emperor Frederick Barbarossa.
9. Judith, dr. of Conrad III, wife of Louis the Iron, Landgrave of Thuringia, and grandmother of
10. Judith, who married Dietrich, Prince of the House of Wettin.‡

No one can say that it is not a fitting name for princesses of the Jewish people to bear—Jewish, not as the modern world is wont to use the term, but by right of descent, forgotten though it was, from David.

Another obviously Hebrew name (as noted on p. 34) was a favourite with princesses in our various Royal lines—the name *Méchtilde*, *Mathildis*, or Matilda. Now, *Matilda* is pure Hebrew for “a lady of high degree,” “a princess who can trace her descent.” *Ild* ילד is to “yield,” to “bring forth.” One mood of the verb prefixes *eth*, whence the participle *M'thild*, literally, “one who can declare one's birth as being enrolled on the family genealogical chart,” in the feminine “a lady of high degree, her very name bespeaking her Hebrew origin.”

§ 16. The Sea-King's Daughter

ALEXANDRA, the Queen Mother, was a worthy mate for the King of all the Britons. *In herself*, it goes without saying that she is. *In her lineage she is so too.* Wittekind the Great, ancestor through the Prince Consort of King George V, was also, through the line of the Dukes of Oldenburgh, progenitor of Christian I, who became King of Denmark when the existing succession terminated after the reign of the great Queen Margaret. King Christian IX, and the late lamented Queen Louise (father and

* J. G. Eichhorn, *Urgeschichte des erlauchten Hauses der Welfen*. 4to. Hanover, 1816.

† Falletti's Large Folio *Genealogical Tables—House of Este*.

‡ Joseph Foster, *Peerage*. (Most useful genealogical summaries.)

mother of Queen Alexandra), were both descendants of Christian I.* Queen Louise represented the elder line, which had become extinct as regards male succession, and she was twelfth in descent from Christian I, King Christian IX being eleventh from his celebrated namesake. Christian I was seventeenth from Wittekind, who himself was the thirteenth from Odin. Thus Queen Alexandra is, on her mother's side, forty-second; on her father's, forty-first in succession from the great crowned conqueror, Odin, from whom so many other British Royal lines descended.† But she has a line of descent from Odin all her own. Over and over again some important succession has been carried on in the female line. The mother of Christian I was Hedwig, heiress of the Counts of Holstein and of the ancient Danish Royal House of Skiold.‡ From Skiold to Hedwig were forty-two generations, making Queen Alexandra thus, by her own peculiar line of descent, fifty-third or fifty-fourth from Odin.

§ 17. Queen Mary

QUEEN MARY is independently descended from David by way of Charlemagne, for the Tecks trace back to him (vide p. 36, supra). On her mother's side she shares many of the Davidic descents of King George. Her father's mother, Claudine, Countess of Hohenstein, was born of the Hungarian noble Family of Rhédey, descendants of a race of Kings.§

Let us note the extraordinary predominance of the female element in the succession. At a critical point a “dynasty” dies out, and is at once renewed through some daughter. It is Ezekiel's “Tender Twig” a hundred times repeated. That parable of the “Tender Twig” has been by many a writer associated with Teph of Irish legend, Princess Royal of Judah. It is equally true of Anna of the Welsh pedigrees, through whom the Davidic lineage was introduced into the Royal Family of ancient Christian Britain. Our Tabular Pedigree shows many similar instances—as, Frea, Nesta, Melisenda, Margaret Tudor, Mary Queen of Scots, St. Margaret of Scotland, the Empress Maud, Cunigunda, Hedwig, Queen Louise, Elizabeth of Bohemia, Sophia of Hanover, Queen Victoria, Queen Alexandra, Queen Mary.

* Haydn's *Dictionary of Dates*. Danish Royal Genealogy.

† C. G. Koek, *Tables Genealogiques des Maisons Souveraines du Nord et de l'Est de l'Europe*. 4to.

‡ Paul du Chaillu, *The Viking Age*. (Decisive for Odin's historical existence; his genealogies should be studied.)

§ MS. Genealogy kindly sent to the author from Sandringham by Lady Mary Trefusis, Lady-in-Waiting to H.M. Queen Mary.

Epilogue

THE developments that have taken place in the royal succession since Mr. Milner's time have proved to be somewhat different to his anticipations. It was confidently expected that the then Prince of Wales, David, would in due course succeed to the throne; and this he did in fact, but his abdication removed coronation from himself to his brother Albert, Duke of York, who was crowned King George VI, and to his wife Elizabeth, who became Queen Consort.

It follows that what Mr. Milner wrote concerning the descent of the Prince of Wales, David, is equally applicable to the late H.M. King George VI. The descent of his Queen Consort, formerly the Lady Elizabeth Bowes-Lyon, is traceable through the Bowes-Lyon family to Robert the Bruce, king of Scotland. H.M. Queen Elizabeth II is therefore descended from the House of David through both sides of her family; and her marriage to the then Lieut. Philip Mountbatten, R.N., united to her, paradoxically, a commoner of truly royal descent, who was, through his mother, a great-great-grandson of Queen Victoria, and through his father Andrew, a grandson of George I of Greece and great-grandson of Christian IX of Denmark. Christian IX was descended, through his mother, from George II of England, and through his father, from Christian III and Christian I of Denmark. Christian I was, through his mother, descended from the House of Skiold, son of Odin, and through his father, from the House of Wettin, which derived from another son of Odin, Wecta. Thus H.R.H. Prince Charles, the son of Queen Elizabeth II and her husband, H.R.H. Prince Philip, Duke of Edinburgh, is doubly descended from the House of David and from the family of Odin, as the reader may verify from Mr. Milner's chart.

Since Odin derived from Zarah-Judah, and David from Perez, we have in Queen Elizabeth II and in her son Prince Charles, the heir-apparent to the British Throne, descent from the line of the scarlet cord and from the illustrious House of David many times combined in confirmation of many glorious prophecies.

C. F. PARKER.
March, 1952.

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