

ORIGINS OF NATIONS

Exploring Mankind's Wonderful Origins and Diversity

ISSN 1322-6428

Vol. 4 No. 1

Who Are the Turks?



... read what the Bible and history have to say.
Discover the incredible proofs for their origin
and prophetic destiny!

Inside...

Who Are the Turks?	2
Manasseh and The United States	4
Mystery Mummies Fascinate Scientists	6
Introduction of Christianity into Britain	7
The Dictionary that Reveals the Hebrew Source of English	8

WHO ARE THE TURKS?

(being an extract from a forthcoming book)
Copyright © History Research Projects
GPO Box 864, Sydney, Australia 2001

The Turkish Peoples

The story of the peoples of Turkey originates in Genesis Chapter 25 with the birth of Edom (Esau), son of Isaac. Edom married Nebojoth, a daughter of Ishmael. Ishmael was himself half Egyptian, and having married an Egyptianitess, his offspring were three-quarters Egyptian. Esau also married two Canaanitesses (Gen 28:9; 36:2-3). This meant that Edom's offspring was approximately 50% Canaanite, 32% White and 18% Egyptian - a mixed people, but one which was very Asiatic in physical appearance ('Semitic' as labelled by anthropologists).

The Bible clearly shows that some of the Edomites inhabited the region of Petra and Mount Seir (Gen 32:3) and contains the first recorded history of Petraⁱ. The Egyptian Execration Texts (c 1800BC) mention the Edomites as chiefs of clans and itinerant pastoralists, but overall what is recorded of them may be found in a very few texts. The pattern of tent-dwelling nomadic lifestyle appears to have continued to about the 7th century BC.

Some of them moved westwards and became Hellenised and Judaized. As a result they became known as Idumaeans. Herod the Great was an Idumaeon. Probably in the 7th century BC, the Nabataeans, a nomadic Arabic tribe appear in the land of the Edomites, replacing them or displacing in some, yet unspecified way. Historians claim that the sedentary state of the Edomites had practically

ceased under the lax rule of the Persians and the Edomites must have migrated out of southern Jordan: "of these early migrations we know nothing"ⁱⁱ.

They may have either intermarried with some of the Edomites and pushed the rest of them out of their homeland and into Hebronⁱⁱⁱ. When Nebuchadnezzar invaded the region he took them into captivity with the result that most of them disappeared from history for hundreds of years. Others were forced by John Hyrcanus "to integrate into not only the Jewish state but also into the Jewish religion" according to Iain

Browning in his marvellous work *Petra*^{iv}. Where did they go to? What became of a whole nation of people? Did they simply 'disappear' from view permanently, or may they be found as a nation or nations today?

The Descendants of Teman

Each specific son of Edom is virtually impossible to trace, but Teman a grandson via Eliphaz (whose mother was Adah, the Hittite) became pre-eminent among his brethren, the leading tribe. The region of Persia and Turkestan became known as the "Land of Temani" after him.

One of the kings of Temani was Husham. He is the King Hushan or Hushang of ancient history. His native land was in Persia, indicat-

ing that even at such an early date the Edomites were migrating out of Palestine and surrounding districts. Many of the Edomites dwelt in northern Persia at this

(Continued on page 3)

The Sons of Edom

- ✿ Eliphaz
 - ✿ Teman
 - ✿ Omar
 - ✿ Zepho
 - ✿ Gatam
 - ✿ Kenaz
 - ✿ Amalek
- ✿ Reuel
 - ✿ Nahath
 - ✿ Zerah
 - ✿ Shammah
 - ✿ Mizzah
- ✿ Jehush
- ✿ Jaalam
- ✿ Korah

time. This is the culture which historians refer to as Sialk I and Sialk II (Chashmah Aly) which is connected to Turkestan according to studies in pottery^v.

A descendant of Husham was Alphidun who had two sons, firstly Tur, who ruled over the Edomites in Central Asia. This may be the origin of the name Turkestan, Turk. or Turanian. The second son was Irege. Irege's son Manouger was surnamed Phirouz, the, "Perses" of Greek legend. Persia may be named after him^{vi}. It is interesting that some of the Turks claim descent from an individual named Turk, but some 19th century historians suppose him to be a grandson of Japheth or Togarmah^{vii}. Another clue may be the Hor Turks which recalls the name of the Horites who were associated with the Edomites in Genesis 36.

The Edomites named the rocky Persian and Turkestan plateaus the 'land of Temani'. Historians pick up the story tracing the Turkic peoples. Many of them, known as the Oghuz or Uighurs, poured out of Central Asia and Turkestan and into Asia Minor in the 11th century. Their tribal ancestors, known as the Ergothru^{viii}, carved out the Seljuk and Ottoman empires. Many of their tribe remain in Turkestan or Turkmenia to this day^{ix}. The indelible stamp of the name Teman was carried into modern history in the form of the Ottoman Empire^x (note "O Teman" or O-Thman in Obadiah 9 - Ottoman). Here dwell most of Teman's descendants. Prophecy predicted that they would control the Dardanelles (Ob 14). The Khazars even called the Byzantium Emperor, "King of Edom"! It is to modern Turkey that the Central Asian Turks look to for leadership and as an example for modernisation^{xi}. WOE to the West should these people ever unite under a strong leader ever again and confederate as a Gog in collusion with Meshech, Tubal and Magog! In World War One, had the Central Powers together with Turkey been successful, their intentions for Central Asia were as follows:

"Thirty to forty millions of Turks will become independent, and together with the ten millions of Ottoman Turks, will form a nation of fifty millions, which may perhaps be compared with that of Germany in that it will have the strength and energy to rise even higher".^{xii}

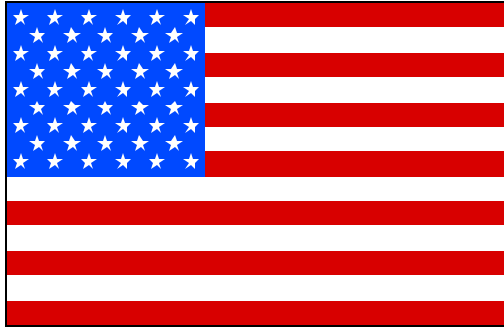
Will the modern-day descendants of Edom ally them-

selves, at least temporarily, with the Assyrians (Germans) and their European allies? See Daniel 11:41 and Ps 83:1-8.

Historians admit that the origins of the Turks is shrouded in mystery^{xiii}. The Chinese called them T'u-chueh, apparently derived from the name Turket, which means to be strong or forceful, ie a warrior people. The Chinese annals reveal that the Turks were originally a branch of the Hsiung-nu (Huns) and indeed, the T'u-chueh claimed descent from the Huns. Their homeland was in the Altai mountains in Outer Mongolia, but whether they came circuitously via the Zagros Mountains, where a tribe was known as the Turukkaeans, cannot be ascertained at this stage^{xiv}.

Many of them were known as Huns (Hsiung-nu of the Chinese annals) which included other peoples in a confederation, but were primarily Turkics. They were more mobile than earlier nomads, having given up cattle breeding and were skillful archers, mounted on horseback, slaying quickly their opponents, giving them speedy consecutive victories. Their attacks upon northern China stimulated the building of the Great Wall in the third century BC by the Ch'in (or Qin) Dynasty. They were eventually defeated and the eastern part absorbed and placed under the control of China. The western hordes invaded Europe, overcoming the Alans in 370AD, the Ostrogoths, Visigoths and extended their influence into Germany and the Balkans. Under Attila the Hun they invaded Italy and when he died and after a major defeat, they disappear from history. In any event, the Turks were subject for many years to the Juan-Juan (possibly descendants of Javan) until 552AD when they overthrew their yoke - from this time forth they grew in stature and strength until they forged their own empire. But when they were overthrown by their Mongol neighbours in 744AD, they migrated to again the west and south coming into contact with the Islamics. The Ottoman Turks came over to Islam in the 10th century. This religion was very attractive for a number of reasons: it was intrinsically suitable to a warrior people; it had wonderful rewards, particularly for fighting-men who die in war 'in the Path of Allah'^{xv}. The Turks have remained overwhelmingly Islamic ever since. Also, all the Central Asian republics are Islamic:

(Continued on page 11)



Manasseh and The United States An Essay

By Rev. Joseph Wild, P.P.

Extracts from a pamphlet published by the Reverend Joseph Wild in 1882. This is one of the most famous pieces published by the British-Israel movement. We reprint it here for your reading enjoyment.

No one interested in the course of human events can reasonably afford to be indifferent of the history of the United States, for in the future history of the world, this country has to play a prominent and successful part...For the past century the population has been doubled every twenty-five years:... The tyrannies and intolerance of the past make us blush for our sires, because their opportunities were so grand and the results so feeble...

FOR WHOM DID GOD INTEND THIS COUNTRY?

and what is the Divine ideal belonging to it? in answering these two questions we will need to go back to the beginning of our race, not simply to the Pilgrims and Puritans, but back still, for these folks were Pilgrims and Puritans before they came to this country... These people had their own ideas very distinctly defined politically, socially, and religiously, and they were to the rest of England as offensive as their ideas were distinct. But whence came their ideas, and how came they to be distinct? Divine adaptation reigns through all known creation... Primary differences respond to nature and Providence, and in this they make known to us the intentions [of the] Creator, both through man and beast.

The Pilgrims and Puritans stand for a peculiar character, a regular *sui generis*, a character who in form and habit, in speech and manners, and in ideals and practice, is in some degree in contrast with the rest of mankind. But again we ask, How came he by these distinct traits?... "God speaks once, yea, twice, and man perceiveth it not". The great and mighty rivers...have their rise and origin far back inland... A knowledge of the beginning enables us to analyse the

waters, forecast the course, and see the end. So a knowledge of

OUR ORIGIN

will enable us to judge more correctly of our work and place among the nations. A true conception of the beginning will give us a prospective view of our destiny and end.

Let us travel back... to the place of our birth...back some 3,500 years... About this time Egypt was great and prosperous, well versed in astronomy, agriculture, architecture, and sociology. There are two kings on the same throne-Pharaoh and Joseph. This Joseph had risen to power and honour from the humble position of a slave. He was the eleventh son of the Hebrew Patriarch Jacob, and the first-born of Rachel, his beloved wife.

His father and brethren were sojourning with him at this time. He had married into the priestly family of Potiphara, by taking for his wife, Asenath. Joseph was known in Egypt by the name of Zaphnath-paaneah, which meant the revealer of secrets. Of his children, two sons are brought to special notice. Let us now repair to the death-bed of the venerable Patriarch Jacob, and listen to the benedictions given and prophecies uttered. He first recounts to Joseph how God had appeared to him at a place called Luz, and how and what the Almighty had promised to him and his seed after him.

Then he says, "Thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt are mine: as Reuben and Simeon, they are mine". These two grandsons the old Patriarch adopted, making them joint-heirs with his own sons. It is very important that we thoroughly understand the nature of this will, what it contains as to time, men, and things, and what the distinction was with respect to Ephraim and Manasseh. Having ascertained this, we must then follow in

(Continued on page 5)

THE FOOTSTEPS OF EPHRAIM AND MANASSEH

on the line of history relative thereto, to see if the said will has been executed and fulfilled. the whole will was entailed, even to the end of time, in the bounds of the tribe. it was tribable in its clauses- that is, what was said to each of the twelve sons as well as to Ephraim and Manasseh was to descend to the Tribe, and belong to the Tribe, and be characteristic of the Tribe. This is even true of the children of the concubines of Jacob...

Take for an illustration the case of Ishmael, the brother of Isaac, and son of Abraham; indeed the first-born of Abraham, and we find that the Angel of the Lord said concerning him: "And he shall be a wild man; his hand will be against every man, and every man's hand against him and he shall dwell in the presence of all his brethren" (Gen. xvi.12). Now it will be apparent to all that such a prediction was tribal and national. It is not only Ishmael that will be wild and free, but that his descendants will be. Ishmael will re-live and re-appear in his seed after him. And will one conversant at all with history deny that these predictions have been literally fulfilled, even to this day? The ...Arab... is proud to claim Ishmael as his father. Will any one be bold enough to claim that the angelic predictions touching Ishmael should be spiritualised? Nay, verily not, because the land and the people are literal facts which none can hide away or truthfully deny...

Remembering these facts, let us examine

THE WILL OF JACOB MADE TO EPHRAIM AND MANASSEH

but with special reference to Manasseh. The language of Scripture recording the same is inimitable... Genesis 48;8-22:

"And Israel beheld Joseph's sons, and said, Who are these?

"And Joseph said unto his father, They are my sons, whom God has given me in this place, And he said, Bring them, I pray you, unto me, and I will bless them.

"Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and he embraced them.

"And Israel said unto Joseph, I had not thought to see your face; and lo, God has shewed me also your seed.

"And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

"And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand

towards Israel's right hand, and brought them near unto him.

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hand wittingly; for Manasseh was the first-born.

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day,

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

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

"And Joseph said unto his father, Not so, my father; for this is the first-born; put thy right hand upon his head.

"And his father refused, and said, I know it, my son, I know it: he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

"And he blessed them that day, saying, In you shall Israel bless, saying, God make you as Ephraim and as Manasseh, and he set Ephraim before Manasseh.

"And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

"Moreover I have given to, you one portion above your brethren, which I took out of the hand of the Amorite with my sword, and with my bow. (Genesis 48;8-22).

Here, I believe, we have the origin of the American nation; here we have welded out the first Puritan...And as in Ishmael and Esau's case, we find a literalness, so in this case. ...

The old Patriarch was evidently guided by Heaven in blessing the lads. It was not the will of Joseph that Ephraim should precede Manasseh. Joseph tried to rectify it, he made objection, and tried to change the hands of his father. The old Patriarch had crossed his hands, and in that position they made a cross, what is now called St. Andrew's cross. You will also see that if you fold the cross together from the center, you have the shape of the Pyramid. The St. Andrew's cross is nearly like the letter X. A portion of the Scotch are from Joseph, hence their plaid of many colours and the St. Andrew's cross. You will observe that Joseph put his two sons in the right position, before his father - namely, Manasseh, his oldest son, on the right hand, and Ephraim, the youngest on the

(Continued on page 17)

Mystery Mummies Fascinate Scientists

by

Charles Burress

Staff Writer, San Francisco Chronicle

Nobody knows where they came from or where they went, but everyone agrees their ancient tribe is one of the greatest mysteries ever to furrow the brows of the world's archaeologists.

Called "the most elusive of all Indo-European peoples," they somehow ended up living in Xinjiang province of western China before the Chinese did. Old Chinese texts spoke of the strange tall people with prominent noses and blond or red hair, though Western scholars long discounted such accounts.

But new research into amazingly well-preserved 3,000-year-old Caucasian mummies from the region and 1,300-year-old texts written in an unknown Indo-European tongue have given rise in the past decade to intense study and spirited debate over this lost tribe of Europe known as the Tocharians (toe- CAR-ree-ans).

"Germanic," declared some No, Balt. Or maybe Greek. The with those standing for Central

Now one of the international de-archaeologist James Mallory of fast, says he's come upon a sent in a lecture with slides Sun-of California at Berkeley and versity.

Called at his Belfast home, the reluctant to spill all the beans his findings point to the European steppes north of the Black and Caspian seas as the earlier home of the Tocharians. They apparently decided to take a long, slow hike after the area started filling up with Iranian immigrants, Mallory said.

"People are frequently surprised that we are finding Europeans all the way over there," Mallory said. "As far as we can tell, they got there before the Chinese did. Today, we tend to draw the boundary of Europe much further west than it should be."

In Xinjiang, the Tocharians settled in the Tarim Basin on the dry, inhospitable edges of the Taklimakan Desert, which provided an ideal climate for preserving their bodies along with their colorful clothes, deerskin boots and felt hats. Observers have been awestruck by the superb condition of many of the hundreds of mummies, practically all of which remain in China under control of the government.

Some archaeologists report that the Bronze-Age remains, which have few weapons, suggest a settled,

(Continued on page 34)

Indo-European Wanderers Lived in Western China

scholars. "Celtic," said others. southern Russia school vied Europe.

tectives probing the mystery, The Queen's University of Belfast breakthrough that he will pre-day afternoon at the University Thursday night at Stanford Uni-

California-born Mallory was before his talk. But he did say

The Introduction of Christianity into Britain

(Author Unknown)

The objection is sometimes made that the British are not good enough to be God's nation. Yet many of those who put forward that objection believe that the Jews alone constitute God's chosen people. But are the Jews any better than the British? The Scriptures say "Backsliding Israel hath justified herself more than treacherous Judah" (Jer 3.11).

The idea held by some that Christianity was first brought to Britain by the Roman Catholic Missionary, St. Augustine in AD 597 is altogether erroneous as is proved by the following evidence.

The famous ecclesiastical historian Eusebius, who lived three hundred years before Augustine came to Britain, and who is well known as the father of Church History, says "The Apostles passes beyond the ocean to the Isles called the Brittanic Isles". This is confirmed by the early British Historian Gildas (AD 516-570) who states, "Meanwhile, these islands ... received the beams of light that is, the Holy precepts of Christ, the true Sun ... at the latter part, as we know, of the reign of Tiberius Caesar". This Tiberius Caesar was the reigning Roman Emperor when Christ was crucified. Notice Gildas' words "as we know", of the reign of Tiberius Caesar which indicates that what he records regarding the introduction of Christianity into Britain was in his day a matter of common knowledge. Tiberius Caesar reigned from AD 14-37, therefore Gildas' words, "in the latter part of the reign of Tiberius Caesar" show that Christianity was introduced into Britain before AD 37.

"That very early, the Gospel came by the hands of Hebrew is borne out by the finding of two medals bearing the effigies of our Lord without a halo; one of these was unearthed at Cork in 1812, under the foundation of one of the very first Christian monasteries ever built in Ireland, the other under the ruin of a Druidical Circle at Bryngwin, in Anglesey about the same time. Antiquarians inform us that the Hebrew letter "Aleph" on the obverse side to the right of the effigy of one of these gives the date as the first year after the other Hebrew letters signifying Jesus, on the left; the word Messiah is on the collar and the reverse side has an inscription in Hebrew, rendered thus, "Messiah the Prince, came in peace, and man, life for man became:. On the other medal, the inscription is different but also in Hebrew and reads "Nought in Thee was found worthy of Divine Wrath". (*British History Traced*, p.132)

"Polydore Vergil in the reign of Henry VII and after him Cardinal Pole (AD 1555) both rigid Roman Catholics, affirmed in Parliament, the latter in his address to Phillip and

Mary, that "Britain was the first of all countries to receive the Christian faith". "The glory of Britain", remarks Genebrard, "consists not only in this, that she was the first country which in a national capacity publicly professed herself Christian but that she made this confession when the Roman Empire itself was pagan and a real persecutor of Christianity".

This priority of antiquity was only once questioned on political grounds, by the Ambassadors of France and Spain, at the Council of Pisa, AD 1417. The Council, however, confirmed it. The Ambassadors appealed to the Council of Constance, AD 1419, which confirmed the decision of the Council of Pisa, which was a third time confirmed by the Council of Sena, AD 1423, and it was again ruled at the Council of Basle in AD 1431 that the British Church took precedence of all others as being founded by Joseph of Arimathaea - and then acquiesced in this decision laid down that the Churches of France and Spain were bound to give way in the points of antiquity and precedence to the Church of Britain, which was founded by Joseph of Arimathaea immediately after the passion of Christ. Robert Parsons the Jesuit, in his "Three Conversions of England", admits, in common with the great majority of Roman Catholic writers that Christianity came into Britain direct from Jerusalem.

We may, therefore, accept as a general opinion of Christendom, the priority in point of antiquity over all others of the British Church. This opinion is well expressed by Sæbellius; Christianity was privately confessed elsewhere, but the first nation that proclaimed it as their religion, and called itself Christian after the name of Christ was Britain.

It is certain that the primitive British, Irish, Scottish, and Gallic Churches formed one Church, one communion, and that on the assumption of the Papacy AD 606-610 by Rome, this great Celtic Church, which had previously been in full communion with primitive Rome, refused in the most peremptory terms to acknowledge her novel pretensions. It is, of course, the primitive British Church, and not the Roman Church, introduced by Augustine, AD 597, into Kent among the Pagan Saxons, of which such priority must be understood. That such a Church existed on a national scale, and was thoroughly antagonistic to the Roman Church in its new form and usurpations in the person of Augustine, is so notorious, that we may dispense with all but a few testimonies in proof of the fact. "Britons," declares Bede "are contrary to the whole Roman world, and

(Continued on page 19)

The Dictionary That Reveals the Hebrew Source of English

Now available to a select few hundred!

THE WORD is out! You can hold in your hands one of the most significant books of our times. It is the most complete etymological dictionary of the English language, but it is far more than that.

THE WORD shall prove that:

- ✿ English is ultimately from Biblical Hebrew.
- ✿ All languages ultimately link up, and only through variations of the original, universal language (Hebrew).
- ✿ Every word ever thought or spoken is merely a disguised form of Hebrew. Hebrew is on the tip of your tongue.
- ✿ The primordial human language system (Hebrew) is a natural science like physics or chemistry. Only the "DNA" of Hebrew letters reveals the FL/LF element in FoLio and LeaF (synonyms) and the MN/NM in opposing NuM-ber words like MiNus and MaNy.
- ✿ Even animal names have hidden, profound meanings: GIRAFFE (a presumed Italian and Arabic corruption) means "neck"; SKUNK (to English via the Algonquian Indian) means "stink" in the language ascribed to our ancestor Adam.

Hundreds of language mysteries are finally solved. Aside from the larger questions, we discover why words like NICK are not spelled "nik", why RICHES is singular and why knowledge of the Bible explains words like JACKRABBIT, RUTHLESS, OGRE and COLOSSAL. (With help from Jacob, Ruth, Og and Goliath.)

THE WORD will have you wondering why the authorities acknowledged words like AMEN and JUBILEE to be borrowings from Hebrew, but not related terms like AMENABLE and JUBILATE. Was it lack of knowledge or a bias against the language celebrated as the Mother Tongue until the Nineteenth Century? THE WORD gives you the tools. You may now dig all the way back to the Tower of Babel (the unacknowledged source of BABBLE). In the same excavation you can bury the myths of the Bible -scorning professors and their incomplete, incorrect dictionaries.

No longer should students be taught that:

- ✿ The grunting of primitives evolved into the eloquence of Shakespeare.
- ✿ Most puns and sound-alike words are mere coincidences.
- ✿ No more than twenty sound-alike, mean-alike words are shared between unrelated languages.
- ✿ MAMA, PAPA and SACK are the only near-universal words.
- ✿ The Indo-Aryans of Europe evolved from different primates, and so their languages differ from those of Africans, Asians and Semites.
- ✿ Mysterious languages like Basque have no known linguistic affinities.
- ✿ Hebrew, too, evolved from some unknown, theoretical proto-Semitic language.

THE WORD is more than a book. It is an event. A reunion of long lost relatives separated since the neurological disturbance at Babel that scrambled the output stage of our common, programmed language.

THE WORD is a unique reference text that traces the vast majority of English words back to their ultimate origins in Biblical Hebrew. Ten years of original research revealed a bold new vision of the dynamics of human language. Through the primal Hebrew root hidden behind every English word a whole new world of order and meaning unfolds.

Readers of THE WORD discover that:

- ✿ Many more words should be acknowledged as borrowings from the Hebrew. Some of these giant oversights include :ogre (from mighty Og, King of Bashan) and colossus (a Greek version of the Hebrew "Golliuso, familiar to English speakers as Goliath).
- ✿ The few acknowledged borrowings from Hebrew, like amen and jubilee, should be extended to words like amena-

(Continued on page 9)

ble and jubilate, which are credited to other sources.

- ✿ There are hundreds of English and Hebrew words that sound remarkably alike and mean the same but are not cited by linguists. A few of these are abash and BooSHa, albino and LaBHaN, evil and AVeL, lick and LaKaK and regular and RaGeeL.
- ✿ The same rules that allow one to see the obvious connection between the divergent vocabularies of Spanish, French and Italian apply to Hebrew's clear connection to English.
- ✿ Many names of animals only have meanings in Hebrew. Giraffe means "neck" and skunk means "stink" in the language ascribed to our ancestor Adam.

THE WORD gives you the tools to dig all the way back to the Tower of Babel, yet it is an easy book to use and enjoy. The extensive Hebrew and English indices guide you to any word you seek. In each entry you will find all Hebrew and foreign words clearly transliterated. You'll see each word broken down to its elemental building blocks and discover a whole family of close and distant relatives, synonyms and antonyms. In each entry Biblical verses verify the meaning and authenticity of the Hebrew root word.

THE WORD allows you to easily learn the language of the Bible as thousands of the featured word pairs sound so much alike.

Are you a hardcore skeptic, a religious fundamentalist or somewhere in between? Let the millions of "coincidences" in THE WORD challenge you to believe that English and Hebrew are profoundly connected and that your language is but a scrambled form of your ancestors Adam and Eve.

The Word does for the Bible and the Tower of Babel scenario what researchers have tried to do for Noah's Ark and the Shroud of Turin. Connecting most English words to Biblical Hebrew (with samples from American Indian, Basque, Chinese, Japanese, Hawaiian and, etc. thrown in) throws the Darwinists in a tizzy. (They claim that Blacks developed unrelated African languages because they evolved from different apes than did Indo-European man. Jews and Blacks are segregated in a linguistic country club called Afro-Asiatic.) The creationists believe that our common ancestor Adam was given one language which he named the animals with and which later diversified (Genesis 11:1) into our current babble of languages. ("Babble" is not even acknowledged to be from "Babel".) The Bible believers of our monotheistic religions will be encouraged to see the irrefutable mass of proof compiled in THE WORD. Reluctantly the professors will have to admit that Noah Webster was right, that the first dissertation written at Harvard was right and that the world prior to Nineteenth Century German linguists was right -- that Hebrew IS the Mother Tongue. "

This what author, Honorary President of the Educators Council of America and visiting prof. at Harvard, Hebrew U., Brandeis said in a spring 2000 interview (see <http://ivrit.org/alvin.html>): There is some scholarly support for monogenesis of language, the thesis that all human languages are derived from a single mother tongue. In his book, The Word, Isaac Mozeson makes a strong case for Hebrew being that language, a thesis not yet accepted by most linguistic scholars. According to Mozeson, more English words can be linked clearly to biblical Hebrew than to Greek, Latin, and French. His extensive research reveals the Hebrew source of some three thousand English words and terms. It shows that:

- a) "Borrowings" from Hebrew by the English language are far more extensive than now conceded in etymological texts;
- b) The number of sound-alike, mean-alike terms in Indo-European and Semitic languages far exceed the allowable number of borrowings or "coincidences";
- c) Hebrew is a uniquely profound system of languages that resembles the organicism of natural science rather than the product of human development;
- d) If there is an original language, it is the language of the Hebrew Bible.

(Continued on page 10)

=====

Advertisement

Advertisement

Dear Friend:

Many of you have impatiently waited for Isaac Mozeson's ***The Word: The Dictionary That Reveals the Hebrew Source of English*** to be back in print. Some of you have had to pay book search firms a premium.

I now have the rights back, and also the book film. The printer (same as the Jason Aronson 1995 edition) needed about \$4,000 for a small run of 300 copies. A group of individuals is funding a limited print run, which could be larger if half my backorder list orders a copy or two. As of now, a copy costs \$12.27 to print, plus non-printing costs, shipping and handling, etc. Nonetheless, I'd like to offer a price of \$25 (complete) for this \$30-dollar book, to those who respond with an order, check or m. o. in the next few weeks (printing on July 10).

Because a larger print run lowers the price-per-copy, I will offer wholesale discounts to anyone interested in acquiring a carton (30) or more of books. More than stocking someone's business opportunity, it is hoped that Hebrew or Bible organizations use it as a teaching tool or fundraiser.

A multi-volume edition of this historic etymological (really EMeTological, as EmeT = truth) dictionary may be prepared by 2010. In the meantime, I am happy to make the first 23,000 Hebrew-English discovered links available again, even if briefly. This offer will not be made to the general public, nor made available after mid-June, 2000. If you cannot secure your autographed copy/copies of this landmark reference, please avail yourself of the websites listed below.

Thank you for considering this opportunity. It would be most considerate if you forwarded this to post-Eurocentric individuals, libraries or organizations worthy of your esteem.

ShaLoM (source of SoLeMn, Grand SlaM and So LoNg), Isaac Mozeson, 693 Chestnut Avenue Teaneck, NJ 07666 (give your shipping address if it doesn't appear on your check; please add appropriate shipping fees if you're not in North America).

=====

For a web site on Hebrew as the original language:

Access www.homestead.com/edenics .

A video lecture (of 4/90) is available for \$28 (complete).

The Word is not in any stores now.

My fax: 201/836-2843

For foreign word lists linked to Edenic:

www.jerusalemmail.com with "word" as user name and password.

Another site- <http://www.cftinet.com/~mordecai> click: Word

Advertisement

Advertisement

Who Are the Turks? (Continued from page 3)

- Kazakhstan - 17 million population
 - 42% Kazakhs
 - 38% Russian
 - 4.5% Ukrainian
- Kirghizia - 4.6 million population
 - 52.5% Kirghiz
 - 21.5% Russian
 - 13% Uzbeks
- Tadjikistan - 5.3 million population
 - 59% Tadjiks
 - 23% Uzbeks
 - 10.5% Russian
- Turkmenia - 3.8 million population
 - 68.5% Turkmen
 - 12.5% Russian
 - 8.5% Uzbeks
- Uzbekistan - 20.4 million population
 - 68.8% Uzbeks
 - 10.8% Russian
 - 4.2% Tatars

Afghanistan "is made up of some twenty distinct ethnic peoples, the most prominent being the Pashtuns in the south, and the Turkoman, Tajiks, Uzbeks, Nuristanis, Aimaqs and Hazaras in the northern, western and central regions.."

Thus the vast majority of the tribes of Central Asia are Turkic by language and Islamic by religion. Still many others, though in the minority, dwell within Xinjiang province in China (the Uyгур - 6 or 7 millions^{xvi}), northern Afghanistan, parts of north-west Iran and are basically pastoralists (14 millions), Russia, Mongolia and even Armenia. The majority of Azerbaijanis are racial Turks. Some show a mixture with Caucasoids or Mongoloids. Others appear to have fair hair which reflects admixture with the Kurds^{xvii}. Only the Tatars, alone of all the Turkic groups, is not provided with a homeland, although their numbers almost equal that of the Khirgiz^{xviii}; they are scattered across all of the Central Asian republics and Russia.

Hundreds of thousands of Turks dwell in south-east Europe to this day, remnants of the hordes which invaded Europe centuries ago. They approached Europe from the south of the Caspian Sea and crossed the Euphrates in 1063AD and occupied Asia minor 21 years later; Jerusalem itself was conquered in 1071AD. After two centuries, the Ottoman Turks advanced into Phrygia and into the Balkan Peninsula: Macedonia was overrun in 1373, Sophia in 1385, Constantinople in 1453 and Hungary from 1552 to 1687. To this day, the memories of invading Huns, Turks and Mongols have seared deeply the conscience of Europe and they have

great fears of invasions from the East.

The Kazakhs, Turkmenians and Uzbeks are Turks by race, but many of the latter group have an admixture of Mongoloid and Tadjik blood^{xix}. The Uzbeks and a close relative, the Nogai tribe, descend from the ancient Kipchak and Kazak clans^{xx}. The Kazaks often rebelled against authority and preferred a rover's life to submission. Kazak is an old Turkish word which means vagabond. The white Russians who were later also applied this name, were so called as they also wished to live a similar life (ie Cossacks). The Tadjiks or Tajiks are not Turks by race, but are culturally and religiously identified with them^{xxi}. However, they claim to be of Arab descent via Persia and border on that country. Many of their ethnic group dwell across the border in Afghanistan. Historians and anthropologists classify them as Persians ethnically. Some believe that the name

derives from the Arabic Taz or Taj, which was the general label given to mixed descendants of Arabs who conquered much of southern Persia.

One should digress slightly here to briefly make mention of the ethnic diversity of Afghanistan. The country is made up of some twenty distinct ethnic peoples, the most prominent being the Pashtuns in the south, and the Turkoman, Tajiks, Uzbeks, Nuristanis, Aimaqs and Hazaras in the northern, western and central regions. The Pathans are considered to be true Afghans. Upon scientific analysis of their physical characteristics given modern anthropological and human biological methodologies, they appear to be of the Turko-Iranian type with a considerable mixture of Indian within their eastern clans. One story ascribes them to Israelitish origin, the Beni Israel, descended via Qais from King Saul. But, except for some minor aspects such as a number of Biblical names and certain facial features to substantiate such a story, there is nothing substantial to support the theory. Also, their language has not the remotest generic relationship to Hebrew or Aramaic.

Some few Pathans reflect clear Nordic, Dinaric and even a little Mongoloid influences. Researcher Fraser-Tytler feels that the Pathans were originally de-

(Continued on page 12)

Who Are The Turks? (Continued from page 11)

scended from the Indo-Europeans, but over time mixed with other races to barely resemble the original type whatsoever. They occupy the south, inner west and a few are the ruling landed elite in the north. Many of their number dwell across the border in Pakistan. Should a civil war, based on the traditional north/south conflicts, ever tear the country apart, the various ethnic groups will probably be reunited with their relatives across the border and the Pathans with their Pashtun brothers in north-eastern Pakistan.

The Ghilzais are of Turkish origin and descended from the Khalaj tribe, a part of the larger Qarluq or Khallak confederacy. They migrated across the Oxus, perhaps with the Ephthalites into Afghanistan. Major subdivisions consist of Turan and Buran with the clans of Tokhi, Hotak, Andar and Taraki. To the north of the Hindu Kush a considerable number of the tribes are clearly Turkish, the most numerous being the Uzbeks; others are the Turkmen, Khirghiz, Kazaks, Qarluq and Chagatai. A few Mongoloids, the Hazaraks were brought into the land by Chenghiz Khan or another later Mongol ruler. Unlike the other tribes which border with relatives in other countries, the Hazaraks have ended up in the very centre of the country, cut off from their kinsmen. And, unlike most of the country, they are Shiite Moslems (ie the Islam of neighbouring Iran). Because of their Shi'a faith and Mongolian origins, they have suffered immense persecution, slavery or neglect at the hands of the Pathan/Sunni ruling class.

There are also some tribes in Afghanistan resembling swarthy Dravidians and also a few Arabs.

Let us return to the story flow. The Kirghiz in particular were known to be rather savage. Bordering on China, they are Mongoloid peoples (Magog) in the main. They regard themselves as the most beautiful of all races for, according to their aesthetic views, God made them with bones prominent like the horse, an animal which was the crowning work of creation, in their eyes^{xxii}. Their name has an interesting origin: Kir means field and gis or gez is the root of the word gizmelt (wander); in other words their name in Turkish

means that they are wanderers in the field - nomads^{xxiii}. Their homeland is so vast that it is roughly one third the size of the United States.

Other place-names which may assist in identifying Edom, Amalek, and Teman are:

- ✿ Amalik, a city in central Asia
- ✿ Tarim River once called the Yumalak-Darya
- ✿ Town of Edomka in Siberia
- ✿ Toman Agha in Afghanistan
- ✿ Odomantes tribe in Greece and the Odomantis region of Armenia identified by Strabo^{xxiv} whom

Herodotus calls the Siro-Painones which may derive from Seir^{xxv}. While Ptolemy refers to the province of Odomantica and town of Idomene in Macedonia and Idymus in Lydia^{xxvi}.

The Fierce Turkic Tribes

The Turkic tribes were defeated and ruled by the Chinese for a century in the 7th century AD. In 751AD the Arabs, entering Turkestan by way of Persia defeated the Chinese and ruled until the 13th century, after which the land of Turkestan has been ruled by Turks and Mongols until the Great Russian conquests^{xxvii}. The Mongol conquests beginning early 13th century under Genghiz Khan was especially cruel and bloody. For instance, in 1220 the Mongol hordes entered and sacked the major Turkic cities of Bukhara, Samarkand and Merv - the population was systematically murdered, raped and enslaved. Almost the entire populations of these cities were massacred, although the artisans were spared but horribly enslaved. Also, the famous irrigation dams were inexplicably destroyed.

The Turkomen character was famous for its fierceness and marauding activities

“given from remote times to intestine warfare, and living mainly on the ‘loot’ brought back from plundering raids ... All feeble or useless captives were slaughtered, the rest chained in gangs ... and either sold as slaves ... or else kept in bondage till ransomed by

(Continued on page 13)

Who Are The Turks? (Continued from page 12)
their friends”.

writes Sir Harry Johnston in his famous and comprehensive study on *The Living Races of Mankind*^{xxviii}. Robert Brown in his masterly work *The Races of Mankind* writes that their

“... slaves are treated very cruelly - so cruelly, indeed, that even the pilgrim hadjis who are so hospitably entertained in the Turkoman’s tents that they are during their stay virtually masters, get disgusted with the inhumanity they see practised”.^{xxix}

The greatest Turkic empire was established by Tamerlane (Timur i Leng or Timur the Lame which is Aksak Temur in Turkish), who was renowned and feared having conquered foreign lands and peoples from India to the Mediterranean and having built a fantastic capital at Samarkand in Uzbekistan. He was proclaimed the sovereign of Bakhara in 1370 after many a conflict with other rivals mounted the throne at Samarkand, the capital. He defeated the Golden Horde in 1395 and formed his own oppressive empire. Cruelty and ruthlessness followed his armies wherever they invaded: whole populations were slaughtered, towns razed to the ground and slaves and treasure were brought from afar to build up his capital (Samarkand) and native town (Shahr-i-Sabz).

His terrible plundering hordes he led to the Persian Gulf, the Hellespont and even to the Ganges River! He was on his way to invade China when he was overtaken in death. We can only speculate what incredible manpower this Gog leader would have had at his disposal to eventually invade Europe should he have had marshalled the hordes of the Far East. The Elizabethan poet Christopher Marlowe is famous for the drama *Tamburlaine* in which Tamerlane is portrayed as an insane monster. Yet, like so many power driven and even demon-led dictators, he is less well known for the encouragement he gave to science and the arts as well as to the construction of vast public works. After his death, as is so often the case when a strong leader dies, his empire is divided. Group after group set up khan-

ates and petty kingdoms (eg Bukhara and Khiva in Uzbekistan; perhaps the latter may be related to the Hivites whom Edom intermarried into).

Zepho, Gatam and Kenaz are difficult to specify exactly to which of the Turkic nations they apply but they are probably scattered throughout Central Asia or the Arab world today. Another son of Teman is Omar. Is there any connection between him and the name of the Mosque of Omar? Edomites are scattered throughout the Middle East, in parts of Iran with others perhaps resident among the Iraqis, Saudi Arabians and Yemenis (Yemen is perhaps named after Timna, Eliphaz’s concubine).

Mysterious Gog

“Gog is indeed a mystery. Ezekiel places him on an equal footing with Magog, yet he is not mentioned as being a descendant of Japhet in the Table of Nations nor anywhere else in scripture. Little reference is made to that or similar names in history.”

Gog is indeed a mystery. Ezekiel places him on an equal footing with Magog, yet he is not mentioned as being a descendant of Japhet in the Table of Nations nor anywhere else in scripture. Little reference is made to that or similar names in history— but there is a king Gy-

ges of Lydia, called *Gugu* by the Assyrians^{xxx}. He was ruler of a Cimmerian people^{xxxi}. Also the Arabs referred to the 'Yajuj and Majuj' as living in North-east Asia beyond the Tatars and Slavonians^{xxxii}. Gog may also be the Yao of ancient Chinese history.

Certain scriptures refer to an Og (Deut 3:1-13; Num 21:33) and Agag (Num 24:7; 1Sam 15:8-9; Est 3:1; 8:3; 9:24); these are not Japhethites but Amalekites descendants of Edom^{xxxiii}. The Samaritan *Pentateuch* for Agag reads as Agog and the *Septuagint* reads it as Gog^{xxxiv}.

What does Gog actually mean?

"Gog - it is a long o both in the Hebrew and in the Greek - is made from the old-world-root 'GG', which in the early languages implied something 'g-i-g-antic'. Russia has this long time been the colossus of the north'.

A potentate of bible history and prophecy was 'Agog'. That name, or rather, its title,
(Continued on page 14)

Who Are The Turks? (Continued from page 13)

comes from the same root. He was (in his own estimation), a, Aleph, + GG = No. 1 - GREAT ! The Agagites, we are told in *Young's Analytical Concordance*, were an 'Amalekite tribe' and Agog, was 'a poetic name of Amalek, derived from a particular dynasty ...'.

Of course, it is always on the cards that some great military dictator [in Russian Central Asia] may arise - he would be the personal Gog".^{xxxv}

Gog is both a people and a particular leader of the hordes of Asia. Whoever the leader of Russia is who will eventually marshall the the east against a German-led United States of Europe and western civilization, he may well be from this stock.

"Gog is both a people and a particular leader of the hordes of Asia. Whoever the leader of Russia is who will eventually marshall the the east against a German-led United States of Europe and western civilization, he may well be from this stock."

Amalek, is the most infamous of the sons of Edom, also migrated into Turkestan naming a city there "Amalek" after themselves according to Paul Herrmann's *Sieben vorbei und Acht Verweht* (p 451)^{xxxvi}. Amalek was borne from a union between Eliphaz and Timna, a Horite (Gen 36:12, 22). The Egyptians called the Amalekites "Amu". In Turkestan the River Amu was probably named after them (the Oxus of the ancient Greeks); Amu is a Persian name^{xxxvii}. But that is not all. The Edomites inhabited Mount Seir anciently, as has already been mentioned. In Turkestan the Syr Dary river may be named after them as the meaning is "the river of Seir"! There can be no doubt about it, a branch of the Amalekites dwell to this day in Central Asia, Turkestan to be exact. Here then is the end-time Gog! We should expect a strong leader to emerge from this region in the future years and decades. Gog is not Russia and the Western peoples of the former Soviet Union as many speculate, but

We should perhaps note that the Assyrian texts refer to the King of Lydia (in western Turkey) as Gugu and there was also a mention of Gugians in the area of Mitanni^{xxxviii}. However, whether there is any connection to the Amalekites cannot be ascertained at this point in time although it could be pointed out that the kings of Amalek were sometimes named Agag (Num 24:7; 1Sam 15:8). Josephus also sees Agag as a synonym for Amalek^{xxxvix}. We know from the scriptures that one

evil man Haman, tried to exterminate the Judahites in Persia. In the book of Esther Haman was called an Agagite (3:1,10; 8:3,5;9:24); Josephus, in fact explicitly calls Haman an Amalekite: "Now there was one Haman, the son of Amedatha, by birth an Amalekite, that used to go in to the king"^{xl}. All this positively indicates that many of the Edomites were migrating slowly toward Central Asia even at this time. The *International Standard Bible Encyclopedia* reveals that Haman's home was in an area adjacent to Media known as Agazi in the *Annals of Sargon*^{xli}, a name possibly associated with or derived from Agag or Gog.

Another son of Edom, Reuel, unlike his grandsons Amalek and Teman, is very difficult to trace specifically. As Reuel's mother was Bashemath, the Ishmaelitess, he may be among the Arabs, Ruwaleh specifically. Conversely, Jehush, Jaalam and Korah were borne by Aholibamah who

was daughter of Anah and granddaughter of Zibeon the Hivite, one of Esau's wives. They might well be among the Turkic tribes of Central Asia along with Amalek as a result. Korah may have given his name to the Karakum Desert, Karakul lake, Karatau mountains, the Kirghiz and Khorasan in Turkestan. One division of the Kirghiz is known as the Kara.

The name of Hivite may have lived on in the city of Khiva of Central Asia, which was the capital of the province of Khiva of the Turks^{xlii}.

The Edomites were known as Idumaeans, possibly due to some intermarriage between Edomites and Dumah, the descendant of Ishmael. In Turkey we find the areas of Duman, Duman Dag mountain and Dumanli Dag mountains. And in India the town of Dumagudiem and Duma mountains.

Turkey In Prophecy?

Dozens of prophecies concerning Turkey fill the pages of God's Word. Everywhere you read Edom, Esau, Seir, Idumea or Bozrah in the prophets, it is referring to these people, particularly to Turkey, a nation of some 55 millions. The entire prophecy of

(Continued on page 15)

Who Are The Turks? (Continued from page 14)

Obadiah is a blistering message of warning to the Turks!

When the modern Babylon/Tyre/United States of Europe invades the Middle East,

“these shall escape out of his hand even Edom and Moab and the chief of the children of Ammon”(Dan 11:41).

Why will Turkey escape the wrath of Europe, at least initially? The following scripture indicates that they will be closely allied with Europe in the End Time:

“In the day that thou stoodest on the other side [i.e., with the enemy], in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them “(Ob 11).

From these inspired scriptures we can see that Turkey will be allied to Europe against the House of Israel and Judah!

“Therefore thus saith the Lord God: ‘I will stretch out Mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan [their north German allies] shall fall by the sword’ ” (Ezek 25:13).

Who will God use to execute such destruction? Earlier in the chapter He mentions men of the east - Russia and the 200 million horde from the Orient! And of Amalek (Gog), God thunders :

“Amalek was the first of the nations [against Israel]; but his latter end shall be that he perish for ever” (Num 24:20).

A comprehensive list of prophecies dealing with Turkey may be found in the footnotes^{xliii}.

- i Whiting 1935:129
- ii Parr 1994:32
- iii Pfeiffer 1966:299
- iv Browning 1982:30

- v Childe 1952: 193
- vi Hoeh 1969: vol 2 : 159
- vii The Ottoman Empire c1850:2
- viii Lane-Poole 1900:6
- ix Caroe 1967:37
- x Hoeh 1957: 5
- xi Church 1992:48-53
- xii Czaplicka 1918:15-16
- xiii Kwanten 1979:29
- xiv Wilhelm 1989:14
- xv Lewis 1965: 21
- xvi Sindair 1987:67
- xvii Huxley 1975:157
- xviii Allworth 1967:65
- xix Cavendish 1981:183
- xx Caroe 1967:37
- xxi Grolier Society 1961: vol 3:169
- xxii Brown c 1890:233
- xxiii ibid
- xxiv Strabo 3:359; 5:325
- xxv Herodotus 5:15
- xxvi Ptolemy 3:12
- xxvii Coon 1939:634
- xxviii Johnston c 1890: vol 1: 250
- xxix Brown c1890:237
- xxx Douglas 1972:480; Sayce 1928:73
- xxxi Wiseman 1973:165
- xxxii Hoeh 1957:17
- xxxiii Haman the Agagite mentioned in Esther 3:1 is called an Amalekite by Josephus in Antiquities 11:6:1
- xxxiv Bullinger c1890:1161
- xxxv Milner 1941:9-10
- xxxvi quoted in Hoeh 1957: 5
- xxxvii Caroe 1967:14
- xxxviii Yamuachi 1982:23
- xxxix Josephus Antiquities VI.7.2,3
- xl Josephus Antiquities XI.6.5
- xli Bromily 1982: vol 2:602
- xlii Brown c1900: 223; Lands and Peoples 1961: vol 3: 179
- xliii Is 11:14; 34:6; 63:1, 6; Jer 9:26; 25:21; 49:7-10, 17-24; Lam 4:21-22; Ezek 25:12-14; 35:1-15; 36:5; Joel 3:19; Amos 1:6-12; 2:1; 9:12; Obadiah (entire book); Mic 1:12; Mal 1:2-4.

Birth of the Multinational 2000 Years of Ancient Business History - From Ashur to Augustus

By Karl Moore & David Lewis

Copenhagen Business School Press ISBN 87-16-13468-0 First Edition, July 1999 341 pages, hardback, illustrated

This book covers an impressive expanse of history so far overlooked in the history of the multinational and the world economy from 2000 B.C. to 100 A.D. It starts with the story of the first known multinational enterprise in the times of the Assyrian Empire and traces the history of the rise and fall of the multinational enterprise through the four great empires of the ancient world Assyrian, Phoenician, Greek and Roman. The authors, one from Oxford University management college and the other a historian, use the lens of the eclectic paradigm, the leading theory of international business academics, which renders varied and highly interesting analyses and insights. The doyen of international business studies, **Professor John Dunning**, sets the stage with his foreword:

"The ancient world gave us international currencies and the standardized shipping container. In Dr. Moore and Dr. Lewis's work we see much else with which we are familiar, and perhaps thought belonged only to modern times."

"This is fascinating scholarship." - **Lord Sterling of Plaistow, Chairman P&O**

"... of great interest to two groups of people* those who are involved in international business (and) those historians who will add to their understanding of the societies they study through the clear analysis of the many and varied forms of commercial structures found in the different empires." - **Paul Vatter, Professor, Harvard Business School**

"A truly impressive feat of scholarship. It has certainly enlarged the boundaries of my thinking on the subject." - **Bruce Mazlish, Professor of History, MIT**

"Read this book and be intrigued." - **John Stopford, Professor of International Business, London Business School**

"For those who think that only last year's case is relevant to modern business, here is the definite answer." - **John Kay, Professor and Peter Moores Director, Saïd Business School, Oxford University**

"A must read for anyone interested in the evolution and future of multinationals." - **Vijay Govindarajan, Earl C. Daum 1924 Professor of International Business, The Amos Tuck School of Business, Dartmouth College**

"Fascinating insights on the emergence of multinational enterprise. Puts the whole issue of globalization in new perspective." - **Gareth Morgan, Distinguished Research Professor, Schulich School of Business, York University**

"Moore and Lewis use modern theory of international business to analyse Ancient Multinationals. The result is a major contribution to scholarship." - **Alan Rugman, Thames Water Fellow in Strategic Management, Templeton College, Oxford University**

"... it contains wonderful material." - **Mira Wilkins, Professor of Economics, Florida International University**

"... a fascinating book, not least because some of the things which we think are modern are no so new after all!" - **Eric Nicoli, Chairman, EMI**

"This book opens up a new and intriguing line of enquiry into the relevance of ancient history for the modern corporation." - **Colin Mayer, Peter Moores, Professor of Management Studies, Saïd Business School, University of Oxford**

"This book shows that business globalisation is as old as the Pyramids. Modern readers can gain a much broader perspective on how to deal with today's opportunities and challenges ... " - **George Yip, Beckwith Professor of Management Studies, Cambridge University**

"There could be no better time than the start of the next millennium to be reminded that 'globalisation' had its origins long, long ago. Karl Moore and David Lewis provide a stimulating and fascinating reminder of the enterprise of our ancestors." - **Sir David Rowland, Chairman NatWest Group**

Contents

- The eclectic paradigm • Reconstructing the story of the ancient world • Birth of Assyrian multinational trade: 1900 BC
- The coming of the Phoenician corporate state: 1100-850 BC • Melqart, CEO: The first intercontinental investment: 850-600 BC • Free-market revolution in the Aegean: 800-400 BC • The return of hierarchy: The Roman republic: 400-146 BC • One form of economy?

Manasseh and United States *(Continued from page 5)*

left hand - but Jacob's crossing his hands changed the whole purpose of Joseph. Nor would the old Patriarch yield, though importuned by Joseph to do so. There surely was a Providence in the whole proceeding. The birthright, and preference, and pre-eminence was given to Ephraim. We should remember that Ephraim became the representative of all national and political blessing, for he not only was set before Manasseh, but he was set before Rueben, the first-born of the twelve sons, as we read in 1 Chron. v.1.: "Now the sons of Reuben, the first-born of Israel (for he was the first-born, but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)."

The plain meaning of this passage is, that all political blessings will flow down through Joseph's sons; they will have most liberty, and be the most prosperous of the nations of the earth; in them all the nations of the earth will be blessed temporarily... in Judah all the nations of the earth will be blessed spiritually. The inference is clearly this, that if England stands for Ephraim, and the United States for Manasseh, why then politically, they must be superior to all other nations.

Other nations must get better as they imitate and practise after England and America. Through Judah was to come the best Saviour and best religion... The religion from Judah, and political freedom of Ephraim and Manasseh, will very generally go hand in hand. The temporal blessings falling to Ephraim and Manasseh as representatives are, that Ephraim was to be a nation and company of nations... while

MANASSEH IS A PEOPLE AND A GREAT PEOPLE

And as recorded in Deut. xxxiii. 17, "His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together unto the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh". This very thing these two nations have done and are doing.

To better comprehend what follows, let me state a few facts preparatory: About B.C. 980, the kingdom of Israel was divided; nine tribes went off and formed what is afterwards called the kingdom of Israel. Their first king was

Jeroboam, their last was Hoshea. This kingdom continued about 250 years. They were carried captive into Assyria about B.C. 725... The Tribes are called the Ten Lost Tribes. The other part of the whole kingdom of Israel contained the Tribes of Judah, Levi, and Benjamin. It was called the kingdom of Judah.

Ever after this the Jews and Israelites were a distinct people, and have remained so to this day... The Tribes were to disappear from view for a time, then come to the fore as inheritors of... blessings. and they and the Jews are to be joined together in the latter days. The Jews have never been lost... Their history and course through the ages is very different from that of Israel.... the Saxon race are these Ten Lost Tribes. Among them was hid this Tribe of Manasseh, and as the prophecies began to fulfill on the line of Ephraim, so it would naturally follow that those having reference to Manasseh would. As pointed out by the prophets, the home of Israel, when coming to view, would be in some islands, for in the islands they were to rest and renew their strength.

These islands we take to be the British. The place would, after resting,...get too narrow for them, hence they will throw off the surplus by emigration. But they are first to lose some of their own children - namely the Manassehites: "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me, give place to me that I may dwell" (Isa. xlix. 19). Now God had in reserve this country for them, for, geographically speaking, the whole world is laid out in reference to Israel. "When the Most High divided to the nations their inheritance - when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii; 8). This same idea is frequently set forth in the Divine Book... the settlement of America was neither accidental as to time nor persons.

When

MANASSEH'S BIRTH TIME OF A SEPARATION

drew near, he began to get restless; and that his brethren might see him and he learn to know his own, Providence permitted them to come to the surface under Cromwell, and for several years Manasseh stood forth in separate character. The people asked Cromwell to be their king, for as yet they knew not the grand purpose of Providence; he

(Continued on page 18)

Manasseh and United States *(Continued from page 17)*
refused, well he might, for this people are to choose their rulers from among themselves, and their nobles and governors are to proceed from the midst of them, as the prophets had foretold. This English Cromwell was only a successor of Gideon and Jephthah and other democratic leaders of the Tribe of Manasseh.

When this Tribe was first settled, they were divided in their own land; half of them stayed on the East of the Jordan and took to farming, the other half preferred exploring and trading. They had a great desire for more land—a desire natural to Americans to this day. They complained to Joshua saying, “Why hast thou given me but one lot, and but one portion to inherit, seeing I am a great people?” And Joshua told them if they were a great people to go and clear land for themselves and drive out the giants from the mountains and wooded country of the Perizzites. And again “Joshua spake unto the House of Joseph, even to Ephraim and Manasseh, saying, Thou art a great power, and hast great power; thou shalt not have one lot, only” (Josh. xvii. 17)... What people on the face of the earth can say as naturally as we can, “We are a great people”?

It is in this Tribe, too, that we find the first Woman’s Rights movement. The daughters of Zelophehad petitioned the State Council for the privilege to vote. No wonder that the Woman’s Rights Movement should be so prominent amongst us. You will remember that Manasseh counted as a Tribe, made thirteen Tribes. So when he settles down to real independence and distinction, he federates thirteen States. He represents these symbolically by thirteen white stars in a field of blue, to signify that they were under Heaven’s protection. He chooses the eagle as his bird of symbolism. This bird formed one of the four faces of the cherubim. And the Almighty often reminded His children that He had cared for them as the eagle cared for its young. When the Twelve Tribes were camped in four squares, the banners outside of the battalions presented the face of a man, ox, eagle, and lion...

Let any one examine

THE GREAT SEAL OF THE UNITED STATES,

and study its design... facts, providence, and prophecies do so wonderfully agree. Take the obverse side. Here you have an eagle... in its beak a scroll, inscribed with a motto, “E pluribus Unum.” One out of many, as Manasseh was... and as the country is building up a grand nationality and oneness... But it is on the reverse side of the Great Seal that we have a won-

der. Here we have an unfinished pyramid... exactly the same as the Great Pyramid in Egypt is at this day.....(Isa. xix. 19): “In that day shall there be an altar to the LORD. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt.” Now it is somewhat singular that the Congress of 1782 should have adopted so remarkable a sign, one that would witness to God and tell of their origin. The reverse side is the underside, and shows from whence the nation came, and on what it is built... The suggestions of items upon the Great Seal were from St. John Prestwich, Bart, an Englishman. He gave the suggestions to the American Minister, John Adams, and thence the same were conveyed to Congress and adopted.

...When the Tribes marched, Benjamin, Ephraim, and Manasseh went together, on the West side of the ark, for their homes were Westward. On their battalion banner was the figure of a youth...

...The word Manasseh in Hebrew is Nenasseh, from Nasshane, and means forgetting. So England and America will be friends, for Manasseh will forget and forgive.

And at the same time Ephraim at Waterloo conquered a world’s peace, changed the course and destiny of nations. Ephraim calls us brother Jonathan. All the other colonies are called sisters. Jonathan was of Benjamin. We speak of ourselves as a people. We begin our laws of enactment “We, the people of the United States.” How Manasseh-like it is! Other nations legislate by the name of their rulers or the name of their nation. We called England, John Bull, the very thing that Ephraim was compared to in the Bible. Ephraim was spoken of as an heifer, and this word in Hebrew is Engle. Of him it was said he should go forth and grow as calves in the stalls—Ka Engli.

The division of the Tribe away back, accounts for the difference between the Pilgrims and Puritans, between the North and South. When we remember that Manasseh was deprived of his birthright, it is no wonder that he set his face against kings, titles, and monarchical forms of government. This disposition was handed down.

To know our destiny, we must study the prophecies relating to Manasseh... When the Tribes return to occupy, by representation, Palestine, we find Manasseh has her lot and place. I can only wish that the glorious truth committed to our keeping may be cherished, and that we, as a nation, may work out our God-assigned task. The future has work and some trouble in reserve, but if we are faithful... we need fear no evil...

enemies to the Roman customs, not only in their Mass but in their tonsure." (shaved hairdo) But the Britons refused to recognise Augustine or to acquiesce in one of his demands. "We cannot," said the British bishops, "depart from our ancient customs without the consent and leave of our people" Laurentius, the successor of Augustine, speaks yet more bitterly of the antagonism of the Scots; "We have found the Scottish bishops worse even than the British" (The Scots at that time only occupied Dalriada, the territory now called Argyll).

And the protest of the British Church itself, signed on its behalf by the Archbishop of St. David's, six bishops, and the abbot of Bangor, who conducted the conference with Augustine's Oak, AD 607, places in still clearer light the gulf which the change of the primitive Roman Church into the Papacy formed between the Churches hitherto in full communion. It ran as follows:-

"Be it known and declared that we all, individually and collectively, are in all humility prepared to defer to the Church of God, and to the Bishop of Rome, and to every sincere and godly Christian, so far as to love everyone according to his degree, in perfect charity, and to assist them all by word and in deed, in becoming the children of God. But as for any other obedience, we know of none that he whom you term the pope or Bishop of Bishops, can demand."...

As late as the twelfth century, no instance could be produced of a British metropolitan receiving the pall from Rome.

The two British metropolitans of London and York, Theon and Tediach, had retired from their sees into Wales AD 586, ten years only before the arrival of Augustine.

In the Diocletian persecution (AD. 303-313) the British Church supplied the following remarkable list of martyrs; Amphibalus, Bishop of Llandaff; Alban of Verulam; Aaron and Julius, Presbyters of Caerleon; Socrates, Archbishop of York; Stephen, Archbishop of London; Augulius, his successor; Nicholas, Bishop of Penrhyn (Glasgow); Melior, Bishop of Carlisle, and above 10,000 communicants in different grades of society.

Its religious institutions were on an immense scale. William of Malmesbury describes the ruins of Bangor Iscoed Abbey in his days as those of a city - the most extensive he had seen in the kingdom. Two other British foundations in England retained their superiority over all others of a later date, under every change of rulers until the Reformation - St Albans and Glastonbury. Of all the monasteries these continued the most popular and highly venerated.

Tracing our course back from the Diocletian era a consensus of authorities fixes the national establishment of Christianity in Britain somewhere about the middle of the second century. From AD 33, then to AD 150, we have in

round numbers a space of 120 years left for the propagation of the faith and the gradual conversion of the nation.

All accounts concur in stating that the person who baptised Lucius, or Lleeuer Mawr, the monarch who thus established the Church, was his uncle St. Timptheus, the son of Pudens and Claudia, who was brought up on knees of the Apostles" (St Paul in Britain, pp 112-117).

The above data clearly prove that the year AD 597 was the date of introduction not of Christianity, but of Roman Catholicism into Britain, Christianity itself having been brought into the British Isles just after the crucifixion of Christ, more than five hundred years earlier.

The first six hundred years of Church History in the British Isles is very briefly but well summarised by John Scott of Glasgow, as follows:

"Christianity came direct to the islands from the East shortly after the death of Christ in the first century AD. The vigour of its early converts may be gauged by the fact that missionaries from the British Church founded the Churches of Gaul (France) Lotharingia (Lorraine) and Helvetia (Switzerland). It was 5-1/2 centuries later that the first papal emissary in the person of Augustine set foot on these shores. His claim of supremacy for the Roman Catholic Bishop was rejected by the then British Church, but his ministry amongst the Angles, Jutes and Saxons, who had recently immigrated from the Continent, and who, although of the same stock as the Britons, were still pagan, enabled him to gain a footing and establish a Church on the Island. This nation was the last and least influenced by the Papacy.

Not only did God lead the forerunning sections of Israel to the British Isles in BC times, centuries before the main body arrived during the early part of the Christian era, but even the Druidic religion which these ancient Britons held before accepting Christ was a preparation for Christianity. It is now well known that the Romans were notorious for falsifying history in order to magnify themselves and belittle others, especially those who opposed them.

In no instance was this practice more disgustingly carried out than in the case of their writings concerning the Ancient Britons and the Druids. Unfortunately these perversions have even found their way into British School books and the children are taught to believe the trash that the Romans said about the Druids. Regarding these falsifications we quote from *Early English History*, by John Pym Yeatman (Barrister at Law) p.104, "The stories of the atrocities of the Druids were mere inventions of the Romans to cover their own cruelty, and to excuse it.

The religion of a people who were so mild and merciful not even to imprison their debtors, as did the Romans, could not be bloody". In *Religions of Britain*, p. 37 Charles Hulbert states, "The charge of staining their consecrated places with human blood and offering upon the altar of 'Cor-Gawr' or Stonehenge, human victims, hath no real

(Continued on page 20)

foundation in fact; an accusation as wicked as unjust".

On examination, Druidism is found to be but a perversion of the true religion of the Hebrews, linked up with some of the ritual of the Baal worship. On this point we quote again from Religions of Britain p.41, "So near is the resemblance between the Druidical religion of Britain and the Patriarchal religion of the Hebrews, that we hesitate not to pronounce their origin the same". Again on page 42 of the same work, "Next to the Jewish in purity, we consider the ancient religion of Britain". Robert Stukely, also quoting ancient authors, tells us that the Druids represented their God by means of an old Oak selected with two arms He also, in common with Henry and others, says that no images were found in Britain before the Romans introduced them. (*Druidism in Britain*, p.15)

The following account of Druid worship is from Hulbert's Religions of Britain. "The dress of the druids was white, and that of the druid in his habit of ceremonial judgement was very grand. On his head he wore a golden tiara and his neck was encircled by a breastplate of judgement. Their meetings were held in conspicuous places in the open air, and while the sun was above the horizon, for their laws forbade their performing these ceremonies in his absence. The premier bard stood in the centre, by the side of a large stone.

This circle was denominated Cylch Gyngrair, or the circle of the federation; and the middle stone, Mean Llog, or the stone of the covenant. Upon the stone altars, before which the priests officiated, occasionally blazed a large fire, the sacred emblem of that true God who once manifested his presence 'by a bush and a pillar of fire, whose tremendous voice once issued out of the midst of the fire, who prescribed a perpetual fire to be kept on the altar of burnt offerings in Jerusalem, and whom an holy apostle designates with the appellation of consuming fire'."

Wylie's *History of Scotland*, p.71 states: "There is one fact which throws a pleasing light on these remote times of our country - no idol or graven image has even been dug up in our soil ... In the lands of Greece and Italy, Syria and of India long buried dieties are ever and anon cropping up and showing themselves in the light of day, but no such phenomenon has ever occurred on the soil of Scotland. Relics of all sorts have been found in our soil, but never idol of British manufacture, nor is one such to be found in any of our Museums".

On page 110 "There are others who are equally confident that Caledonia was nearly as brightly illuminated as Judaea itself, and place the priesthood of the Druids only a little way below the priesthood of the Hebrews.

Cassell's *History of England* states: "The Druidical rites and ceremonies in Britain were almost identical with the Mosaic ritual". McDermot, in his History of Ireland, gives thirteen specimens of identical customs of the Celtic and Hebrew races.

"Then we have the evidence of Hoare's 'Wiltshire' which states that the facsimile of a Hebrew breastplate, the same nearly as that originally worn by the Hebrew high priest, was found in a cist, dug up at Stonehenge, and upon the breast of a skeleton of a British Druid." (*Druidism in Britain*, p.9, also *Crania Britannica*)

This essay written by John Pryce, was entitled "The Ancient British Church", carried off a prize at the National Eisteddfod in 1876 and in it we read these words: "In this distant corner of the earth, cut off from the rest of the world, unfrequented except by merchants from the opposite coast of Gaul, a people, who only conveyed to the Roman mind the idea of untamed fierceness, was being prepared, ready for the Gospel. It would be difficult to conceive Christianity being preached to any people, for the first time, under more favourable circumstances. There was hardly a feature in their national character in which it would not find a chord answering and vibrating to its touch.

Theirs was not the sceptical mind of the Greek, nor the worn out civilisation of Rome, which even Christianity failed to quicken into life, but a religious, impulsive imagination - children in feeling and knowledge, and therefore meet recipients of the good news of the kingdom of heaven. To a people whose sense of future existence was so absorbing, that its presentment was almost too deeply felt by them, the preaching of Jesus and the resurrection would appeal with irresistible force. There was no violent divorce between the new teaching and that of their own Druids, nor were they called upon so much to reverse their ancient faith, as to lay it down for a fuller and more perfect revelation."

Not only was the ancient British Race the first nation to recognise Christianity, but all available evidence also goes to show that Glastonbury (in Somersetshire) was the first Christian Church building in the world and that it was built by Joseph of Arimathea and his associates. The famous Vatican Librarian, Cardinal Baronius, discovered an ancient MS in the Vatican telling of Joseph of Arimathea, Lazarus, Martha and Mary landing at Marseilles in AD 35. This is in agreement with the early records of English historian William of Malmesbury, who states that Joseph of Arimathea (who took care of our Lord's body after the Crucifixion) accompanied by eleven missionaries under his charge came to Britain from France, having been sent by Phillip the Apostle, and that the British King gave them Ynys-vitrin or Glastonbury and twelve Hides of land. Confirmatory of this the Doomsday Book contains the following entry:

"The Church of Glastonbury has in its own ville twelve Hides of Land, which have never paid tax." (*Doomsday Survey*, folio p.249b).

The old *Glastonbury Chronicle* gives the following quaint record of the meeting of Joseph of Arimathea and Arviragus, the British King:

(Continued on page 21)

Christianity in Britain (Continued from page 20)

"Joseph then counselled the King to believe in Christ: King Arviragus refused this, nor did he believe in Him. Arviragus the King gave him twice six hides at Glastonia. Joseph left the rights with those companions in the XXXI year after the Passion of Christ. These men, with praises built a church of wattles."

In J.W. Taylor's work, *The Coming of the Saints*, the journey of Joseph of Arimathaea is followed place to place from Palestine through Gaul, via Marseilles into Britain (*The Early British Church*, p.9, by Rev. L.G.A. Roberts). Furthermore the early Welsh writer, Maelgwyn of Llandaff (circ. AD 450) informs us that Joseph of Arimathaea is buried at Glastonbury (Avalon). That Joseph of Arimathaea was the first to preach the Gospel in Britain is also confirmed by foreign writers, eg, St. Gregory of Tours in his *History of the Franks*, and Haleca, Archbishop of Saragossa in his *Fragments*.

For a long time Glastonbury ("Isle" of Avalon) was regarded as the most sacred spot in all Britain. The original Church erected by Joseph of Arimathaea and his companions was built of wattles. At the present day, the ruins of Glastonbury Abbey stand on the site of the old wattle Church. That spot has thus been a place of Christian worship from Christ's day to the present time. Regarding its antiquity as such, note the following extracts from the various authorities:

Sir Henry Spelman: "It is certain Britain received the faith in the first age from the first sowers of the Word. Of all the Churches whose origin I have investigated in Britain, the Church at Glastonbury is the most ancient".

Archbishop Ussher: "The British National Church was founded AD 36, 160 years before heathen Rome confessed Christianity. The Mother Church of the British Isles is the Church in Insula Avallonia, called by the Saxons, Glaston".

Fuller: "If credit be given to ancient authors, this church at Glastonbury is the senior church of the world".

Publius Discipulus: "The church of Avalon in Britain had no other hands than those of the disciples of the Lord themselves built".

Theodore Martin (Lovar), in AD 1517 states; "It is not too much to say that the site of St. Mary's church in the abbey grounds at Glastonbury is the site of the first known above-ground church in the world".

Glastonbury has been called the Bethlehem of Britain.

The study of the circumstances which led up to Joseph of Arimathaea choosing Britain as his final place of residence is interesting. There exists a number of entirely independent traditions both in France and Britain that Joseph of Arimathaea was a well-to-do tin merchant. The richest tin mines in the world at that time were in Com-

wall. Whilst in the Mendip Hills in Somerset nearby were rich deposits of copper and lead, which form useful alloys with tin. It is of course well known that a metal trade between Britain and the near East existed for many centuries and that merchants from Phoenicia and Palestine came regularly to Cornwall and Somerset for tin lead and copper. This is mentioned by such classical writers as Herodotus, Homer, Pytheas and Polybius, whilst Diodorus Siculus gives the details of the trade route. After the tin was mined it was shaped into slabs or blocks, taken to a small island, Ictis, which at low tide was connected to the mainland by a narrow path. This little island is now known as St. Michael's Mount (near Marazion, Cornwall). The tin and other metals were taken by boat from the Isle of Ictis to Morlaix, thence transported across France to Massilia, (now Marseilles) and then shipped to Trye, close to the Palestine border. Stories of Joseph of Arimathaea exist at separate places all along this ancient trade route.

The story is still told "at Marazion in Cornwall of St. Joseph coming there to trade with tin miners". (*Glastonbury - Her Saints*, page 66 by the Rev. Lionel Smithett Lewis, MA). In the *Guide to Penzance* (Ward, Lock and Co.) it is stated; "There is a tradition that Joseph of Arimathaea was connected with Marazion when he and other Jews trade with the ancient tin miners in Cornwall". Marazion means 'bitter Zion'. Its other name is still Market Jew. The origin is said to be derived from the fact that it was a colony of Jews, who traded in tin. "Jew's houses", 'Jew's tin', 'Jew's leavings', 'Jew's pieces' are still common terms in the Cornish tin mines. The oldest pits containing smelted tin are called "Jew's houses". (*Glastonbury Her Saints*, page 66). "Amongst the old tin workers, who have always observed a certain mystery in their rites, there was a moment when they ceased their work and started signing a quaint song beginning 'Joseph was a tin Merchant;'" (Joseph of Arimathaea at Glastonbury, pp 23-24)

It is agreed by most authorities that the Virgin Mary was widowed while Jesus was just a youth. It is also generally considered that Joseph of Arimathaea was the uncle of Mary, and took special care over Jesus. Naturally Jesus would be interested in the accounts which his uncle would give of Britain - a land free from the oppression of Rome, and free from ecclesiastical fanaticism such as was prevalent in his own country. It is not altogether surprising therefore to find in different parts of Somerset and Cornwall four independent ancient traditions that on one of his visits Joseph of Arimathaea brought the boy Jesus with him to Britain. These are summarised as follows in the Rev C.C. Dobson's wonderful little book, *Did Jesus visit Britain as they say in Cornwall and Somerset?*.

1. The first is found in Cornwall and is recorded in Baring Gould's "Book of Cornwall" where he writes; "Another Cornish story to the effect that Joseph of Arimathaea came in a boat to Cornwall, and brought the boy Jesus with him ...".
2. The second is found in Somerset of the coming of Christ and Joseph in a ship of Tarshish, and how

(Continued on page 22)

Christianity in Britain (Continued from page 21)

they came to the Summerland (Somerset) and so-journed in a place called Paradise.

3. The third tradition is to be found in the little village of Priddy on the top of the Mendip Hills to the effect that Jesus and Joseph stayed there.
4. Finally, traditions associate Jesus with Glastonbury.

The accompanying map shows the route taken by Jesus and Joseph of Arimathaea, as indicated by the co-ordination of all available data. In connection with Paradise mentioned above, and shown on the map, it is illuminating to observe that on an old ordinance survey maps the district around Burnham in Somerset was still called Paradise. Even at Burnham today there is a Paradise Farm. The old well close to the shore of the fine natural harbour at the mouth of the Camel (in Cornwall) at which the boat conveying Jesus called, is still known as Jesus Well. In bygone days it was regarded as a holy well, and traces of the Chapel erected over it remain to the present day.

There is however, evidence that Jesus came to Britain twice by the same route. On the second occasion he came not as a boy but as a young man, and not as a mere visitor, but as a resident at Glastonbury in the Isle of Avalon for a considerable period. That Jesus built for himself a little wattle house for prayer and meditation, near a well at the foot of the hill known as Glastonbury Tor, and that it was subsequently used by Joseph of Arimathaea and his associates as a private chapel (as distinct from the church they erected beside it for public worship) is confirmed by the following extract from the report which Augustine sent to Pope Gregory during the mission to Britain at the end of the sixth century:

"In the western confines of Britain there is a certain royal island of large extent surrounded by water, abounding in all the beauties of Nature and necessities of life." Regarding this, the C.C. Dobson, MA has beautifully commented; "Having been taken as a boy by Joseph on this voyage and visited Glastonbury, Jesus noticed the beauty and quiet of this island. Seeking a quiet retreat in which to spend years alone before his ministry he returned here as a young man, erected his own small abode ... and then in prayer and meditation prepared for his work". (*Did Jesus visit Britain?* pages 26-27). This absence of Christ from Palestine no doubt explains the Bible's silence regarding the early manhood of Jesus.

In that great authority, *The Doomsday Book* (AD 1088) there is recorded "The House of God in the great Monastery of Glastonbury, called the Secret of the Lord". But even many centuries before the Doomsday Book was compiled Taliesin, the Prince-Bard and Druid, wrote

"Christ, the Word from the beginning our Teacher and we never lost His Teaching. To quote C.C. Dobson again; "Here is an island unconquered by the Romans, and remote from Roman influence and authority. The attempt to conquer it by Julius Caesar had proved abortive. Here was a faith propagated by profound oral teaching, enshrining the truth of the coming Christ, under the very name Jesu, and the principle of the Atonement. Do we wonder that Jesus came to reside in a land ripe to receive his truth?" In Britain He would be free from the tyranny of Roman oppression, the superstition of Rabbinical misinterpretation and the grossness of pagan idolatry, and its bestial, immoral customs. In Britain He would live among people dominated by the highest purest ideals, the very ideals He had come to proclaim. This forcefully brings to our mind the words of Jesus near the very end of His Ministry, "The Kingdom of God shall be taken from you (in Judaea) and given to a nation bringing forth the fruits thereof, Matt. 21.43.

So when Arimathaea subsequently came to Britain to proclaim the Saviour under the very name (Yesu or Jesu) familiar to every Druid, and as having fulfilled in the Atonement their basic principle, we do not wonder that he received a welcome at the hands of the Druids. It is a remarkable fact the Druidism never opposed Christianity, and eventually became voluntarily merged in it.

In view of the above facts, we can understand why, after his expulsion from Palestine in AD 35, Joseph of Arimathaea was eager to bring the Gospel to Britain and take up residence at Glastonbury already hallowed by the home of Jesus there. Here Joseph lived for the remainder of his life. The Welsh poet, Maelgwyn of Llandaff (AD 450) records that on Joseph of Arimathaea's grave at Glastonbury the epitaph reads as follows:

(Translation) "I came to Britain after I buried Christ. I taught. I rest."

Maelgwyn also describes the exact position of the grave with meticulous care.

In the instructive little work "Did Jesus visit Britain" pp 31-32, Mr C.C. Dobson gives the following interesting account of Joseph's body: "The Vicar of Glastonbury tells us that Joseph's body remained buried here until AD 1345, when Edward III gave his licence to John Bloom of London to dig for it, and the Abbot and Monks consented. There is the statement of a Lincolnshire Monk in 1367 that his body was found. They placed it in a silver casket let into a stone sarcophagus, which was placed in the east end of Joseph's Chapel, and it became a place of pilgrimage. There is a written record of the sarcophagus being still in position in 1662 when the Chapel had become partially ruined. Owing to fear of Puritan fanaticism prevalent at the time it was secretly removed by night into the Parish Church Churchyard, and its identity was concealed by the pretence that the initials on it, J.A., stood for John Allen. In 1928 the present Vicar of Glastonbury found it half buried in the soil, and had it removed into the Church, and its construction bears out the accounts of a silver casket

(Continued on page 23)

FRANCE (Continued from page 22)

which could be raised and lowered, and shows other marks of identity."

After Joseph of Arimathea, the next well known missionary to Britain was Simon Zelotes, one of the twelve apostles. Dorotheus, Bishop of Tyre (AD 303) informs us that Simon Zelotes preached Christ all along the North Coast of Africa and then crossed to Britain. (Synopsis de Apostol -9, Simon Zelotes) Next came Aristobulus. The historian Alford (*Regia Fides*, Vol 1, p.83) states, "It is perfectly certain that before St. Paul had come to Rome, Aristobulus was absent in Britain". "Haleca, Bishop of Augusta also informs us as follows: "The memory of many martyrs is celebrated by the Britons, especially that of St. Aristobulus, one of the seventy disciples". "Aristobulus, Cyndav and his son, Mawan, men of Israel, came from Rome with Bran the Blessed to teach the faith of Christ to the race of the Cymry. (*Iola MSS.*) Again, Dorotheus of the fourth century says, "Aristobulus, who is mentioned by the Apostle in his epistle to the Romans, Romans 16.10 was made Bishop in Britain".

Then came St. Paul to Britain. Theodoretus says "Paul preached the Gospel to the Britons and others in the West" (*De Curandis Graecorum Affectionibus Lib.IX*). After investigation Capellus states, "I scarcely know of one author, from the time the Fathers downward, who does not maintain that St. Paul, after his liberation, preached in every country in western Europe, Britain included" (*History of the Apostles*). Bishop Burgess writes "Of St. Paul's journey to Britain we have as satisfactory proof as any historical question can demand. (Independence of the British Church).

There is an ancient MS at Oxford which refers to St. Paul's residence in Siluria (South Wales). In North Wales, the foundation of Bangor Abbey is ascribed to the Apostle Paul; its doctrine and discipline were known as the "Rule of Paul" and over each of its four gates was inscribed his precept, "If any man will not work neither shall he eat". According to lingering tradition Paul journeyed and preached as far north as the banks of the River Clyde.

"We must also call attention to the remarkable gift of a Greek MS given to a French traveller, C.S. Sonnini, who was a member of the Society of Agriculture in Paris, and had it presented to him by the Sultan of Turkey in 1801. This document asserts that the Apostle, after visiting Spain, came to Britain and preached upon the Mount Lud Ludgate Hill, London) and that the Druids came to Paul and showed him that their rites and ceremonies were descended from the Jews, and the Apostle accorded them a kiss of peace" (*Druidism in Britain*, p.18). Furthermore, we have the old British "Triads of Paul the Apostle" handed down to us in ancient Welsh; these are as follows

Triads (threes) of Paul the Apostle

There are three sorts of men: the man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good.

Three kinds of men are the delights of God: the meek; the lover of peace; the lovers of mercy.

There are three marks of the children of God: gentle deportment; a pure conscience; patient suffering of injuries.

There are three chief duties demanded by God: justice to every man; love; humility.

In three places will be found the most of God: where He is mostly sought; where He is mostly loved; where there is least of self.

There are three things following faith in God: a conscience at peace; union with heaven; what is necessary for Life.

Three ways a Christian punishes an enemy: by forgiving him by not divulging his wickedness; by doing him all the good in his power.

The three chief considerations of a Christian; lest he should displease God; lest he should be a stumbling block to man; lest his love to all that is good should grow cold.

The three luxuries of a Christian feast: what God has prepared; what can be obtained with justice to all; what love to all may venture to use.

Three persons have the claims and privileges of brothers and sisters: the widow, the orphan and the stranger.

What a contrast between "the evangelical simplicity of these precepts" and the "monkish and mediaeval inventions and superstitions"!

It is interesting to note that the names of a British prince and princess who had become Christians, are mentioned in the New Testament by the Apostle Paul. Linus and Claudia, named in Tim. 4.21 were the son and daughter of British King Caractacus. The verse reads: "Do thy diligence to come before winter. Eubulus greeteth thee, (and Pudens mentioned in the verse was the husband of Claudia) and Pudens, and Linus and Claudia, and all the brethren. Pudens was a Roman Noble. At the time that verse was written all three of them were living in Rome. Pudens has the distinction of being the only name mentioned in the Bible recorded in stone of ancient date in Britain".

Our Great Heritage, p.193f. Amongst Roman remains at Chichester, there was dug up in 1723 a stone bearing an inscription in which Pudens is mentioned in connection

(Continued on page 24)

with the erection of the Roman Temple there. This stone is now exhibited outside the Council House at Chichester, and is known as the Pudens Stone. The incident recorded on it, of course, occurred before Pudens accepted Christianity. Pudens was a Roman officer stationed at Chichester during the earlier part of the Roman occupation of Britain, and it was during his stay here that he won the affections of the British King's daughter, Claudia. Pudens and Claudia were subsequently married in Rome in AD 53. It is remarkable too, that when the Apostle Paul came to Britain he should also land on our shores in the region of Chichester Reach and St. Paul's Grove at Porchester. On this we quote E. Wilmshurst (St. Paul and Britain p.11), "In Chichester Harbour, then navigable, in the hamlet of Creed, in the parish of Boshem was a spot known as Paul's Wharf, the traditional landing place of the Apostle, (*Sussex Archaeological Collections*, Vol XXII 1871) about AD 60".

From the foregoing evidence it is clear that Christianity was introduced into Britain immediately after the Crucifixion, history informing us that the first Christian Church to be erected in the world was Joseph of Arimathea's Wattle Church" at Avalon Glastonbury) England, and that it was built by none other than the hands of the disciples of Christ. After about a century and a half of faithful preaching the ancient British nation, in AD 179, in the reign of good King Lucius, acknowledged Jesus Christ as the Messiah, and was the first nation to do so; accordingly, Origen, born at Alexandria in AD 185 wrote in the beginning of the following century, "The land of Britain has received the religion of Christ". Thus the early British Church was originally Hebrew, not Papal!

Fuller gives a list of institutions founded by this King Lucius:-

1. St. Peter's Cornhill in London, circa AD 179.
2. A chief Cathedral Church in Gloucester.
3. A Church at Winchester, circa AD 180.
4. A Church and College of Christina Philosophers at Bangor-on-Dee.
5. A Church dedicated to St. Mary in Glastonbury, said to be repaired and raised out of the ruins of a former Church, circa AD 187.
6. A chapel in honour of Christ in Dover Castle.
7. The Church of St. Martins, Canterbury, understand it thus: that after ages was new named and converted to the honour of that saint.

Bishop Fuller tells us that Lucius converted the three Arch-Flamens and the 28 Flamens of the Druids, into so many Archbishops and Bishops of the Christian Church. He could not have done this unless the Druids had generally accepted Christianity as a National Religion. (*The Early British Church* p.12). The three Arch-Flamens referred to were located at Caer Troia otherwise known as Caer Lud (London), Caer Ebroc (York) and Caer Leon (St. David's).

How deep a root Christianity had taken in the British Isles during the centuries immediately following the time of Christ may be judged from the following extract from

Chrysostom, Patriarch of Constantinople, AD 347-407: "The British Isles which are beyond the sea (the Mediterranean) and which lie in the Ocean (the Atlantic) have received the virtue of the Word Though thou shouldest go to the ocean, to the British Isles, there thou shouldest all men everywhere discoursing matters out of the Scriptures, with another voice indeed, but not another faith; with a different tongue, but the same judgement". (*Chrysostomi Orat*)

The Ancient Britons of the British Isles thus being the first race to recognise Christ, became the pioneer nation in missionary work. In this connection the great work done by the Irish section of the early Celtic Church must not be overlooked. The noble part played by Ireland in missionary work earned for it the title "Isle of Saints", during the early centuries before Roman Catholicism came to its shores. At that time, "swarms of devoted missionaries" went out from Ireland to every part of Europe, so much so that Dr Johnson states that Ireland was the "School of the West" (*The Early British Church*, p.13 - Roberts).

"Beatus, a noble Briton, converted and baptised in Britain, converted Switzerland. His cell, where he died AD 96, is still shewn at Unterseen on Lake Thun (Theatre. Magnae Britain, Lib. VI, p.9). Mansuetus, born in Ireland, converted and baptised in Britain, was sent in company with S. Clement of Rome, a friend and pupil of the Apostles (afterwards the third bishop of Rome) to preach the Gospel in France. He founded the Church in Lorraine and then penetrated to Illyria in the East of Europe, East of the Adriatic, where he was martyred in AD 110 (Franciscus Guillman, *Helvetiorum Historia*, libl, c. 15. Mersaeus De Sanctis German, etc). Marcellus, A Briton, became third Bishop of Tongres and founded the Archbishopric of Treves ... Almost all the Archbishops of Treves were Britons. He lived and died, it is stated, as a martyr in AD 166 (see Mersaeus, De Archiepiscopis Trevir ensium, and Pantalio De Viris. Illus. Germaniae. Part 1). Cadval, a British Missionary founded in AD 170, the Church of Tarentum in Italy and the Cathedral of Taranto is dedicated to him .pa (MS Vellum of the Church of Tarentum)." - The Apostolic Church of Britain, pp.39-40, Rev. L.S. Lewis. Nor let us forget the work at home - St. Peiran, and Irishman in Cornwall; St. Patrick, a Scotsman in Ireland; St. Ninian in Scotland; Keby, a Prince in Cornwall; and Fastidius, Bishop of London; and many others. (*The Early British Church*, p.13, Roberts).

The early Church in the British Isles was known as the Culdee Church and it was not until the coming of Roman Catholics at the end of the sixth century that it became more generally known as the British Church in order to distinguish it from the Roman Church.

Attached to many of the early Culdee Churches were monasteries, that is colleges (for the mode of life in them was altogether different from that of most of the monasteries in Roman Catholic times with which we are more familiar). The reason that there have not been more records of the ancient Culdee Church handed down to us is that the ruthless destruction by the Roman Emperors and later by Ro-

(Continued on page 25)

man Catholicism was directed not only at Christians who faithfully maintained their Christian liberty, but also at the records of their Church.

At the time of the Anglo-Saxon Invasions and settlement, the ancient Celts and Iberians were as everybody knows, driven mainly to the mountainous regions of the west and north of the country, while a few escaped to Brittany. Strangely enough, the Christians of the bulk of these pagan Angles originated from the small Scottish island of Iona, then known by the older name of Icolmkill, which means "the island of Columba of the Church". Synchronous with the arrival of the Anglo-Saxons the Scots came over from Ireland and settled in Argyll and the Hebrides. When this Scottish kingdom had been established in the north-west of Britain, the saintly Columba (born AD 521) crossed over from his native Scotia (as Northern Ireland was then called) to Iona and settled there on 12th May, 563 with a view to making it his headquarters for preaching the Gospel to the pagan part of Britain. His great work and personal influence extended over Scotland and much of northern England, and as early as AD 588 a continental mission scheme was formed. (*The Early Scottish Church*, page 216 McLauchlan).

In the same year that Columba died on Iona, that is 597, the Roman Catholic emissary Augustine landed in Kent. While at first some converts, including King Edwin of Northumbria, were made to the Roman Church, on the east coast of Britain, yet Boyd Carpenter in his History of the Church of England states, "within forty years of the arrival of Augustine, the only place in which his followers held their own was in the kingdom of Kent". In 637 when the Northumbrian King, Oswald, desired to establish Christianity in his kingdom he did not apply to Kent for Missionaries, but to Iona. Accordingly Aidan was sent and he established a missionary centre on the Island of Lindisfarne, subsequently known as Holy Island, close to the coast of Northumberland. Her Aidan and later Cuthbert from Melrose did a great work. The Norseman, however, called Iona by the name of Holy Island (Eyin Helga). The Gaelic name of Iona was Innis nan Druidhneah (The Island of the Druids) which shows that this little island was a sacred place even before the advent of Christianity.

A similar missionary centre to these of Iona and Lindisfarne was also established on the rugged Shetland Island of Foula in the far North and Lindisfarne in the south, that the northern half of Britain was indebted for receiving Christianity. This is significant in view of the fact that the Stone which Jacob used as a pillow at Bethel (the Stone of Destiny) found its resting place on Iona at the very time that Columba and his associates established there the headquarters of their great and widespread Christian work.

"In the age of darkness Ireland was the bearer of many torches, and Iona, her fairest daughter, more than any other, stood for all that was luminous and spiritual, pure and unworldly. The missionaries of Iona left their mark upon almost every corner of Europe, and in some of her most precious manuscripts rest to this day in European libraries" - *Norseman in Alban*, p.23 Robert Lock Bremner. In the eighth century the library at Iona contained one of

the most valuable collections of manuscripts in the world. "For two hundred years Iona was the lighthouse for the western nations, whence missionaries went forth in all directions." - *Celt, Druid and Culdee*, p.110 (I.H. Elder).

The account of how the influence of Iona even reached the far north island of Iceland in the ninth century is given in Norseman in Alban (Scotland). The Norseman Orlyg was fostered by Bishop Patrick in the Sudreys (ie the Souther-ton Isles of Hebrides, as distinguished from the Nordreys, ie the Northern Isles which comprised Orkney and Shetland). Orlyg wished to go to Iceland. Patrick gave him Kirkwood and an iron bell, a plenarium and hallowed earth, which he should lay under the corned posts. Patrick told him to land where there were two fells visible from the sea, and settle under the southern one, and in a dale between the two mountains he should build the kirk (the church) and dedicate it to St. Columba.

Orlyg landed eventually on the great North-West Peninsula of Iceland at a creek subsequently called Orlyg's Haven, within a large firth known thereafter as Patrick's Firth (Patreksfjorour) to the present day. He wintered there, thence coasted southward and lost the bell overboard. Finally he sighted the fells on the peninsular of Kjalarnes near Reykjavik answering the subscription given by Patrick. There he found the bell amongst the seaweed, and so built the church as instructed and worshipped under the mantle of St. Columba.

From the mass of foregoing evidence it is clear that Britain was the leading nation in the pioneering of Christianity, and today, we are still the foremost race on earth in regard to the spreading of God's Holy Word - the Great Bible Societies which were founded last century have done an enormous work in this respect. It is interesting to note that the extending influence of Britain's Sea power and the impulse to exploration during the sixteenth century were accompanied by an impulse to spread the Gospel. On this point the *Encyclopaedia Britannica*, under the caption "Modern Missions" states:

"The development of the Maritime power of England which the Portuguese and the Spanish monarchies noted with fear and jealousy was distinguished by a singular anxiety for the spread of the Christian Faith. Edward VI in his instructions to the navigators in Sir Hugh Willoughby's fleet, Sebastian Cabot in whose for the intended voyage to Cathay and Richard Hakluyt, who promoted many voyages of discoveries in addition to writing their history, agree with Sir Humphrey Gilbert's chronicler that 'the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is built upon other foundation shall never obtain happy success or continuance'.

It is also a remarkable fact that the phenomenal growth of Bible Societies and Foreign Missions and the rapid expansion of the British Empire have been simultaneous.

"Today more than 90% of the funds for Foreign Protestant Missions are subscribed by Anglo-Saxons."

(Continued on page 26)

During the year 1931 the Scriptures distributed by the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, to mention only three, reached the colossal total of over twenty-eight millions. Allowing for inter-sales this figure would still be well over twenty millions. It is translated into more than a thousand languages. The total distribution of Scriptures by all other nations combined for the same period is only a few thousands. Verily He has found His witnesses in Anglo-Saxon Israel. (*Is Civilisation Doomed?* pp.4-5) How evident that Anglo-Celtic-Saxondom is God's nation Israel doing His work!

THE STONE OF ISRAEL - THE STONE OF DESTINY

The emblem of Israel's sovereignty all down the ages has been a stone. Jacob otherwise known as Israel, after the famous "Ladder" vision in which he received the promise from Jehovah that his seed would become a great people through whom ultimately all the nations of the world would be blessed, took the stone which he had used for a pillow and set it up on end and anointed it, saying: "This stone which I have set up for a pillar shall be God's House," and he changed the name of the place from Luz to Bethel, which means "The house of God" (Genesis 28:14-22).

But Israel's Pillar Stone did not remain at Bethel. That stone was an enduring witness of the great Divine promise to Israel (Jacob) and his future progeny. Years afterwards, God specially recalled it to Jacob's mind, saying: "I am the God of Bethel, where thou hast anointed the pillar ... return unto the land of thy kindred" (Gen. 31:13). On returning to the anointed stone, Jacob was further informed by Jehovah that his promised posterity, destined to bless all mankind, would take the form of a great "nation and a company (commonwealth) of nations" (Genesis 35, 10-11). God then changed Jacob's name to Israel, which means "ruling with God". On this, his second visit to Bethel, Jacob realised that his anointed Pillow-Stone constituted the title-deed of the heirship of the world, to be bequeathed to heirs after him, and he therefore took possession of it, and erected another stone to mark the spot.

Jacob, while on his deathbed in Egypt called his sons and prophesied to them concerning their prosperity in the last days. In his words to Joseph (Gen. 49, 22-26) there is a parenthetic expression peculiarly translated "from thence is the shepherd the stone of Israel". The Hebrew word here translated "thence" is used also in reference to time (see Gesenius' Hebrew Lexicon); and the Hebrew word translated shepherd is the present participle of the verb "to shepherd", thus signifying "to take care of", "to keep". so we find that some scholars give a better translation thus, "From thence is the shepherding of the Stone of Israel", also in the rendering "From that time he (Joseph) kept the Stone of Israel".

These dying words of Jacob indicate two things. First, that Jacob (Israel) bequeathed his treasured Stone to Jo-

seph. Secondly, bearing in mind that these words concerning the Stone of Israel are part of a prophecy which is plainly declared to apply fully to "the last days" (verse 1) they also indicate that the Stone would be found in the care and keeping of Joseph's offspring "in the last days", when Joseph as represented by his posterity, would be a "fruitful bough" ... (verse 22). That promised fruitfulness of Joseph is now fulfilled in the great British Nation (and daughter nations) of our day, as has been demonstrated in the foregoing pages. According to the prophecy, therefore, Jacob's Stone "the Stone of Israel" ought to be in Britain today, treasured and being taken care of by the British nation, "the House of Joseph". Let us see.

As Jacob gave his pillow-stone to his brother Joseph while in Egypt, we naturally enquire, is there any record of this Stone of Israel being brought back from Egypt to Canaan by the Israelites during their forty years wanderings? The Apostle Paul informs us that a rock or stone accompanied the Israelites during their forty years wandering in the Wilderness from Egypt to Canaan, and that this stone or rock in its spiritual significance represented Christ. His words are: Moreover, Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea. And were all baptised unto Moses in the cloud and in the sea. And did all eat the same spiritual food meat; and did all drink the same spiritual drink, for they drank of that spiritual Rock that went with them; and that Rock was Christ. (1 Cor. 10, 1-4 marginal reading)

It was from this rock or stone, which went with them, that they received their water to drink. Just as their food was divinely provided for in the form of Manna, so also was their drink supernaturally provided from the sacred piece of rock when necessary during the long years of wandering in the desert. The number of Israelites who came out of Egypt was about 600,000 besides children and their long journey was mainly through arid country and desert, and it was thus necessary for God to give them water miraculously.

The first mention of no water for the people to drink was while the Israelites were encamped at Rephidim. Without previously selecting one special rock, the Lord said unto Moses: "I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall water come out of it" (R.V.). The phrase, "There in Horeb" points out the place where the rock was at the time, and if the Lord, when He spoke of the rock, had used the demonstrative form and said "that rock", then we should know that he was designating which one, or a certain one not yet selected, but the fact He said "The Rock" is proof to us that he was speaking of a rock with which they were already familiar, the Bethel pillar rock, "the shepherd, the stone of Israel, which had been committed to the keeping of the House of Joseph.

Another instance of when there was no water occurred at Kadish, a city in the border of Edom, the country which belonged to the descendants of Esau. At this place, the people of Israel, were very bitter against Moses and Aaron,

(Continued on page 27)

and said unto them, "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink. And Moses and Aaron went from the presence of the assembly unto the door of the Tabernacle of the congregation and they fell upon their faces, and the glory of the Lord appeared unto them.

"And the Lord spoke unto Moses saying: Take the rod and gather the assembly together and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts to drink. And Moses took the rod from before the Eternal, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them: Hear now, ye rebels; must we fetch water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly and the congregation drank, and their beasts also" (Gnome 20, 5-11).

We have quoted this account in full, from the beginning of the complaint by the people until the water was given, that our readers may see that, although the phrase "the rock" is used four times, there is not the slightest indignation of preference for any certain rock in the vicinity of Kadich, or that one was not already chosen, and in their midst. It was to show also that at the very first mention of water for the people from "this rock" and that was necessary, as a preparatory measure, was for the eternal to say to Moses: "Speak to the rock", and also that when the people were commanded to gather "before the rock" they understood so well which rock it was that in all that enormous company of 600,000 people, no explanation was necessary. Hence, it must have been among them before this, and well known. Let us also bear in mind that this name "The Rock" was used in the same relation at Rephidim, and yet the children of Israel had removed, journeyed and pitched their tents twenty-one times (see Numbers 33rd chapter) after leaving Rephidim, and here at Kadish there is with them that which is still familiarly known as "The Rock". (*Judah's Sceptre and Joseph's Birthright*, J.H. Allen, pp.238-240).

When Israel became a settled nation in the Holy Land where was Jacob's anointed Pillar-stone kept? Hebrew tradition informs us that eventually Jacob's "Pillar Stone" was to be found in the Temple at Jerusalem. There are two Biblical incidents which indicate that this was the case, that the Bethel Pillar was set up in the Temple.

When the good King Josiah made a covenant before the Lord, in the presence of all the people, that he would destroy idolatry out of the land, it is written, "And the king stood by the pillar and made a covenant before the Eternal" (II Kings 23.3 R.V.) There is, in the Second Chronicles, a recapitulation of this circumstance concerning Josiah, which gives the following: 'And the king stood in his place'. His place we are told would be the pillar-stone,

where the Kings of Israel were crowned, made covenants, took oaths, made vows, as did Jacob when he first set it up for a pillar and made it God's house. (Allen, p.242)

The second indication is in Hosea 3.4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar and without an ephod, and without teraphim" (margin). The first two matters mentioned viz, "king" and "prince" refer to the throne and rulership, the others, viz, "sacrifice", "pillar" etc. all refer to the Temple Notice that a pillar is included in Temple items. The Hebrew word "matsebah" which is translated "pillar" in the marginal reading of this verse is the self-same word as is applied in Gen. 28 to Jacob's pillow when it was set up at Bethel. After the House of Israel (to whom the prophecy of Hosea is specifically addressed) were taken captive to Assyria and wandered in western Asia and south-east Europe, without a king, etc, the throne and the Temple (including the pillar) were left behind wholly in the hands of house of Judah at Jerusalem. The Temple, the House of God, was the appropriate place for the Bethel Stone, for Bethel means the "House of God" and Jacob said concerning the Stone, "And this Stone, which I have set for a pillar shall be God's House". (Gen. 28.22)

The Kings were crowned at this pillar. We read, for instance, that at the coronation of King Josiah (Jehoash) "the king stood by the pillar, as the manner was". So we see that when God inaugurated a Royal House, the House of David, he associated the office of King with the Bethel pillar-stone, which consequently was the "Throne where the monarchs were crowned" II Kings 11:13- 14 and where they made vows and covenants, II Kings 23.3.

But what happened to Jacob's pillar-stone at the end of Zedekiah's reign, when the Davidic Dynasty was overthrown in Jerusalem, and the Temple destroyed? It has already been shown in these pages that Jeremiah the prophet was divinely commissioned to transplant the Royal House of David in another land, and that soon afterward he went to Spain and thence, in a Danaan ship to Ireland, where he arrived under the historic name of Ollan Fodla (signifying "wonderful prophet").

With Jeremiah on this journey were Baruch (or Bruch) and King Zedekiah's two daughters, Tamar Tephi and Scotta, the younger daughter, never reached Ireland, but married a Celto-Scythian prince named Milesius, in Spain, where she remained). Princess Tamar Tephi, it will be recalled married the then head King of Ireland, Eochaidh Heremon, whose ancient genealogy shows him to be also of the tribe of Judah. As Queen of Ireland, she was dearly loved, as proved by the ancient Irish folklore. Through the line of British and the Irish and Scottish Kings, the present Monarch of Great Britain is a direct descendant of that Queen. Thus David's royal blood was transplanted to the throne of Ireland. But again we ask, what about the sacred Coronation Stone? Did it go to Ireland, with the royal blood? The remarkable evidence given below shews that it did.

The ancient records reveal that Ollam Fodla (Jeremiah),

(Continued on page 28)

Bruch, and the eastern King's daughter brought with them in the Danaan ship a sacred stone. Even had there been no more evidence than that, it would surely have satisfied most people that this sacred stone called "Lia Fail" (Stone Wonderful) in the Irish records was the "Stone of Israel", for to Jeremiah, there was but one sacred stone, that Coronation Stone of Israel the Bethel Stone at which the Kings of the House of David were crowned, which royal house Jeremiah had been commissioned to transplant in Ireland.

But what is most remarkable - the early history of Lia Fail as preserved in the ancient *Chronicles of Eri*" corresponds exactly with that of the "Stone of Israel". This is as follows:

"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' ... Eochaid 'sent a car (chariot) 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 on 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. - *The Chronicles of Eri*, Vol. II, pp. 88-90, Milner.

The first sentence in the above is a manifest reference to the 40 years Wilderness Journey of the Children of Israel, in which the Stone of Israel played such a wonderful part, as recorded in Exodus and alluded to by the Apostle Paul. Note also the accurate description of the transportation of the Stone - from the Orient to the extreme west of the known world at that time, ie Ireland, for America was unknown then. The quotation also shows that the ancient Irish were of Hebrew origin, for it informs us that the stone was deposited amongst "brethren" of those who brought it.

Added to all this wonderful evidence, we have the plain declaration of the Irish traditions that the "Lia Fail" was Jacob's Pillow at Bethel.

The subsequent history of the famous stone is well known. The Kings of Ireland were crowned on it for a thousand years. In the fifth century of the Christian era, King Fergus More with his band of Scots came over from Northern Ireland to the west of Scotland.

The territory which the Scots conquered and colonised was called Argyll or Dalriada. Having founded this new Scottish dominion in western Caledonia, Fergus wishing to be crowned King of it, sent to Ireland for the "Lia Fail" or the Stone of Destiny.

Accordingly, the sacred stone was brought from Tara to Dunstaffnage, the capital of the new kingdom and Feargus Mhor (fergus the Great) crowned upon it.

In AD 563, in the reign of Conran, the third king of Argyll, the saintly Columba came to the small island of Hy, and at his request, the King removed the stone to the Holy Isle of Hy, now known as Iona. It is common knowledge how the influence of Columba as a Christian missionary extended over the whole of what is now Scotland and into northern England. When Columba was dying at Iona, he asked his friends to carry him into the sanctuary and lay his head upon the sacred stone. With his head on Jacob's Pillow, Columba whispered a short prayer, and like Stephen, departed this life with his face radiant with the love of God. (AD 597)

Jacob's Stone remained at Iona for about three hundred years and all the Kings of Argyll during that time were crowned on it. Kenneth MacAlpin, the last king of Argyll, became king of all Scotland in the ninth century. He had Jacob's pillar-stone, or the Stone of Destiny, as it was then being called, removed from Iona to Scone (Perth) which was then made the capital of the whole country, subsequently known as Scotland. The Stone of Destiny rested at Scone for over 400 years, during which time all the kings of Scotland were crowned upon it.

Finally, King Edward I (Longshanks) of England invaded Scotland in 1296, took the Stone of Destiny from the Abbey of Scone and carried it off, together with the regalia across the border to the Northumberland town of Morpeth. Edward remained at Morpeth for three days to examine the documents taken and then proceeded southward, with his treasures, through Newcastle and York to London. On arriving in the Metropolis he placed the Stone in Westminster Abbey, where it still remains, and can be seen at the present time.

In the year 1300 Edward I ordered an oak chair to be made having a seat specially constructed to contain the Stone of Destiny. The chair was designed by Master Adam, the King's "Goldsmith, and decorated by Master Walter of Durham, the King's Painter. Dean Brodley says that the decoration of the chair when new was so rich as to require "no cloth of gold and velvet to cover it" as now used at a coronation. It was first used as a coronation chair by Edward II, son and successor of Edward I, and on it the subsequent monarchs of England were crowned, until the last King of Scotland (James VI) came to London to be crowned King of all Britain, and since that time it has been used as the coronation chair for all the sovereigns of Great Britain. According to Lawrence E. Tanner, M.V.O., F.S.A., Keeper of the Monuments, Westminster Abbey, the Coronation Chair, containing the Stone of Israel, is the "oldest piece of English furniture still being used for the purpose for which it was originally intended".

When visiting London it would cheer the hearts of all true believers in the inspiration of God's Word to enter Westminster Abbey, and on being shown around to listen to the words of the Sacristan as you enter Henry VII's Chapel (in the Chapel of Edward the Confessor): 'Here we have Jacob's Pillow'. You then look up and realise that: 'This is God's House'. Your memory goes back to Gen. 28:22: 'And this stone, which I have set up for a pillar, shall be

(Continued on page 29)

God's House, and of all that thou shalt give me I will surely give the tenth unto thee'.

Dean Stanley, in his *Memorials of Westminster Abbey*, says, "The chief object of attraction to this day, to the innumerable visitors to the Abbey, is probably that ancient monument of the Empire known as the Coronation Stone". He calls it a "precious Relic" and says, "It is the one primeval monument which binds together the whole Empire", and adds, "The iron rings, the battered surface, the crack which has all but rent its solid mass asunder, bear witness to its long migrations". "The sentiment of the nation has, through a hundred generations of living men, made it felt that Jacob's Pillar Stone was a thing worth dying for in Battle. By the Treaty of Northampton in 1328 by which the Scottish independence won at the Battle of Bannockburn in 1314 was confirmed, and in which all the claims by England to the Scottish Throne was renounced, it was agreed that the regalia and the Coronation Stone be returned to Scotland.

Accordingly, Edward III issued an order under the Privy Seal commanding the stone and jewels to be delivered up. The regalia with all the costly emeralds, pearls and rubies were sent back to Scotland without a murmur, but the whole of London rose in protest, resisting the removal of the Stone of Destiny and dared the King's Men to touch it: "The Ragged Old Stone - Oh no! the Londoners would have died for that! The Stone of Scone, on which it was the custom for the King's of Scotland to be set at their coronation, the Londoners would on no account suffer to be sent away".

There was an old Scottish belief that wherever their Stone of Destiny would be taken, the Scottish Monarch would become king and overlord of that country also. And this very thing happened. In 1603 James VI of Scotland became King of England too. That ancient Scottish belief was expressed in rhyme as follows:

Unless the fates are faithless found,
And prophet's voice be vain,
Where'er this monument is found,
The Scottish race shall reign."

"A Latin couplet to this effect on the stone is said to have been engraved by King Kenneth (in the 9th century) and this prophecy it was which reconciled the people of Scotland to their loss; its singular fulfilment continues in that branch of those secular predictions of which the fulfilment cannot be questioned".

"The fact that there are iron rings in the stone ... and that they are worn is remarkable. The question arises, 'How and when were they worn?'. It could not have been in the Royal Halls of Tara, nor in the Abbey of Scone, nor since it came to Westminster, nor in the Temple at Jerusalem; but it surely could have been when, for forty years, Israel Journeyed through the wilderness" (Allen).

How came the great crack in this treasured stone? As the stone was always regarded as being so precious, it is unlikely that it would be abused at any time, but we have

record in the Scriptures that it was struck by Moses in order to give the Israelites water to drink in the desert, thus accounting for the large fissure still to be seen in the side of the stone.

The Stone, which is 26 inches long and 10-1/2 inches deep, is dark purplish-red sandstone of the type found in Judaea and Moab. Concerning the geological formation of this famous fragment of rock, A.C. Ramsay, LL.D. F.R.S., Director of Geological Survey of England, says, "The Coronation Stone consists of a dull reddish or purplish sandstone, with a few small embedded pebbles. One of these is of quartz and two others of a dark material, the nature of which I was unable to ascertain. They may be Lydian stone. the rock is calcareous, and is of the kind that masons would call "freestone". The science of geology furnishes a complete proof of the fallacy of the theory that the Stone of Destiny is of Iona origin.

The celebrated Scottish geologist, Professor Geikie, states, "The rocks of Iona consist of a flaggy micaceous grit or gneiss and there is no red sandstone on the island". Nor was the Stone taken from the rocks of Tara. M. Jukes, Director of the Geological Survey of Ireland informs us, "The rocks of the Hill of Tara are of the Carboniferous Age and do not present the texture or red colour characteristic of the Coronation Stone". In the south of Palestine, however, Professor Odlum investigated rock which he declared is identical with the British Coronation Stone, which he had previously examined. Also from Canon Tristram's work Land of Moab, we learn that red sandstone similar in its nature to that of the Coronation Stone, is found on the shores of the Red Sea not far from Bethel.

Thus the British Coronation Stone, which the Anglo-Saxon race calls "Jacob's Pillow" and which the ancient Scots termed the Stone of Destiny, and their Irish ancestors named "Lia Fail" (or Leag Phail) is none other than the Stone of Israel. Its possession by the British Race in these "last days" is a token:

(1) that the British Nation is the House of Joseph,

(2) that the Royal House of Britain is the Royal House of David and both of these matters have been proved independently in the foregoing pages of this work.

No wonder the British Coronation Stone is the most treasured stone in the World! No wonder this plain rough stone is regarded as being even more precious than the most famous of the Crown Jewels, the Koh-i-noor Diamond! The belief that Jacob's Stone of Bethel is such a priceless title-deed and that today it is in London, the capital of Britain and metropolis of the British Commonwealth of Nations, extends even beyond the limits of the British Empire and the English Speaking world; for example, the Afghan Chief, Golab Shah, says: "The Destiny of the British race and nation is to be a glorious one. The British will rule the world, because no other nation will prevail against her people. They have the thing of priceless value Jacob's Pillar - as a Coronation Stone, and that makes their destiny great."

(Continued on page 30)

Whilst in other countries a coronation is usually a mere civil performance, the coronation of British monarchs is a religious ceremony, and, as is well known, is held in Westminster Abbey, London. British Kings are anointed with Holy oil, as were the Kings of old, who, "sat upon the throne of the Lord". The anthem is sung "Zadock the priest and Nathan the prophet anointed King Solomon king", which impresses upon us that the anointing is the most ancient and most sacred part of the coronation ceremony. The King at his accession becomes the people's sovereign; at his coronation he becomes "the Lord's anointed". When the Archbishop of Canterbury places the crown on the head of the King, the people shout "God save the King" - the very same words that our forefathers called the Israelites, used to shout when a new King came to the throne; see, for example I Sam 10.24; I Kings 1.39; II Kings 11.12.

The King is also presented with a copy of the Bible, and the Archbishop says, "Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the Royal Law; these are the lively oracles of God". It is of special significance that during all this hallowed ceremony the King of Britain sits on the Stone of Israel, "the throne of his father David", "the throne of the Lord".

It will be recalled that the Apostle Paul declared the Rock of Israel that accompanied the Israelites in the wilderness to be a symbol of Christ. The History of that sacred piece of Rock establishes the truth of the Apostle Paul's statement in a remarkable manner.

When Jacob set up his Pillow Stone as a pillar he anointed it; hence, among stones it is pre-eminently amongst men "the Anointed One". Christ, when anointed with the Holy Spirit, was pre-eminently among men "the Anointed One", and the title Christ means anointed.

With his head on the Pillow Stone, Jacob saw in a vision a ladder extending from where he lay right up into heavens and "the angels of God ascending and descending on it" (Gen 28.12). Nineteen centuries later Jesus said "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John 1.51).

The Stone or Rock of Israel was smitten that it might give forth water so that the Israelites could live during their desert wanderings; Christ was "wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we have healed" (Isa. 53.5) and Christ Himself said "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4.14).

The sacred stone is termed "The Shepherd, the Stone of Israel". Jesus said "I am the Good Shepherd" and His disciples called Him "the Great Shepherd" and the Chief Shepherd." A shepherd must accompany his flock. The Shepherd-Stone has been with Israel all down the dispen-

sation, and today it is in the very heart of Israel Britain's Empire - London. Jesus the Great Shepherd, said to his followers, "Lo, I am with you always even unto the end of the Age."

The present place of the Stone of Israel in the Coronation Chair of the greatest empire the world has ever known beautifully symbolises Christ in His Office of King of Kings and Lord of Lords for "unto Him shall be given the Throne of His Father David and he shall reign over the House of Jacob for ever" and "all nations shall serve and obey Him."

It has already been pointed out in these pages that the Throne of David is ultimately to be restored in Jerusalem where it was originally inaugurated by God, and that prophecies repeatedly declare that Christ the Lord shall reign and control the world from Jerusalem. We expect the Israel's Stone of Destiny has yet one more journey to go before reaching its final resting place, and that journey is from London to Jerusalem. According to the Bible, Christ is to sit upon the Throne of David and reign forever at Jerusalem, and that certainly indicates that the Stone of Israel will never again be removed from Jerusalem, but remain there for all time. Truly, Israel's Stone of Destiny is the most important, the most wonderful, the most sublime stone in the world! (*Israel - Britain* by Adam Rutherford. London 1934.)

The Tribe of Benjamin - Forerunner and Lightbearer. Benjamin was the youngest son of Jacob and the only one born in the Holy Land. The name Benjamin means "Son of my right hand". Joseph and Benjamin were Children of Rachel, who had no other sons. Young Benjamin took no part in the selling of Joseph as a slave into Egypt by his brethren, and the "Testament of the Twelve Patriarchs" records that so great was Benjamin's affection for Joseph that "in order to comfort Benjamin concerning his brother's fate God showed him while awake, Joseph's form and countenance." Joseph too had a special love for Benjamin. It will be remembered that when Jacob's sons came to Egypt Joseph gave five times more food to Benjamin than to the other brothers, and also put his silver cup into Benjamin's sack (Gen. 43 and 44). Benjamin, of course, was Joseph's full brother, whilst the other ten sons of Jacob (or Israel) were his half brothers.

Although Rueben was Jacob's first born he forfeited the birthright which was transferred to Joseph, the second son (1 Chron. 5; 1-2). The first-born was entitled to a double portion of the inheritance, hence Joseph's posterity formed not one tribe, but two, viz., Ephraim and Manasseh (these being the names of Joseph's two sons) and on the division of the land of Canaan these each received their own portion of Territory in like manner to the other tribes of Israel. The Patriarch Benjamin's progeny, the Tribe of Benjamin was the least of all the Twelve Tribes of Israel; in this connection we recall the words of Saul, the Benjaminite "Am not I a Benjamite, of the smallest of the tribes of Israel?" (1 Sam. 9:21). But the smallest tribe proved to be one with great faith in God. Consequently this little tribe of Benjamin has been repeatedly used by God as a forerun-

(Continued on page 31)

ner and lightbearer amongst the Tribes of Israel.

Right at the very outset of Israel's national History, when the Israelites pursued by the Egyptian hosts, came to the edge of the Red Sea (or Sea of Reds) all stood in desperation except the tribe of Benjamin, who trusted God, leaped into the bed of the sea, and led all Israel safely across (*Jewish Encyclopaedia*, Vol III, page 24).

Inasmuch as Benjamin was leader and forerunner of the tribes, that little Tribe at certain times was appropriately representative of all Israel, hence the banner of Benjamin was a combination of all the colours on the banners of all the other Tribes, viz., blue, sky-blue, red, green, black, jet-black, white, grey, wine-colour and pearl colour (see *Jewish Encyclopaedia*, Vol V, page 405m where the emblem, colour of banner and representative stone of each Tribe of Israel are given).

When the children of Israel came out of Egypt "Judah was His sanctuary, and Israel His dominion" (Ps. 114.2). Then in the days of the Kings, prior to the disruption into two kingdoms, the whole nation was spoken of as "all Israel and Judah" or "the kingdom" and "Judah". Thus right from the beginning, the nation was made up of two component parts (1) The Tribe of Judah, which was the Sanctuary, and (2) The Kingdom or Dominion Israel, which comprised all the other eleven tribes. But when the division came at the end of Solomon's reign, one of the eleven tribes of the "Dominion" or "Kingdom" was taken from Israel and attached to the Tribe of Judah; thus the split was not into eleven tribes and one tribe as we would naturally have expected, but into ten tribes and two tribes. In 1 Kings 11, 31-36, God states that in allocating ten tribes to Jeroboam, He is not giving all the Kingdom but is withholding one tribe, and that the reason for this is "that David my servant may have a light always before Me in Jerusalem, the city which I have chosen me to put My name there".

This one tribe which was detached from Israel and attached to Judah was the Tribe of Benjamin, in whose territory was the city of Jerusalem. So we see that Benjamin was really a Tribe of Israel "the Kingdom", but was lent to Judah "the Sanctuary" that the House of David might have "a light" before God in Jerusalem, and this arrangement continued until the time of the Messiah and the final destruction of Jerusalem. Benjamin was the light-bearing Tribe, and it was in Benjamin's Territory that Solomon's Temple with its Holy of Holies wherein was the Shekinah Light, was erected.

Soon after the Fall of Babylon the two tribes, Judah and Benjamin representatively returned from Babylonian captivity and re-inhabited their unoccupied land in the south of Palestine. The territory of Benjamin lay to the North of Judah's portion and adjacent to it. As the population increased, the Benjaminites spread still further north into Galilee, a much larger tract of land beyond the portion inhabited by the Samaritans, whilst Judah expanded into Benjamin's original small piece of Territory in addition to retaining their own portion. This explains why the City of Jerusalem which was originally in Benjamin's territory (Joshua 18.28) was to be found in Judaea (Judah's land) in

the time of Jesus, when Palestine to the west of the River Jordan was divided into three provinces ... (1) Judaea in the South, wherein dwelt the Tribe of Judah, the real Jews, (2) Samaria in the middle, which was occupied by the Samaritans, and (3) Galilee in the north, inhabited by the tribe of Benjamin, who were then generally called Galileans. It should be noted that when the Holy City fell into Judah's territory subsequent to the Babylonian captivity there was no Shekinah Light in the successive temples built in Jerusalem thereafter.

The various duties in connection with the temple arrangements and ritual were performed by the Levites, from which Tribe also most of the priests were taken. The Levites had no tribal territory as had all the other tribes, but were spread throughout the land amongst the others. When Judah and Benjamin returned from Babylon a portion of these scattered Levites came back with them, and after the re-building the first century of the Christian era. The greatest of all the early authorities on ecclesiastical history Eusebius, *The Father of Church History*, informs us that Benjaminites brought Christianity even into the remote British Isles; he says, "the Apostles passed beyond the ocean to the isles called the Britannic Isles". In other words, God bestowed upon Benjamin the high honour of being the Tribe who introduced Christianity to the world and commenced the Gospel Dispensation. How evident it is that the words of Divine disapproval uttered by Jesus referred to Judah only and not to Benjamin.

As the Benjaminites lived at the northern extremity of the country, there was considerable emigration through the centuries, as is well known, over the northern frontier, through Syria, into the south-eastern provinces of Asia Minor which lay nearest to Palestine namely, Cappadocia, Galatia and Cilicia. In fact, it was at Tarsus, the principal city Cilicia, that the greatest of all was born - the apostle Paul. Finally during the terrible Roman Wars of the first century emigration greatly increased.

September, AD. 70 witnessed the complete separation of the tribe of Benjamin from Judah. The Benjaminites had received their "marching orders" beforehand from the Prophet Jeremiah, and again from Christ. When the foretold circumstances came to pass at the Siege of Jerusalem, the Benjaminites accordingly obeyed their previously delivered instructions and fled the country.

It should be remembered that the Roman Armies came against Jerusalem at the time of the Hebrew Feast of Tabernacles when all the peoples of the land, both of Judah and Benjamin, were assembled at Jerusalem, which at that time was in Judaea, although at first it was in Benjamite territory. Centuries before the awful Siege of Jerusalem occurred, the Divine command was given to the Benjaminites in the following words: "O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow ye the trumpet in Tekoa and set up a sign of fire in Bethhaccareem; for evil appeareth out of the north and great destruction." (Jer. 6.1). Christ gave the same orders to His followers, but nearly all His followers in the Holy Land were Benjaminites (Luke 21:24.24). In fulfilment of this,

(Continued on page 32)

the historian Josephus tells us that before the real horror of the Siege of Jerusalem began, large numbers were allowed to escape. That the Palestinian Christians, i.e. the Benjaminites, escaped the Roman Siege of Jerusalem is also corroborated by the celebrated Eusebius on his *Historia Ecclesiae*. On their way to join their fellow Benjaminites in Asia Minor, many of those who escaped from the siege stayed for a time at Pella.

When we recall how the Benjaminite Galileans believed and followed Jesus in great multitudes, as recorded in the Gospels, it is not surprising to find that W.H.M. Milner, in his work *Israel's Wanderings*, states: "The Asiatic Christians of Asia Minor) of the first two centuries were mainly of the tribe of Benjamin".

Until the third century the Benjaminites remained in these provinces in comparative safety. But in AD 267, as stated by Professor Max Muller, the Goths from Europe raided Asia Minor, particularly Galatia and Cappadocea, and carried off the Christians as captives to the Danube. This branch of the Goths living in the Danube Valley were known as the Dacians. Living in Dacia and intermarrying considerably with the Goths, these Benjaminites after a few generations soon became known as Dacians also; so that latterly, the Dacians were a Benjaminite-Gothic people. Unfortunately, in course of time in their new environment in Dacia, they gradually lapsed from the true faith, as they had often done before when they were in their own land of Canaan.

That these Dacians or Benjaminite-Goths subsequently moved northward to western Scandinavia, and became the progenitors of the Norman and Icelandic Vikings is abundantly proved in historical records. In the tenth century, Dudo, who wrote the earliest history of the Normans, plainly says that they were Dacians. Also "Duchesne, who collected the Norman Chronicles in the 17th Century, states that the Normans were Dacians". Several writers state that William the Conqueror, when leading the Normans into England in AD 1066 arrived with a wolf on his banner. The wolf was the ensign of the tribe of Benjamin from the earliest times; this had its origin in Jacob's words "Benjamin shall ravine as a wolf", addressed to their founder and their ancestor, Benjamin. The fact that the Normans came to Britain under the standard of a wolf indicates, first of all that we have traced the track of the Benjaminites, and secondly, that the Benjaminite element was a predominating one in the Norman people.

But when Rolf (Rollo) led his body of Vikings from Norway to the outer Hebrides of Scotland and then later to northern France, where they became known as Normans, his brother Jarl-Crollaug at that same time that led another party of these same Vikings to Iceland and he with fellow Vikings became the founders of the Icelandic nation, and as the Benjamin element predominated in the Normans, the same is true of those who went to Iceland, for they were the very same race of people.

In Jewett's work on *The Normans*, the author, after describing the expedition of Rolf to the Scottish Hebrides and thence to France, and the emigration of his brother

Turf-Einar and his Vikings to the Orkney Islands, says (pp.32,92): "Rolf's brother, who went to Iceland while Rolf came to Normandy ... established in that storm-bound little country a nation of scholars and record-makers". "this company came in time to be renowned as the beginners of one of the most remarkable republics the world has ever known, with a unique government by its aristocracy, and a natural development of literature unsurpassed in any day. There, where there were no foreign customs to influence or prevent, the Norse nature and genius had their perfect flowering".

The Norman and Icelandic settlers nearly all came from the western coastal districts of Norway and not from inland (as proved by the *Landnama-bok*, Iceland's *Doomsday Book*). The Ethnologist Bruce-Hannay declares that the inhabitants on the west coast of Norway were ethnologically a separate branch of Norseman from those further east in the interior of Scandinavia, and this agrees perfectly with the abovementioned statements of Dudo and Duchesne that those Vikings who went from the western coastal districts were of Dacian origin, whereas the bulk of the Norsemen of Scandinavia were not descended from the Dacian section of the Goths. In this connection too, it is interesting to note that the *Encyclopaedia Britannica* (14th Edition) under the caption "Norse Language" states that "the language of western Norway resembles Icelandic and the language of eastern Norway is still nearer to contemporary Old Swedish".

When those Vikings who had previously left Norway and settled in the Hebrides of Scotland heard some of their brother Vikings settling in Iceland, many of them left the Scottish Isles and went to Iceland also. As it was also from these Isles that Rolf and his Vikings sailed for that land which was afterwards called Normandy, the Hebrides of Scotland were therefore to a large extent a cradle of both the Norman and Icelandic peoples, hence a cradle of modern Benjamin.

Benjamin was the last tribe to leave the Holy Land and it was the last to arrive in the Isles of North-West Europe. It was the only Tribe that recognised the Messiah before leaving Palestine, and the Norman section of Benjamin was the only part of Israel to acknowledge Christianity prior to settling in the Isles - truly a Light-bearing Tribe. Furthermore, Benjamin has the unique distinction and honour of being the only Tribe of Israel that has never been cast-off by Jehovah. It remained with the House of Judah so long as Divine favour remained with the Tribe of Judah, but when that terminated in Christ's day and in the overthrow soon afterwards Benjamin was delivered therefrom and led under Divine guidance across Europe to the House of Israel in their new home "in the Isles" - one section entering the British Isles and becoming merged into the British people, the other section settling in the neighbouring yet secluded island of Iceland.

With these facts in view, St. Paul's illustration of the Olive Tree in Romans, Chapter II, as representing Israel, is fitting and beautiful. The Apostle begins the chapter by telling us that he is an Israelite of the Tribe of Benjamin. He

(Continued on page 33)

then proceeds to inform us that God's ancient people Israel there is a remnant whom he has not cast away. In Revelation, Chapter 21, wherein is recorded the Apostle John's vision of "The Holy City, coming down from God out of Heaven" we are told that "the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb" (verse 14). Thus the Twelve Benjaminite Apostles of the Lamb of God have a Divinely appointed and specific part to take and place to fill in connection with the founding of the Kingdom of God. Then again as shown in detail in Chapter XIII, the Benjaminite, Joseph of Arimathaea and his companions who came to the Britannic Isles soon after the Crucifixion of Christ were the first Christian missionaries to Britain, and were soon followed by Paul and several of the Apostles, who together inaugurated the nucleus of the ancient Celtic Church of Britain. Thus the original British Church was founded by Benjaminites.

So during the brief interval from the time Christ pronounced the verdict upon Judah, "Your house is left unto you desolate" until the establishment of the British Church, the Tribe of Benjamin was the only section of the Olive Tree of Israel that remained standing, all the other eleven tribes having been "broken off" (Ten Tribes "Cast off" in the eighth century before Christ and the Tribe of Judah in the first century of the Christian era).

It was essential that it should be so, otherwise if there had been no part of the "Olive" left, how could the wild branches be "grafted in", or how could the "natural branches" be "grafted in", or how could the natural branches be re-grafted, that Paul speaks about in the eleventh chapter or Romans, above referred to.

The Norman Benjaminites, the bulk of whom crossed over to England at the time of William the Conqueror in the 11th Century, have become thoroughly inter mixed and "swallowed up" amongst the other tribes of Israel in the country. On arrival in Britain the Normans did not settle down as a body or tribe in one particular district; they gradually settled themselves over the British Isles and became English, Scottish, Irish and Welsh. there is now no body of People known as Normans or even representing the Normans under any name whatever, for they have become entirely absorbed into the great British Nation.

But in Iceland the matter is altogether different. The Vikings who settled there have not mixed with any other people, or been absorbed into any other race; and no other races have ever settled and remained in Iceland. These facts are thoroughly established for the origin of the Icelandic people has been recorded and preserved in greater detail than that of any other nation. Iceland is the most isolated country in Europe, and Icelandic intermarriages with other nationalities have very rare. The present population of Iceland is almost exclusively Icelandic, the number of foreigners being exceedingly few. Consequently, the proportion of Benjamin blood in Icelanders today is as high as it was in the veins of the first settlers who came to the island more than a thousand years ago. Even those Vikings of Dacian descent who remained on the Norwe-

gian coasts have now so intermarried with other people of Gothic origin that the Benjamin element can hardly be said to predominate. Iceland therefore the only nation today who can be said to represent Benjamin.

After Iceland, the Benjamin element is next strongest in the population of the four small groups of islands between Iceland and Great Britain, viz, the Faroe Islands, and the Scottish Isles of Shetland, Orkney and Outer Hebrides, and these are doubtless included in the prophecy of Isaiah 24: 14,16. These islands are like giant "stepping stones" between Iceland and Scotland and are as a connection link between the Icelanders and the British.

It is worthy of note, too, that until comparatively recently (end of 18th century) the language spoken in the outlying Scottish island of Foula was neither Gaelic or English, but Norse, i.e. practically the same as the language of Iceland, which has remained almost unchanged for a thousand years. "Even today, where the Scots speech differs from ordinary English in the pronunciation of a word, it is identical with that of Icelandic" (*Chambers' Encyclopaedia*). While Benjaminite blood is thus by no means exclusively confined to Iceland nevertheless, it is definitely strongest and purest there. Benjamin is therefore centred in Iceland.

The similarity of the position of Iceland today in relation to the other nations of Christendom to that of the Tribe of Benjamin amongst the other tribes of Israel in Biblical times is very striking.

Lost Races of the Ancient World— discovered at last!

This new book covers all of the descendants of Noah through his sons Japheth, Ham and Shem and where they are located today. It will be approximately 400-500 pages in length and includes a large bibliography, maps, diagrams and charts. Sample chapters include:

The Roots of the Turkic and Arab Peoples; The Descendants of Cush; Mediterranean, North African and Black African identity; Dodanim and Tarshish; Madai, Tubal and Meschech Today; The Peoples of China and South-east Asia; Did the descendants of Tiras and Elishah just vanish?; The Peoples of Northern Europe; The Origin of the White Russians and Balts; Modern Identities of the descendants of Elam and Lud; The Assyrians in the Modern World. If you are interested in this book, let us know and we will inform you as soon as it is available.

Updated information will be provided from time-to-time on the Origin of Nations website <http://home.iprimus.com.au/origin>

Mystery Mummies (Continued from page 6)

peaceful culture in which women enjoyed high status, contrary to the warlike image of early European tribes painted in some popular works, said Dr. Jeannine Davis-Kimball, head of the San Francisco chapter of the Archaeological Institute of America.

"It's getting more and more interesting," she said of the evolving understanding of the Tocharians.

Their area straddled part of what was to become the Silk Road, and some of the Tocharian documents are caravan passes whose language is closer to the European branch of the Indo-European group than the Indo branch, Mallory said.

"They basically disappeared by around the 10th century," Mallory said.

They were supplanted and absorbed by the Uighurs (WE-gurs) of Turkic origin, who are now the largest ethnic group in Xinjiang, which means new territory in Chinese and which has gone by many names in the past such as Inner Asia, Chinese Turkestan and East Turkestan. The Uighurs of Xinjiang, who have been involved in recent strife with the Han Chinese population, sometimes show physical features that probably reflects Tocharian blood, researchers say.

Mallory says the growing body of knowledge about the Tocharians owes much to the sustained interest and efforts of Professor Victor Mair of the University of Pennsylvania, coordinator of a 1996 conference at which contending researchers from around the world gave their hypotheses.

But when asked if the latest findings suggest which contemporary Europeans might be most closely related to the Tocharians, Mallory acknowledged that large gaps remain.

"We don't know who the Tocharians were in the first place."

©1998 San Francisco Chronicle

Friday, February 27, 1998

Page A2

FREE RESOURCES AVAILABLE

Introducing HRP and Origins of Nations Brochure

If you would like to know more about **History Research Projects** or **Origins of Nations** magazine, please write to us and ask for our free 8 page brochure **INTRODUCING HISTORY RESEARCH PROJECTS & ORIGINS OF NATIONS MAGAZINE**.

List of Literature

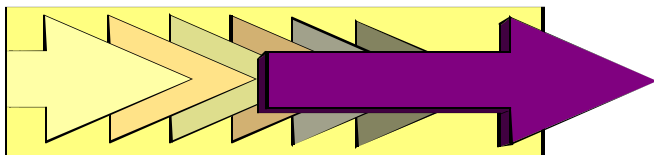
We also produce a free 4 page literature list which includes a short description of the books and manuscripts we make available and their prices. Addresses to write to for ordering these items may be found on the inside of the front cover.

Origins of Nations Web Site

The web site may be found at <http://home.iprimus.com.au/origin> It contains the most current literature list, news of forthcoming seminars, back issues of the **Origins of Nations** magazine, links to other history, lost tribes, anthropology and world news sources and much more. Bookmark it and check it out regularly!

Lecture Series Brochure

If you would like to know more about forthcoming lecture series or would like to know more about them, please write in and ask for a free brochure about them.



Editorial & Advertising Policy

Origins of Nations is published every 3 or 4 months by History Research Projects in the public interest.

Editor & Publisher: HRP
North American Assistant: Richard Griffiths
Advisers: Steven Collins
Yair Davidy

Subscription requests should be directed to the address listed below. Requests in America should be sent to the North American Adviser at the United States address. The publisher may be contacted on the telephone number listed below. The preferable time to ring would be on a Sunday.

The subscription price is \$29.50 per annum. All cheques, money orders, bankdrafts must be made payable to **History Research Projects**. Cash is also an acceptable means of transaction. We also accept MasterCard and Visa Card (no other credit cards are accepted).

Photocopies of back issues are available at the cost of \$5.00 (Australia) and \$6.50 (overseas) including postage & handling.

Articles and advertisements are welcome, but nothing that is inflammatory, overly political, doctrinal or extreme will be considered. This is simply a vehicle to espouse the modern identity of ancient peoples listed in Genesis 10 & 49. The views expressed in any article are those of the authors and not necessarily those of the publisher or editor. All articles remain the copyright © property of the authors or **History Research Projects**.

Write to us for a free
brochure of the
books, reprints,
booklets and maps
which we have avail-
able. Contact details
are below.

CONTACT DETAILS

AUSTRALIA & REST OF WORLD:

GPO Box 864 Sydney
NSW Australia 2001
E-mail: originofnations@tpg.com.au
WWW: <http://home.iprimus.com.au/origin>

NORTH & CENTRAL AMERICA:

C/- 3316 Alberta Drive
Gillette Wyoming
United States of America 82716

STEVEN COLLINS & TERRY BLODGETT COMING TO AUSTRALIA IN JUNE 2001!

PRESENTING A LECTURE SERIES ON: ***THE LOST TRIBES OF ISRAEL - FOUND!***

Steven Collins is a world renowned author, famous for his definitive work *Lost Tribes of Israel - Found* which has been widely acclaimed in scores of countries for its scholarship, easy reading style and vastness in scope. He has sold thousands of copies which have convicted or reinforced this great truth to many people across the globe – several more books are being produced by Collins. Dr Terry Blodgett, PhD is a university lecturer who has undertaken enormous research.

Collins and **Dr Blodgett** have spoken before large audiences and have captivated them with the information which they weave into an easy-to-understand way for an audience which could encompass the layperson, casual reader or serious researcher.

You can be assured that **Collins** will be presenting material and information not previously generally known. Free literature, magazines, books and booklets on the lost tribes of Israel, end-time prophecy and Bible subjects will be made available at the lectures. He and Dr Blodgett are true scholars in every sense. As such, the lecture series follows on from that by Dr Rick Sherrod (1998) and Dr David Lewis (1999), providing complementary historical information and proofs. Many have relayed to us how much they thoroughly appreciated Dr Sherrod's and Dr Lewis's contribution and would love to hear much more on this vital subject.

Steven Collins' lecture topics will be: **1. The Israelite/Phoenician Empire and the Migrations of the 10 Tribes from the Promised Land; 2. New Israelite Empires: Kirjath Hadeshath (Carthage and Scythia); 3. Israelite Parthia vs. Gentile Rome, and the Missing 28 years of Jesus Christ's Life; 4. The Great Migrations and Finding the 10 Lost Tribes in Today's World.**

Dr Terry Blodgett's thesis *Phonological Similarities in Germanic and Hebrew* was submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in German. He is currently writing several works on the lost tribes of Israel and brings together unique perspectives and insights.

VENUE & DATE: 9-11 June 2001, Burwood RSL, Shaftesbury Road, Burwood, Sydney. Other venues will be announced in due course. One or two other researchers may also be presenting. Should you be interested in assisting with this exciting project, please contact us at:

History Research Projects
GPO Box 864
Sydney 2001
originofnations@tpg.com.au

Suggestions and donations are gratefully accepted. If you would like to donate, we can send you bank deposit slips (nominate the number you require) or deposit books (feel free to distribute them to other interested persons).