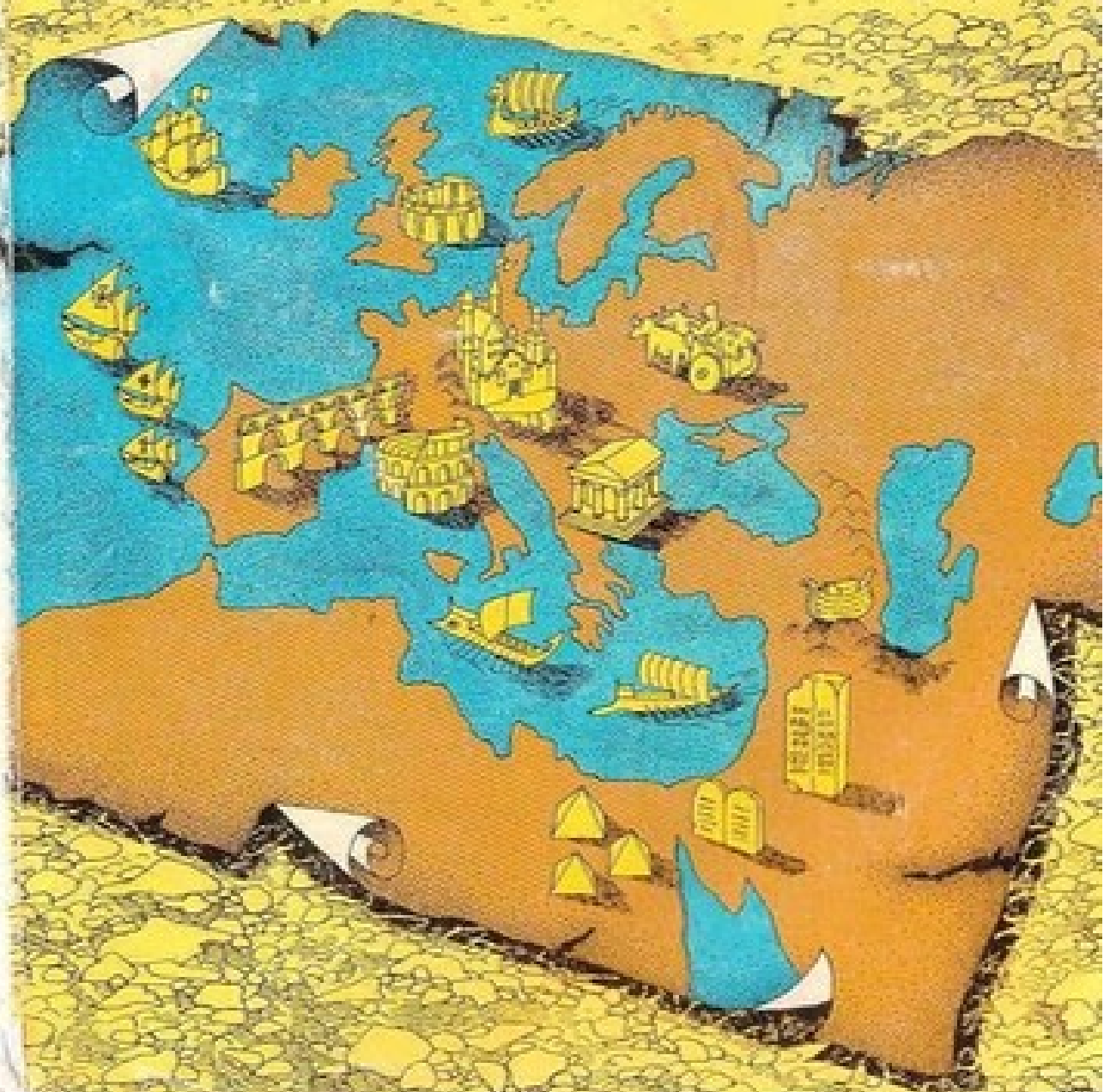
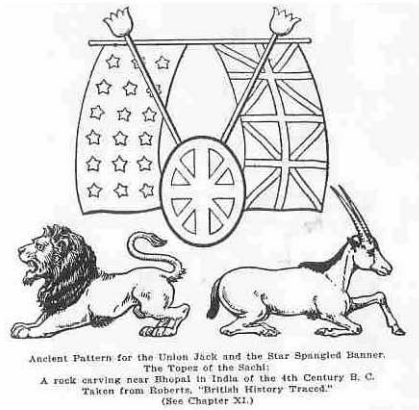


Tracing Our Ancestors

by Frederick Haberman





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Chapter 1 MISSING LINKS

When Charles Kingsley chose the title of "Westward Ho" for his story of adventure in the age of Elizabeth, he expressed in that title that age-long urge of the race, "der Drang nach Western," as the Germans call it, to push forward towards the setting sun. It was on the astern shore that our nation was born, and gradually it spread towards the west, towards the Alleghanies and the plains of Ohio; then onwards to the Mississippi and the western prairies, and finally across the Rockies and the Sierras and down the Pacific slope to the Golden Gate. Several American authors during the Depression have reviewed those various stages and the spread of our civilization towards the Golden West and have reminded the perplexed people of America that we have reached the last frontier, as far as our material progress is concerned. But others again can see farther than their brothers, that America has reached a New and Spiritual Frontier; and so America has; beyond the Golden Gate the sun dips into the Pacific to rise again Phoenix-like very morning in the East, bringing in a New Day.

"Ephraim feedeth on wind, and FOLLOWETH AFTER THE EAST WIND..." (Hosea 12:1)

Although the sun is sinking today upon the material expansion of America, and for over three years the dark night of the Depression has overshadowed us, we may be

sure that there is a morning coming, and with it a sunrise, when a new Phoenix will arise "with healing in his wings."

The story of the colonization and founding of America is so well known that it is useless even to review it here. From the East, from Europe, our ancestors came; from the British Isles, from Holland, Germany, Switzerland, France, and the Scandinavian countries came the people that gave America her character. With the history of those countries we are not concerned; we can read their story in every library. We are merely interested here in the question of the race from which they sprang, the so-called Anglo-Saxon race, and their origin. No matter how long they lived there, whether for one or for two thousand or more years, what we want to investigate here is: Where did they come from? Did they originate in Europe or did they not? If they were anything like their sons, the pioneers of America, they were not content to stay forever West. Such indeed are the facts, as every evidence we have will show. As our fathers moved westward, let us therefore retrace our coming in an easterly direction and start with the Atlantic seaboard of Western Europe.

It is a curious phenomenon that our scientists who are so interested in the origin and evolution of man should be searching all over the globe for missing links, even deep beneath the surface of the ground, going back for tens and hundreds of thousands of years, when they know so little about the people of Europe of three and four thousands years ago and overlooked the many "missing links" lying and standing upon the ground of Western Europe. It is equally strange that our archaeologists should spend millions of dollars and years of labor digging up the ruins of Egypt and Mesopotamia, of Central America, and the Indian relics of North America, while no efforts are being made to solve the mysteries of Stonehenge and Avebury and other British stone circles. Our great Ralph Waldo Emerson even expressed his surprise at this in his essay on Stonehenge:

"The chief mystery is, that any mystery should have been allowed to settle on so remarkable a monument, in a country on which all the muses have kept their eyes now for eighteen hundred years. We are not yet too late to learn much more than is known of this structure. Some diligent Fellows or Lanyard will arrive, stone by stone, at the whole of history, by exhaustive British sense and perseverance, so whimsical in its choice of objects, which leaves its own Stonehenge or Choir Gaur to the rabbits, whilst it opens pyramids, and uncovers Ninevah. Stonehenge, in virtue of the simplicity of its plan, and its good preservation, is as if new and recent; and, a thousand years hence, men will think this age for the accurate history it will eliminate."

From the south of Portugal northward along the Bay of Biscay, in Brittany, along the western side of the British Isles, as far north as the Orkneys, and into Denmark, Sweden, and Norway we find gigantic stones and stone structures erected by the hand of early man. Several types of those structures have been defined: Menhirs or "long stones" standing on end; dolmens {table stones}, house-like structures with stone slabs or boulders for walls and roof; most of the latter, serving originally as tombs, were covered with mounds of dirt and are called tumuli.

A good description of these structures you can find in the July Number of "The National Geographic Magazine" of 1923, which also produces many beautiful illustrations of them.

"Alignments are groups of menhirs arranged in line or in several parallel lines. Cromlechs are groups of menhirs standing in a circle or an arc of a circle, more rarely a square, usually terminating an alignment or surrounding a tumulus. The dimensions are sometimes incredible. The Great Menhir near Locmariaquer, now thrown down and broken {probably by an earthquake}, was nearly seventy feet high and weighed some 375 tons. Some of the dolmens have a height of 18 to 20 feet, with roof slabs 20 by 35 feet in area and several feet thick. Baring-Gould indeed mentions one near Nevez {Finistere} 'whose capstone measured 45 feet in length and 27 in breadth and 6 feet thick.' The alignments of Carnac, in 10 to 13 parallel rows, stretch across the country for nearly five miles. The tumulus of Mount St. Michel looks like a natural knoll, dwarfing the modern chapel which crowns it. It is hard to realize that it was heaped by human hands. All menhirs, Cromlechs, and alignments were from their beginning open to the sky. Dolmens and similar constructions were all originally covered by tumuli, since removed, in many cases, in the course of farming or building operations."

The above is quoted from the magazine articles referred to, but its author makes no attempt to investigate who may have erected those gigantic structures; he is content to leave them as mysterious.

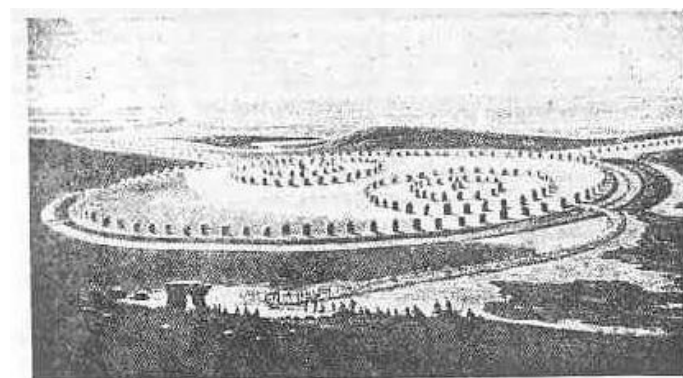


PLATE II

Abiri Restored

Taken from Gordon, "Prehistoric London,"
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In Britain we find several ancient circles of large stone, standing on end. The best known of them are Stonehenge, Avebury, and Keswick; all of them are known as Druidic circles. Avebury circle on the Wiltshire Downs is by far the largest and the most ancient of the stone circles in Britain. It is of gigantic dimensions and consists of three separate circles, two separate smaller circles within a larger one, the small ones having diameters of 325 feet and 350 feet respectively, while the larger one has a diameter of 1260 feet. The circles were composed of large unhewn sarsens {a Phoenician word for rock}, weighing from seventy to eighty tons each. Only a few of them are left; the rest were broken up in the eighteenth century by firing, and the

broken pieces were used by the neighboring farmers for building purposes, as witnessed and reported by Stukely, the English antiquary of the eighteenth century. The only thing left intact about this once magnificent structure is an earth wall forty-four feet in height and one mile in circumference. No other circle in the world can compare with it in a size and construction except the one near Darab in Persia, observed by Sir William Ouseley, one-time British minister to Persia.

Here is the first missing link that connects the early inhabitants of the British Isles with the people of early Asia. A second connecting link we find in the highlands of Tibet in Central Asia, where at Do-ring, which means "The Lone Stone." Prof. G.N. Roerich found an "alignment" similar to that of Carnac in Brittany. On Page 415 of his "Trails to Inmost Asia" he tells us:

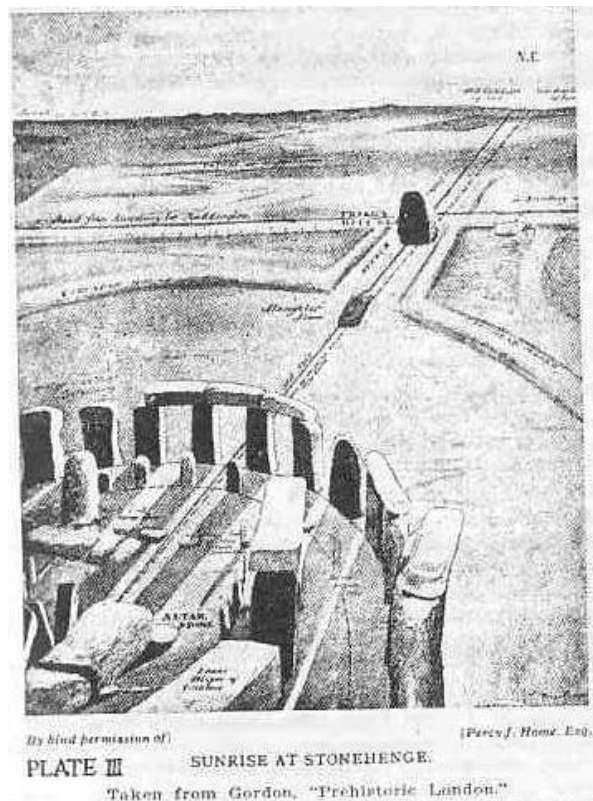
"The megalithic monuments of Do-ring, situated some thirty miles south of the great salt lake of Pang-gong tscho-cha, date back to the pre-Buddhistic period of Tibetan history. They consist of important alignments of eighteen rows of erect stone slabs. Each of these alignments was drawn from east to west, having at its wester extremity a Cromlech or stone circle consisting of several menhirs arranged more or less in a circle. The menhirs are vertically planted with a crude stone table or altar in front of them. It was evidently a sanctuary of some primitive cult. But what its age and use? If one compares the famous megalithic monuments of Carnac in Brittany, to the discovered megaliths of Tibet, he is at once struck by the remarkable similarity of the two sets of monuments. The Carnac alignments are situated from east to west and have at their western extremity a Cromlech or circle of stones. The Do-ring monuments have precisely the same arrangement."

From Avebury in England to Darab in Persia, and from Carnac in Brittany to Do-ring is gained from the name of Avebury, which E.O. Gordon states, in his "Prehistoric London," is derived from "Abiri." Now, the name of "Abin" was the name given by the people of Canaan to the Israelites when they entered that land. After the Exodus, and that word is the ancient form of "Hebrews" as we shall see in Chapter VII.

Twenty miles south of Avebury Circle is located Stonehenge, the best known of British circles. It is composed of a circle of stones and an outer circular earth wall and ditch 360 feet in diameter. The circle of stones is composed on stones thirteen feet in height, set four feet apart, and was once surmounted by a continuous row of lintel stones. Only seventeen of these posts and lintels are still in position. Inside of this circle is an open circle of five trilithons or groups of two immense pillar stones 25 feet in height, surmounted by equally immense lintel stones. This group of trilithons or gates, as they appear, is open towards the northeast.

All the evidence connected with Stonehenge, as well as with other British circles, shows that those circles were erected as centers of worship and for astronomical observations. A sight taken through the post stones of the southwestern trilithon towards the northeast across the two stones, gave the exact position of the sunrise at the Summer Solstice. The farthest stone on the picture is named "the Friar's heel," a

local expression, the word heel being derived from "hele," the index stone of helius, the Greek word for Sun, and over this stone the sun arose on the morning of the Summer Solstice, in the 22nd of June. Describing the scene of the sunrise, E.O. Gordaon in his "Prehistoric London" writes:



"It is not until the whole orb, slightly flattened by the refraction of the air, has come into view, that the requirements are fulfilled and then the coincidence is exact and the sun appears, as if balanced on the apex of the stone. It is perhaps possible to imagine the effect, but to an actual spectator the picture is most impressive, and the dark mass of the bowing stone as seen through the frame formed by the uprights in the center lintel of the circle, adds brilliance and completeness to the effect of a sight never to be forgotten."

However, in the many centuries that have passed since the erection of Stonehenge Circle the position of the sunrise at the Summer Solstice has changed, and as the rate of change is known to astronomers, it is possible to estimate the date for the erection of the circle. Today, the sun rises on the 22nd of June no longer over the hele, but on the south side of it. Sir Norman Lockyer, the famous astronomer and discoverer of helium, determined from that change the period of about 1700 B.C. as the time that the Stonehenge Circle was erected.

Let us consider what evidence Stonehenge Circle and its date of erection provide. Here is a structure, some of whose stones, weighing over two hundred tons, were brought 150 miles from the quarries and erected according to a definite plan and for the

purpose of fixing the date and position of the summer Solstice and the other cardinal points of the compass. Our school books tell us that the early Britons of B.C. times were only skin-clad savages; yet is it possible that wild savages were able to haul large blocks of stone for over one hundred miles over solid ground and then erect them according to a specified plan and to a definite astronomical alignment? COMMON SENSE ANSWER NO!

Moreover, we can readily see that there must have been a large population in the land in those early days, for it required thousands of men to move and erect such large stones. But who were those early British astronomers and architects, and from whence did they come and where did they obtain their science?

Again the evidence is provided. Now, about the year 1700 B.C. the 18th Dynasty ruled in Egypt, at which time Israel dwelt in that land. D. Davidson in his monumental work, "The Great Pyramid," writes on page 5:

"18th Dynasty Egyptian glazed beads {not made elsewhere or by any other Egyptian dynasty than the 18th and 19th} were found at Stonehenge, together with beads of Baltic amber. Similar beads of Baltic amber were also found in Egypt in 18th and 19th dynasty remains."

Evidences like those are important missing links; yet the greatest is furnished by Sir Flinders Petrie, who found that a circle inside the great stone circle of Stonehenge has a diameter of 1163 British inches. This value, approximately 1162.6 Pyramid inches, is known by every astronomer and Pyramid student to be the diameter of the Solar Circle of 3652.42 inches circumference, or the value of the Solar year, multiplied by ten. Two deductions we must draw from this: first, the builders of Stonehenge knew the accurate value of the Solar year, and, second, they made use of the Pyramid or Polar Diameter or sacred Hebrew inch. {The present British inch is only eleven ten-thousandths smaller than the original inch}.

Next, the dimensions of Stonehenge Circle, diameter 1162.6 inches and circumference 3,652.42 inches, are the dimensions of the ancient Egyptian aurora, a unit of land measure and also represented in the dimensions of the Great Pyramid, as Mr. Davidson has shown. {Refer to Chart VII of my "Great Pyramid's Message to America"}. The conclusions we must draw, therefore, from the evidences so far are that the early Britons who built those gigantic structures in such a scientific way and to the standard of the Polar Diameter or Hebrew inch were either Hebrews themselves or progenitors of the Hebrews, as were also the builders of the Great Pyramid, which was erected by the Aryan- Phoenicians precisely one thousand years before the Stonehenge Circle.

"Lockyer has shown us," writes Davidson, "that the Pyramid builders of the 4th and 5th Egyptian Dynasties must, from their astronomical cult, have come from the region of the Euphrates. He also shows that nearly all the ancient year cults of the Nile Delta are connected with the Euphratean equinoxial year. Petrie, too, finds a Euphratean year origin for the 5th Dynasty of Egypt."

Mr. Davidson also quotes D.A. Mackenzie from the latter's work, "Ancient Man in Britain":

"At an early period in the Early Agricultural Age and before Bronzeworkings were introduced, England and Wales, Scotland and Ireland, were influenced more directly than had hitherto been the case by the high civilizations of Egypt and Mesopotamia, and especially by their colonies in Southwestern Asia. Mackenzie, referring to the eminent Belgian archeologist, M. Siret, also writes: 'Siret has found evidence to show that the Tree Cult of the Easterners was connected with the early megalithic monuments. The testimony of traditions associates the stone circle, etc., with the Druids.' 'We are obliged,' he writes, 'to go back to the theory of the archaeologists of a hundred years ago, who attributed the early megalithic monuments to the Druids. The instinct of our predecessors has been more penetrating than the scientific analysis which has taken its place.'"

E.O. Gordaon, author of "Prehistoric London," states on page 22:

"The footprints of these first settlers have been traced by the remains of their religious monuments {circles and mounds}, from the district north of the Persian Gulf, along the trade route of the Phoenicians, to the shores of the Mediterranean. These material remains, when taken in connection with a remarkable affinity in language, the discoveries of modern travellers and the testimony of national traditions, afford convincing proof that the original colonies came from Accad, or Accadia, the Southern Province of Babylonia. They brought with them their primitive religion. 'The first wave of the Aryan family to overspread Europe before Greeks and Romans were heard of.' The earliest recorded history of the British race takes us to Central Asia, the fertile district watered by the Tigris and Euphrates, lying between Mount Ararat on the north and the Persian Gulf on the south. To this country the ancient Chaldees, the cradle of the human race, the earliest settlers in Britain trace their origin."

All the evidence show that the early British astronomer- priests, the Druids, came from the Near East, and Professor L.A. Waddell, in his interesting work, "Phoenician Origin of Britons, Scots, and Anglo-Saxons" provides the evidence from hundreds of Phoenician coins and inscriptions found in both Britain and the East that the early Britons were the sea-going Aryan-Phoenicians, who appeared in Western Europe as the Celts or Kelts, which name can also be traced to ancient Chaldea, from whence indeed they came.

Chapter II WHO WERE THE ARYANS?

It is "whimsical" indeed, as Emerson expressed it, that British archaeologists should be content in leaving the origin of their own ancient monuments shrouded in mystery and go exploring all over the world, uncovering the ruins of Asia, Africa, and America, and digging deep in the earth for evidence of missing links of primitive man. But there is a reason for their "whims." Up to 1870 several archaeologists were exploring those British antiquities, but their findings were not followed up by the investigators of the

last fifty years; instead the earlier explorers and their findings have been ridiculed by modern scholars. The reason for it is not far to seek. With the coming of Darwin, Huxley, Spencer, and others the theory of Evolution occupied completely the roost of speculative philosophy and even of science. To the theory of Evolution, which demands that man developed from a primate and a savage through various stages until the Greek and Roman culture, certainly that a civilization existed in the British Isles that possessed sufficient science to erect those ancient circles is disastrous. Therefore, our modern investigators, being very anxious to follow in line with the general trend of thought, have carefully avoided exploration around the British circles; and what finds have been unearthed have been purposely ignored. But strange to say, even the orthodox groups have paid no attention to those British antiquities, but their reason for doing so will become obvious as we proceed with our study.

The question of "Aryan origin" and "Aryan race" has been brought preeminently before the public since the present German persecution of the Jews began; but it is unfortunate for the German professors, as well as ours, that {they do not know that the Jews are Khazars not Aryans} but the Germans, and in fact all of us, are Aryans.

The Jews are {believed} to be Semites, i.e., the descendants of Shem, the son of Noah. But they are not they are the descendants of Japhath the third son of Noah. Since the advent of Thomas Paine and the German higher critics of the Bible, the latter's statements have been questioned and discredited; yet modern explorations are proving the historicity of the Bible. Every since the time of Eichhorn, the German critic and Orientalist of a hundred years ago, Oriental scholars have spoken of the Semites as existing for 4000 years B.C. Now, if those scholars allow that the term Semite is derived from Shem, and Shem lived about the time of the Deluge, given by Scripture as occurring about 2344 B.C., how could the Semitic race have existed for 1500 years before that time?

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==== NOTE: The following portion, which is taken from "The History of the Jewish Khazars," by D.M. Dunlop, pp. 4-15.

"...Our first question here is, When did the Khazars and the Khazar name appear? There has been considerable discussion as to the relation of the Khazars to the Huns on the one hand and to the West Turks on the other. The prevalent opinion has for some time been that the Khazars emerged from the West Turkish empire. Early references to the Khazars appear about the time when the West Turks cease to be mentioned. Thus they are reported to have joined forces with the Greek Emperor Heraclius against the Persians in A.D. 627 and to have materially assisted him in the siege of Tiflis. it is a question whether the Khazars were at this time under West Turk supremacy. The chronicler Theophanes {died circa A.D. 818} who tells the story introduces them as "the Turks from the east whom they call Khazars." (Ed. Bonn, 485) On the other hand, the West Turks appear in the Greek writers simply as Turks, without special qualification. The Syriac historians mention the Khazars earlier than A.D. 627. Both Michael Syrus (Ed. Cabot, 381, col. 1, line 9) and Bar Hebraeus (Ed. Budge, 32b, col. 1, line 13) tell how, apparently in the reign of the Greek Emperor Mauricie (582-602),

three brothers from "inner Scythia" marched west with 30,000 men, and when they reached the frontier of the Greeks, one of them, Bulgarios (Bar Hebraeus, Bulgaris), crossed the Don and settled within the Empire. The others occupied "the country of the Alans which is called Barsalia, " they and the former inhabitants adopting the name of Khazars from Kazarig, the eldest of the brothers. If as seems possible the story goes back to John of Ephesus (So Barthold, E.I., art. Bulghar) {died circa A.D. 586}, it is contemporary with the alleged event. It states pretty explicitly that the Khazars arrived at the Caucasus from central Asia towards the end of the 6th century. In the Greek writer Theophylact Simocatta {circa 620} we have an almost contemporary account of events among the West Turks which can hardly be unrelated to the Syriac story just mentioned. (Ed. Bonn, 282ff, Chavannes, Documents, 246ff) Speaking of a Turkish embassy to Maurice in 598, this author describes how in past years the Turks had overthrown the White Huns (Hephthalites), the Avars, and the Uigurs who lived on "the Til, which the Turks call the Black River." (Unidentified. Til is apparently the same as atil, itil, "river." Cf. Atil, Itil=the Volga. Zeuss (Die Deutschen, 713n.) denied that the Volga was meant. Marquart, followed by Chavannes (Documents, 251), suggested the Tola, a tributary of the Orkhon, which is probably too far east). These Uigurs, says Theophylact, were descended from two chiefs called Var and Hunni. They are mentioned elsewhere as the "Varchonites." (Menander Protector, ed. Bonn, 400) Some of the Uigurs escaped from the Turks, and, appearing in the West, were regarded by those whom they met as Avars, by which name they were generally known. The last part of this is confirmed by another Greek author, according to whom Justinian received representatives of the pseudo-Avars, properly Uigurs, in A.D. 558, (Menander, *ibid.*, 282) after which they turned to plundering and laying waste the lands of eastern and central Europe. If the derivation from Uigur is right, the word "ogre" in folklore may date from this early period. Theophylact also tells us that about the time of the Turkish embassy in 598 there was another emigration of fugitives from Asia into Europe, involving the tribes of the Tarniakh, Kotzagers, and Zabender. These were, like the previous arrivals, descendants of Var and Hunni, and they proved their kinship by joining the so-called Avars, really Uigurs, under the Khaqan of the latter. It is difficult not to see in this another version of the story given by Michael Syrus and Bar Hebraeus. The Kotzagers are undoubtedly a Bulgar group, (Cf. Marquart, *Streifziige*, 488) while Zabender should be the same name as Samandar, an important Khazar town, and hence correspond to Kazarig in the Syriac. Originally, it seems, Samandar derived its name from the occupying tribe. (Menander, *ibid.*, 282) We appear to have confirmation that the Khazars had arrived in eastern Europe by the region of Maurice, having previously been in contact with the West Turks and destined to be so again. On the other hand, the older view implied that the Khazars were already on the outskirts of Europe before the rise of the Turks {circa A.D. 550}. According to this view, the affinities of the Khazars were with the Huns. When Priscus, the envoy to Attila in 448, spoke of a people subject to the Huns and living in "Scythia towards the Pontus" called Akatzir, (Priscus, ed. Bonn, 197) these were simply Aq-Khazars, i.e., White Khazars, Jordanes, writing circa 552, mentions the Akatzirs as a warlike nation, who do not practice agriculture but live by pasturing flocks and hunting. (Ed. Mommsen, 63) In view of the distinction among some Turkish and the remainder as "black," when we read in the Arab geographer Istakhri that the Khazars are of two

kinds, one called Qara-Khazars (Black Khazars), the other a white kind, unnamed, (Istakhri's account of the Khazars is translated in Chapter V) it is a natural assumption that the latter are the Aq-Khazars (White Khazars). The identification of the Akatzirs with "Aq-Khazars" was rejected by Zeuss (*Die Deutschen*, 714-15) and Marquart (*Streifziige*, 41, n. 2) as impossible linguistically. Marquart further said that historically the Akatzirs as a subject race correspond rather to the Black Khazars. The alternative identification proposed is Akatzirs=Agacheri. But this may not be very different from the other, if Zeki Validi is right in thinking that the relation between the Agacheri and the Khazars was close. (Ibn-Fadlan, xxxi) There are one or two facts in favor of the older view which have not been explained away effectively. If the Khazars had nothing to do with the Akatzirs and appeared first as an off-shoot of the West Turks at the end of the 6th century, how do they come to be mentioned in the Syriac compilation of circa 569, (Rubens Duval, cited Chavannes, *Documents*, 250, n. 4) going under the name of Zacharias Rhetor? The form Kasar/Kasir, which here comes in a list of peoples belonging to the general neighborhood of the Caucasus, refers evidently to the Khazars. This would fit in well with their existence in the same region a century earlier. We have also the testimony of the so-called Geographer of Ravenna (? 7th century) that the Agaziri (Acatziri) of Jordanes are the Khazars. (Ed. Pinder and Parthy, 168) The Khazars, however, are nowhere represented simply as Huns. The question arises, If they were subjugated by the latter shortly before A.D. 448, as Pricus tells, how long had they existed previously? Here we must consider the views of Zeki Validi, which are put forward exclusively on the basis of Oriental sources and are quite independent of the considerations which have just been raised. He believes that he has found traces of one and the same Urgeschichte of the Turks, not only in Muslim but also in Chinese sources, the latter going as far back as the Wei dynasty (366- 558). (The Later Wei is meant (Zeki Validi's dates)). In the story the Khazars play a leading part and even claim to be autochthonous in their country. (Ibn-Fadlan, 294. Yet on the basis of the same tradition, the original home of the Khazars is represented as the lower Oxus, cf. *ibid.*, 244, 266) Zeki Validi cites a story in Gardizi, according to which the eponymous ancestor of the Kirgiz, having killed a Roman officer, fled to the court of the Khazar Khaqan, and later went eastward till he found a permanent settlement on the Yenissei. But as the Kirgiz in early times are believed to have lived in eastern Europe and to have been south of the urals before the beginning of the Christian era, Zeki Validi would assign a corresponding date to this episode and is unwilling to allow that the mention of Khazars this early is an anachronism. (Ibn-Fadlan, 328) These are remarkable claims to make for the antiquity of the Khazars. The principal Muslim sources which Zeki Validi relies on are relatively late, Gardizi, circa A.D. 1050, and an anonymous history, the *Mujmal al-Tawarikh w-al-Qisas*, (Ibn-Fadlan, 311) somewhat later (though these doubtless go back to *ibn-al-Muqaffa'* in the 8th century, and through him to pre-Islamic Persian sources), nor does his Chinese source mention the Khazars explicitly. But the view that the Khazars existed anterior to the Huns gains some confirmation from another quarter. The Armenian History going under the name of Moses of Chorene (5th century) has a story which mentions the Khazars in the twenty years between A.D. 197 and 217. (The chronology of the text is confused, suggesting both these dates and an intermediate one. *Ency. Brit.* (14th ed.), s.v. Khazars, has the date 198. Carmoly (*Khozars*, 10, in *Itinéraires de la Terre Sainte*,

Brussels 1847) must refer to the same incident when he speaks of the Khazar Juluf, who ruled seventeen nations on the Volga, and, pursuing some rebel tribes, burst in to Armenia between A.D. 178 and 198. The source of Carmoly's information is quite unknown to me). According to this, the peoples of the north, the Khazirs and Basilians, made an agreement to break through the pass of Chor at the east end of the Caucasus "under the general and king Venasep Surhap." (In the Whistons' 18th century translation, ii, 62 (65) "sub duce ac rege eorum Venasepo Surhaco." Kutschera thought that the two kings of the Khazars were intended (Die Chasaren, Vienna 1910, 38) Having crossed the river Kur, they were met by the Armenian Valarsh with a great army and driven back northward in confusion. Some time later, on their own side of the Caucasus, the northern nations again suffered a heavy defeat. Valarsh was killed in this second battle. His son succeeded him, and under the new king the Armenians again passed the Caucasus in strength, defeating and completely subjugating the Khazirs and Basilians. One in every hundred was taken as a hostage, and a monument in Greek letters was set up to show that these nations were under the jurisdiction of Rome. This seems to be a very factual account, and by Khazirs certainly the Khazars are to be understood. It is, however, generally held that the Armenian History is wrongly ascribed to Moses of Chorene in the 5th century and should be assigned to the 9th, or at any rate the 8th, century. (For a summary of the views about Moses of Chorene, see an article by A.O. Sarkissian, J.A.O.S., Vol. 60 (1940), 73-81) This would clearly put quite a different complexion on the story of the Khazar raid. Instead of being unexceptionable evidence for the existence of the Khazars at all events in the time of Moses of Chorene, it would fall into line with other Armenian (and also Georgian (A favorable example of the Georgian accounts in Brosset, Inscriptions Georgiennes etc., M.R.A. 1840, 329) accounts which though they refer to the Khazars more or less explicitly in the first centuries of the Christian era, and even much earlier, we do not cite here. Though interesting in themselves, these accounts, in view of their imprecision and lack of confirmation, cannot be regarded as reliable. The Muslim writers provide us with a considerable amount of material which may be expected to throw light on the date of the emergence of the Khazars. As already indicated, some of this demonstrably derives from Pehlevi sources, composed before the Arab conquest of Persia. What the Arabic and Persian writers have to say about the Khazars deserves careful scrutiny, as liable to contain authentic information from an earlier time. It is not surprising that these accounts, written when the Khazar state north of the Caucasus was flourishing, distinguish them from the Turks encountered by the first generations of Muslims in central Asia. But a passage like the following, where the Khazars are set side by side with the leading types of contemporary humanity, is somewhat remarkable. In a discussion between the celebrated ibn- al-Muqaffa' and his frines the question was raised as to what nation was the most intelligent. It is significant for the low state of their culture at the time, or at least for the view held by the Arabs on the subject (ibn-al-Muqaffa' died 142/759), that the Turks and Khazars were suggested only after the claims of the Persians, Greeks, Chinese, Indians, and Negroes had been canvassed. Evidently in this respect the Turks and the Khazars shared a bad eminence. But they are given quite different characteristics: "The Turks are lean dogs, the Khazars pasturing cattle." (Ibn-'Abd-Rabbihi, al-Iqd al-Farid, ed. of A.H. 1331, Ii, 210. The anecdote is commented on by Fr. Rosenthal, Technique and Approach of Muslim

Scholarship, *Analecta Orientalia*, 24 (1947), 72) Though the judgment is unfavorable, we get the impression of the Khazars as a distinct, even important, racial group. How far this corresponds with the fact is not certain. Suggestions have been made connecting the Khazars with the Circassian type, taken to be pale-complexioned, dark-haired, and blue-eyed, and through the Basilians or Barsilians already mentioned, with the so-called "Royal Scyths" of Herodotus. (iv, 59) All this is evidently very speculative. Apart from the passage where the Black Khazars are mentioned, described as being dusky like the Indians, and their counterparts fair and handsome, (See Istakhri's account of the Khazars in Chapter V, *infra*) the only available description of the race in Arabic sources is the following, apparently from ibn-Sa'id al-Maghribi: "As to the Khazars, they are to be left [north] of the inhabited earth towards the 7th clime, having over their heads the constellation of the Plough. Their land is cold and wet. Hence their complexions are white, their eyes blue, their hair flowing and predominantly reddish, their bodies large and their natures cold. Their general aspect is wild." (Bodieian MS., i, 873, fol. 71, kindly communicated by Professor Kahle) This reads like a conventional description of a northern nation, and in any case affords no kind of support for Khazar affinity with the "Circassian" type. If we are to trust the etymology of Khalil ibn- Ahmad (Yaqut, *Mu'jam al-Buldan*, s.v. Khazar) the Khazars may have been slant-eyed, like the Mongols, etc. Evidently nothing can be said positively in the matter. Some of the Khazars may have been fair-skinned, with dark hair and blue eyes, but there is no evidence that this type prevailed from antiquity or was widely represented in Khazaria in historical times. A similar discussion on the merits of the different races is reported from the days before Muhammad, in which the speakers are the Arab Nu'man ibn-al-Mudhir of al-Hirah and Khusraw Anushirwan. The Persian gives his opinion that the Greeks, Indians, and Chinese are superior to the Arabs and so also, in spite of their low material standards of life, the Turks and the Khazars, who at least possess an organization under their kings. Here again the Khazars are juxtaposed with the great nations of the east. (Ibn- 'Abd-Rabbilu, *op. cit.* i, 166) It is consonant with this that tales were told of how ambassadors from the Chinese, the Turks, and the Khazars were constantly at Khusraw's gate, (Tabari, i, 899. According to ibn-Khurdadbih, persons wishing access to the Persian court from the country of the Khazars and the Alans were detained at Bab al-Abwab (*B.G.A.* vi, 135)) and even that he kept three thrones of gold in his palace, which were never removed and on which none sat, reserved for the kings of Byzantium, China and the Khazars. (Ibn-al-Balkhi, *Fdrs Namah* (G.M.S.), 97) In general, the material in the Arabic and Persian writers with regard to the Khazars in early times falls roughly into three groups, centering respectively round the names of (a) one or other of the Hebrew patriarchs, (b) Alexander the Great, and (c) certain of the Sassanid kings, especially, Anushirwan and his immediate successors. A typical story of the first group is given by Ya'qubi in his *History*. (Ed. Houtsma, i, 17) After the confusion of tongues at Babel (Gen. 10:18; 11:19), the descendants of Noah came to Peleg (Gen. 10:25; 11:16-19; 1 Chr. 1:19; 1:25), son of Eber (Gen. 10:21; 10:24-25; 11:14-17; Num. 24:24; 1 Chr. 1:18-19; 1:25; 8:12; Neh. 12:20), and asked him to divide (Gen. 10:5; 10:25; 10:32; Exo. 14:21; Deut. 4:19; 32:8; 1 Chr. 1:19) the earth among them. He apportioned to the descendants of Japheth (Gen. 5:32; 6:10; 7:13; 9:18; 9:23; 9:27; 10:1-2; 10:21; 1 Chr. 1:4-5) - China, Hind, Sind, the country of the Turks and that of the Khazars, as

well as Tibet, the country of the (Volga) Bulgars, Daylam, and the country neighboring on Khurasan. In another passage Ya'qubi gives a kind of sequel to this. Peleg (Gen. 10:25; 11:16-19; 1 Chr. 1:19; 1:25) having divided the earth in this fashion (Deut. 32:8), the descendants of 'Amur ibn-Tubal (Gen. 10:2; 1 Chr. 1:5; Isa. 66:19; Eze. 27:13; 32:26; 38:2-3; 39:1), a son of Japheth, went out to the northeast. One group, the descendants of Togarmah (Gen. 10:3; 1 Chr. 1:6; Eze. 27:14; 38:6), proceeding farther north, were scattered in different countries and became a number of kingdoms, among them the Burjan (Bulgars), Alans, Khazars (Ashkenaz Gen. 10:3), and Armenians. (Ed. Houtsma, i, 203, cf. Marquart, Str. 491) Similarly, according to Tabari, (i, 217-18) there were born to Japheth Jim-r (the Biblical Gomer (Gen. 10:2-3; 1 Chr. 1:5-6; Eze. 38:6; Hos. 1:3), Maw'- (read Mawgh-gh, Magog (Gen. 10:2; 1 Chr. 1:5; Eze. 38:2; 39:6; Rev. 20:8)), Mawday (Madai (Gen. 10:2; 1 Chr. 1:5), Yawan (Javan (Gen. 10:2; 10:4; 1 Chr. 1:5; 1:7; Isa. 66:19; Eze. 27:13; 27:19)), Thubal (Tubal), Mash-j (read Mash-kh, Meshech (Gen. 10:2; 1 Chr. 1:15; 1:17; Eze. 27:13; 32:26; 38:2-3; 39:1)) and Tir-sh (Tiras (Gen. 10:2; 1 Chr. 1:5)). Of the descendants of the last were the Turks and the Khazars (Ashkenaz). There is possibly an association here with the Turgesh, survivors of the West Turks, who were defeated by the Arabs in 119/737, (H.A.R. Gibb, Arab Conquests in Central Asia, London 1923, 83ff. Cf. Chapter IV, n. 96) and disappeared as a ruling group in the same century. Tabari says curiously that of the descendants of Mawgh-gh (Magog) were Yajuj and Majuj, adding that these are to the east of the Turks and Khazars. This information would invalidate Zeki Validi's attempt to identify Gog and Magog in the Arabic writers with the Norwegians. (Ibn-Fadlan, 196ff) The name Mash-kh (Meshech) is regarded by him as probably a singular to the classical Massagetai (Massag-et). (Ibn-Fadlan, 244, n. 3) A Bashmakov emphasizes the connection of "Meshech" with the Khazars, to establish his theory of the Khazars, not as Turks from inner Asia, but what he calls a Jephetic or Alarodian group from south of the Caucasus. (Mercure de France, Vol. 229 (1931), 39ff) Evidently there is no stereotyped form of this legendary relationship of the Khazars to Japheth. The Taj-al-Artis says that according to some they are the descendants of Kash-h (? Mash-h or Mash-kh, for Meshech), son of Japheth, and according to others both the Khazars and the Saqalibah are sprung from Thubal (Tubal). Further, we read of Balanjar ibn-Japheth in ibn-al-Faqih (B.G.A., v, 289) and abu-al-Fida' (Ed. Reinaud and De Slane, 219) as the founder of the town of Balanjar. Usage leads one to suppose that this is equivalent to giving Balanjar a separate racial identity. In historical times Balanjar was a well-known Khazar center, which is even mentioned by Masudi as their capital. (Tanbih, 62) It is hardly necessary to cite more of these Japheth stories. Their JEWISH origin IS priori OBVIOUS, and Poliak has drawn attention to one version of the division of the earth, where the Hebrew words for "north" and "south" actually appear in the Arabic text. (Conversion, 3) The Iranian cycle of legend had a similar tradition, according to which the hero Afridun divided the earth among his sons, Tuj (sometimes Tur, the eponym of Turan), Salm, and Iraj. Here the Khazars appear with the Turks and the Chinese in the portion assigned to Tuj, the eldest son. (Tabari, i, 229) Some of the stories connect the Khazars with Abraham. The tale of a meeting in Khurasan between the sons of Keturah (Gen. 25:1; 25:4; 1 Chr. 1:32-33) and the Khazars (Ashkenaz Gen. 10:3) where the Khaqan is Khaqan is mentioned is quoted from the Sa'd and al-Tabari by Poliak. (Loc. cit.; Khazaria, 23,

142, 148; Cf. ibn-Sa'd, I, i, 22; Tabari I, i, 347ff)) The tradition also appears in the Meshed manuscript of ibn-al-Faqih, apparently as part of the account of Tamim ibn-Babr's journey to the Uigurs, but it goes back to Hishim al-Kalbi. (Hisham ibn-Muhammad, the authority given by ibn-Sa'd=Hisham ibn-Lohrasp al-Sa'ib al-Kalbi in ibn-al-Faqih's text (in V. Minorsky, "Tamim ibn-Bahr's Journey to the Uyghurs," B.S.O.A.S., 1948, xii/2, 282)) Zeki Validi is inclined to lay some stress on it as a real indication of the presence of the Khazars in this region at an early date. ((Ibn- Fadlan, 294) Al-Jahiz similarly refers to the legend of the sons of Abraham and Keturah settling in Khurasan but does not mention the Khazars. (Fada'il al-Atrak, transl. C.T. Harley Walker, J.R.A.S., 1915, 687) Al-Di-mashqi says that according to one tradition the Turks were the children of Abraham by Keturah, whose father belonged to the original Arab stock (al-'Arab al-'Aribah). Descendants of other sons of Abraham, namely the Soghdians and the Kirgiz, were also said to live beyond the Oxus..."

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Orientalists claim, as does Lenomant and others, that the Semitic race, originating in Central Asia, migrated into Mesopotamia about 3000 years B.C., where they found a Turanian population, which they quickly overcame and absorbed and founded the Babylonian Empire. This migration of a superior race, coming from Central Asia, is correct; but, as Shem did not come into existence until about 2400 B.C., this race of immigrants have been badly misnamed by the scholars, for they were not the Semsites but their ancestors, the Aryans, the parent White Race, the name Aryan being derived from the Sanskrit word Arya, meaning noble. Aryan therefore means "the noble race." The Aryan is none other than the Adamic race, as we shall see presently.

A great gulf of difference seems to exist between the findings of science and the orthodox interpretation of the first eleven chapters of Genesis: scientists can find traces of man existing for a period of fifty or one hundred thousand years with reasonable certainty, while faithful readers of Scripture insist that the Bible says that the first man was created about six thousand years. ago. The mistake, however, has been with the orthodox interpretation of Genesis. Its first passage reads: "In the beginning God created the heaven and the earth." When that beginning was is not stated; it may have been 100, 500 or 1000 million years ago. There is no conflict here with the findings of science. But it must be noticed that there is a great difference between the principal races of mankind; between the Mongolian or Turanian race, the Negro race, and the White or Caucasian race; and there exists little relationship between the three. The White Race were unquestionably the last comers, being in every way superior to the other two and constituting their leaders and teachers. Moreover, an honest investigation of their origin will show that they appeared suddenly and with a high state of civilization.

The answer to that question is given in Genesis 1:26, where we read: "Let us make man in our image, after our likeness: and let them have dominion over...all the earth." If the Bible translators had translated the original Hebrew word for man, "Adam," as Adam instead of "man," there would have been no doubt that the Bible deals ONLY

with the Adamic race, who were created in the likeness of God to have dominion over all the earth, i.e., over all the other primitive races. An examination of "Young's Analytical Concordance" will show that in over 500 cases the Hebrew word for man in the Old Testament is "Adam," making it self-evident that the Old Testament deals only with what its Hebrew says, the Adamites. But unfortunately THE TRANSLATORS HAVE READ THEIR ASSUMPTIONS INTO THE BOOK, as most people do.

Thus, the Old Testament gives us the best, and we may be sure the right, explanation of the existence and superiority of the Adamic or White Race. It is also well recognized that the White Race was the agricultural race, while in older times the other primitive races were chiefly nomads and hunters. This also is proven from Genesis 2:5, which states: "And there was not an Adamite to till the ground." In the second chapter of Genesis Verses 7 and 8 should read: "And the Lord formed the Adamite of the dust of the ground, and breathed into his nostrils the breath of life; and the Adamite became a living soul. And the Lord planted a garden in Eden/ and there he put the Adamite whom he had formed."

However, it also appears that the word "man" is applied only to the Adamic Race, according to Max Mueller, the great Oxford scholar, who stated:

"Man, a derivative root, means to think. From this we have the Sanskrit 'Manu,' originally the thinker, then man. The name Adam, man, a thinker, suggests that the living soul breathed into Adam raised him high above the other existing races."

Strong confirmation for our theory, if we wish to call it that, we receive from a passage in the Indian Vedas, which reads:

"Indra alone hath tamed the dusky races, and subdued them for the Aryans." Further on in our study we shall see that Indra is the early Indo- Aryan name for Jehovah. Among the dusky races are included the Chinese and other Mongolian or Turanian peoples, the Egyptians, the Negroes, and the primitive people of Europe and the British Isles. A study of Scripture and recorded civilization makes it clear that it was this Adamic or Aryan race who were God's appointed builders of civilization and the carriers of Messianic Tidings from the very beginning, as we shall see in the succeeding chapters.

Our next problem is to discover where the Adamic or Aryan Race originated. According to Scripture it began in Eden. But where was Eden? Concerning the location of Eden we read in Genesis 2:10-14:

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

Because the Euphrates is mentioned here people have assumed that Eden must have been located on the banks of the historic Euphrates river in Mesopotamia; but as the Euphrates and the Tigris merge into one river, the situation in no wise corresponds to the description given in Genesis, which states that one river went out of Eden and divided into four heads. If we wish to accept the Bible statement as descriptive and authoritative, we are compelled to look elsewhere for a group of four rivers originating from one source. Such a location of four rivers starting from one source we find on the Pamir plateau in Central Asia, between the Tian Shan mountains on the north and the Hindu Kush on the south. Kush is the original word for Ethiopia and is a word older than the division of languages. From the lakes of that plateau issue four great rivers: the Indus, the Jaxartes, the Oxus, and the Tarim. The Oxus is still called by the natives the Dagihun or Gihon; the Chitral branch of the Indus answers the description of the Pison; the Jaxartes is the original Euphrates; and the Tarim going toward the east is in all probability the Hiddekel.

Concerning this identification, Professor S.H. Buchanan on pages 125 and 126 of his work, "The World and the Book," quotes the great French Orientalist, M. Renan:

"If we search to determine the country which best satisfies the geography of the first chapters of Genesis, it is necessary to avow that all conducts us to the region of the Imaus, where the most solid inductions place the cradle of the Aryan race. There is found, as in the Paradise of Genesis, gold, precious stones, bdellium. This point is that of the world of which one is able to say with the most truth that four rivers issue from the same source. Four immense currents of water; the Indus, the Helمند, the Oxus, and the Gaxartes, take there their rise, flowing in directions the most opposite. The second chapter of Genesis presents to us a traditional geography which has no connection with the ordinary geography of the Hebrews; but which, on the contrary, offers the most astounding resemblance with the Turanian system. The Pison, which issues from the Garden of Eden, situated in the East, is very probably the high Indus, and the country of Havilah, seems well to be the country of Darda towards Chachmises, celebrated for its riches. The Gihon is the Oxus, and it is without doubt by substitution of more modern names that we find the Tigris and the Euphrates at the side of the other rivers indicated. Thus, all invites us to place the Eden of the Semites at the point of the separation of the waters of Asia; at the umbilic of the world, toward which, as with an index finger, all the races seem to point as that recognized in their most primitive traditions."

Sir Gaston Maspero, late director-general of Egyptian Antiquities in his "ancient History of the Orient," also identifies the Pamir plateau as the location of the Garden of Eden. His quotation is also taken from Professor Buchanan's book, pages 124-125:

"All have preserved mixed with the vague legends of their infancy, the memory of a primitive country where their ancestors had lived before their dispersion. This was a high mountain, or better, an immense plateau of a square figure, and so elevated that it seemed as if suspended between the heavens and the earth. From the interior flowed a great river, which soon divided itself into four arms or canals, spreading out over the

four surrounding countries. There was the umbilic of the world and the cradle of humanity. The people settled between the Mediterranean and the Tigris located this legendary country in the East. The people of ancient Persia and India conceived its situation in the North. The moderns have succeeded in determining its site more exactly than the ancients had done. They have placed it in the mountains of Belurtag, near the point where the chain unites with the Himalaya. There in effect, and there only, is found a country which satisfies all the geographic descriptions preserved in the sacred books of Asia. From the Plateau of Pamir, or better, from the mountain mass of which this plateau is the center, four great rivers issue, the Indus, the Helمند, the Oxus, and the Gaxartes, which flow in directions the most diverse corresponding sufficiently in the four rivers of tradition."

NOTE: This brings to mind the Scripture which state:

"God came from Teman, and the Holy One from mount Paran..." (Habakkuk 3:3){This is not in the book I added it as food for thought.

This plateau of Pamir all the people of Asia consider to be the original Eden and the central part of the world as Professor Renan tells us, quoted by Buchanan, pages 123-124:

"Thus everything invites us to place the Eden of the Semites (Aryans) in the mountains of Belurtag, at the point where this chain unites with the Himalaya, toward the Plateau of Pamir...We are conducted to the same point, according to Brunoff, by the most ancient and authentic texts of the Zend-Avesta. The Hindu traditions also contained in the Mahabharata and the Puranas, converge to the same region. There is the true Meru (Ararat) (of the Hindus), the true Albordj (of the Persians), the true river Arvanda, from which all rivers take their source, according to Persian tradition. There, according to the opinions of almost all the populations of Asia, is the central point of the world, the umbilic, the gate of the universe. There is the uitarakura 'the country of happiness,' of which Magesthanes writes. There is, finally the point of common attachment of the primitive geography, both of Semitic and the Indo-European races."

The Pamir plateau of today is of course a different place from what it was five or six thousand years ago. At that time the whole of Asia was lower than it is today; at that time a large inland sea covered the steppes of southern Siberia, of which the Caspian Sea and the Aral Sea are remnants; and over the now frozen steppes of northern Siberia roamed the mammoth and the sabre-toothed tiger. All the indications are that northern Siberia then had a semi-tropical climate, and ideal conditions prevailed on the Pamir Plateau. A study of our map shows that this plateau occupies a unique position; it is called "the roof of the world" and forms the watershed of Asia. The plateau itself has today an altitude of 15,000 feet, and upon it stands peaks 10,000 feet higher. Four great rivers derive their waters from the valleys or Pamirs, the lakes and glaciers of that region. The main branch of the Amu Daria or Oxus forms an outlet to Lake Victoria, several others of its tributaries flowing also from the plateau, as seen on our map. The Oxus is still called by the natives the Gihun. Both the Chitral and the Gilgit

branches of the Indus have their origin close to Lake Victoria on the southern side of the Pamirs, and so also has the Yarkand River, which together with the Kashgar forms the Tarim River. The Tarim river, as will be seen, has no outlet towards the sea, but disappears in the Tarim Basin at a place that is five hundred feet below sea level. This Tarim Basin is the greatest sinkhole in the world, although it is surrounded by the highest mountain peaks in the world; yet its floor lies in many places below the level of the Indian Ocean, indicating that a great cataclysm tore the earth here in a bygone age.

The northern branch of the Tarim, the Kashgar River, flows out of the Alai valley on the northern end of the Pamir Plateau and not far from where a branch of the Oxus originates. From the same valley also flows in a northerly direction a branch of the Syr Daria or Jaxartes River, whose name indicates that it is probably the original Euphrates of the ancients. The Helمند, which Renan and Maspero identify with the Hiddekel does not have its origin on the Pamir plateau, but starts several hundred miles south of it in a valley of the Hindu Kush; but it is probable that the Kashgar river is the original Hiddekel, flowing towards the East.

Only the Pamir Plateau answers to the geographical conditions described in Genesis 4:10:

"A lake also sprang up in Eden to supply the Garden with waters, and from there it divided and became four rivers."

Fenton translation of the Bible. Such a condition exists nowhere else in Asia, four streams coming from one group of Alpine lakes, which may once have been one lake; and all the people of Asia look with awe to the "forbidden Pamirs" as the place of the original Paradise. There on the "roof of the world" is located the mythical Taurus or Alai mountains, the legendary Chinese Ques Kio or Lake of Stars and the Rang Kul or Dragon's Lake, from which the Serpent is said to have come.

Today the Pamir Plateau is uninhabited. Its high altitude of 15,000 feet or more makes it too inhospitable a place to live in; and, covering a territory of about 180 by 180 miles, it forms a blank and mysterious spot on the map of Asia.

In the next chapter we shall see that all the circumstances point to the Tarim Basin, lying just east of the Great Pamirs, as the homeland of the Adamites; both locations and their peculiarities make it evident that the cradle of the Adamic or Aryan race was located in these mysterious mountain fastness of Central Asia.

However, there are still more evidences from other sources, and indeed very substantial ones, that direct us to Central Asia as the homeland of the Aryan race; and those evidences are furnished by the roots of various languages, all of them tracing their parent stock to the Aryan. Chambers Encyclopedia, under "Aryan Race and Languages," says:

"The evidence on which a family relation has been established among these nations is that of language. Between Sanskrit (the mother of the modern Hindu dialects of Hindustan), Zend (the language of the ancient Persians), Greek (which is yet the language of Greece), Latin (the language of the Romans and the mother of the modern Romantic languages - i.e., Italian, French, Spanish, Portuguese, Romanian), Celtic (once the language of a great part of Europe) now confined to Wales and parts of France, Ireland, and Scotland), Gothic (which may be taken as the ancient type of the Teutonic or German languages, including English {unknown to the author, the major part of the English language was derived from the ancient Hebrew}, and of the Scandinavian), and Slavonic (spoken in a variety of dialects all over Europe Russia and a great part of Austria), the researches of philology have within the 19th century established such affinities as can be accounted for only by supposing that the nations who originally spoke them had a common origin. No one of these nations, existing or historical, can claim to be the parent nation of which the others were colonies. The relation among the languages mentioned is that of sisters, daughters of one mother, which perished, as it were, in giving them birth. No monuments of this mother-language have been preserved, nor have we any history or even tradition of the nation that spoke it. That such a people existed and spoke such a tongue is an inference of comparative philology, the process of reasoning being analogous to that followed in the kindred science of geology...By skillful interpretation of their indications, aided by the light of all other available monuments, he is able to spell out, with more or less probability, the ethnical records of the past, and thus obtain a glimpse here and there into the ray cloud that rests over the dawn of the ages. When these linguistic monuments are consulted as to the primitive seat of the Aryan nations, they point to Central Asia, somewhere probably east of the Caspian, and north of the Hindu Kush and Paropamisan Mountains. There, at a period long anterior to all European history, by tribes akin to the Finns, or perhaps to the American Indians, dwelt that mother-nation of which we have spoken. From this center, in obedience to a law of movement which has continued to act through all history, successive migrations took place towards the northwest. The first swarm formed the Celts, who seem at one time to have occupied a great part of Europe; at a considerably later epoch came the ancestors of the Italians, the Greeks, the Teutonic peoples. All these would seem to have made their way to their new settlements through Persia and Asia Minor, crossing into Europe by the Hellespont, and partly, perhaps, between the Caspian and the Black Sea. The stream that formed the Slavonic nations is thought to have taken the route by the north of the Caspian... In the most ancient Sanskrit writings (the Veda), the Hindus style themselves Aryans; and the name may be preserved in the classic Arii, a tribe of ancient Persia, and in the district Ariana. Ariana is evidently an old Persian word, preserved in the modern native name Persia, Airan or Iran. Arya, in Sanskrit, signifies 'excellent,' 'honorable,' originally 'lord of the soil,' from a root ar (Lat. arare, 'to plow'), distinguishing tillers (bearers) of the earth from the nomadic Turanians."

All this evidence, together with that of the next chapters, should suffice to identify the Aryan with the Adamic race and thus explain satisfactorily the distinctive superiority of the White Race above the primitive races.

Chapter III WHERE WAS THE DELUGE?

Orthodoxy has held until this day to the belief that the Deluge of Genesis was universal, covering the whole of the globe; yet such a belief, although apparently expressed by the translators, is, according to a careful analysis of certain facts of Scripture, an impossibility, to say nothing of the recorded facts of Egyptian and Chinese history, nor the impossibility presented by physical science. Once the question of the Deluge is settled another of the obstacles over which the critics and the scientists have stumbled is removed.

According to Ussher's Bible Chronology the Deluge occurred in the year 2348 B.C. This is correct to within four years, as Mr. Davidson has found from his careful analysis of Chinese, Babylonian, Hebrew, and Egyptian records, presented in his work, "Early Egypt, Babylonia and Central Asia." The correct date for the Deluge is from November 1, 2345 (Genesis 7:11), to November 11, 2344 B.C. (Genesis 8:14). Our Hallowe'en and All Soul's days are still kept in commemoration of the Deluge.

Let us now analyze our data. If the Deluge had been universal as orthodoxy assumes it to be, then only Noah's family, consisting of eight persons, was left alive on the whole globe. Bible chronology shows that Abraham was born about the year 2000 B.C., in ur of the Chaldeans, and ancient Chaldea was at that time a flourishing country with a large population and a certain civilization, as the excavations have shown. It is out of all reason to assume that such a population could have developed from only eight people 350 years previously. Again, as soon as Abram had been called into Canaan (Genesis, 12th chapter) he went at once into Egypt to buy grain; and there too was established a great civilization and dense population. Senusert III of the 12th Dynasty was Pharaoh at that time.

If, as some people believe, the Great Pyramid was built by Shem or Melchizedek, it was built within only two or three centuries after the Deluge, and how could Egypt have furnished the Pyramid builders with 100,000 men every three months if all human beings were destroyed by the Deluge only two centuries before?

Professor Sayce found in a tomb of the XVIIIth Egyptian Dynasty at Thebes, which ruled about 1700 B.C., pictures of Negroes, as they are today; white-skinned Aryans; brown Egyptians; and typical Mongolians. As those four types of races have remained the same in all the thirty-six centuries since then, is it reasonable to suppose that those four types could have developed during the six preceding centuries and from the eight white-skinned survivors of the Deluge?

On the ceiling of the temple of Denderah in Upper Egypt was found one of the few existing ancient representations of the constellations of the Zodiac, engraved in copper, on it we find the various star clusters grouped into constellations represented by human or animal figures, such as: Virgo, Gemini, Bootes, Cassiopeia, Leo, etc. Every one of the major groups represented by human figures show men and women of our Caucasian or Aryan type, entirely different from the Egyptian type. All these

evidences show that the Egyptians were not of the Adamic or White Race, but were a separate people who had lived in the valley of the Nile for over 50,000 years B.C., as Professor Brested has found, living a primitive existence until the Pyramid age, when members of the Aryans came among them and the Egyptian civilization suddenly burst forth, as we find from its ruins.

The first Egyptian Dynasty began in 3001 B.C., with King Mena, and an uninterrupted succession of Dynasties followed until the 12th which ended in 2146 B.C., as Mr. Davidson has established. The kings of the first Dynasty instituted a series of Renewal or Sed periods of thirty years each, which they derived from an earlier civilization. At the end of each period the co-regent was appointed to carry on the succession, as "the king never dies." The last of these Sed Festivals, the 35th, was celebrated in the 2nd year of Nebtaura, the last king of the 11th Dynasty, in 2057 B.C., as Mr. Davidson has established in his "Early Egypt, Babylonia, and Central Asia, Chart 14. The Deluge took place in 2344 B.C.; it fell in the reign of Pepi II, between the 25th and 26th Sed Festival. There was an uninterrupted succession of kings for 1247 years for the first twelve Dynasties and an uninterrupted series of Sed Festivals for the first twelve Dynasties and an uninterrupted series of Sed Festivals from 3378 to 2057 B.C. Egypt felt nothing of the Deluge and knew nothing of it until the story was brought to them years later by the survivors. (Recer also the the author's Coordinated Chronology of Israel and Egypt).

Thus Egyptian chronology proves that no Deluge covered that land. As Genesis 7:20 tells us that the waters stood sixty feet above the mountain tops, and some of the mountains are over six miles in height, the waters of the Flood would have covered Egypt six miles deep. There is not enough water or moisture in existence on all the earth to accomplish that. If it did, it would have taken Egypt and every other country centuries to recover from such a catastrophe. As it is certain that no Deluge was in Egypt, there could therefore have been no universal Flood. It is useless for our friends, the Fundamentalists, to get vexed on this point and quote Scripture, which says that the earth was covered and all flesh died. The Word also says in Luke 2 "that all the world should be taxed." What is meant by this order is that all the world under Roman rule should be taxed. Rome's rule did not reach into China nor into America, and if it had the Americans would have rebelled.

When Genesis, therefore, speaks of the Flood covering the earth, it means that part of the earth in which the Adamites lived who sinned against God. The Negroes and the Mongols at that time did not know God's laws, and "where there is no law, there is no transgression," says Paul.

Valuable information we get from the Chinese sacred book of the Shu-king, which speaks of Fu-hi, the Chinese Noah. Fu-hi was "born of a rainbow;" of him it was also said that he bred and saved seven kinds of animals to be used as a sacrifice. The Chinese Shu- king, translated by W. Gorn-Old and referred to by Davidson, places the date of the Chinese Deluge within the reign of the Emperor Yaou, from 2356 to 2254., which period includes the Hebrew Deluge date of 2344 B.C. Moreover, according to

Mr. Gorn-Old, the Shu-king gives the Epoch of Fu-hi as 2944 B.C., which is 1056 A.K., from 4000 B.C., the beginning of Adamic Chronology. A compilation of the dates of the Patriarchs in Genesis 5 will show that Noah was born in the 1056th year from 4000 B.C., or 2944 B.C. As this is the identical date of the Epoch of Fu-hi, the identity between Fu-hi and Noah is established. Genesis 7:11 states that the Flood commenced in the 600th year of Noah's life, which added to 1056 A.K. gives the Deluge again as 1656 A.K., or 2344 B.C.

In our previous chapter we have seen that the geographical description and Asiatic tradition fixes the Pamir Plateau as the location of the Garden of Eden. Genesis 3:24 indicates that when Adam was driven out of Eden he was driven towards the East. The fourth chapter of Genesis tells us of the murder of Abel by Cain and of God's judgment upon Cain. In the 14th verse the latter answers: "Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." Of whom was Cain afraid? Certainly not of his father and mother. Who was "every one?" A careful analysis of these words show that Cain was driven from one "earth" into another "earth," or rather, in plain English, from one country into another. "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." This verse confirms it and the land into which he went was still further east, down the valley of the Kashgar river; and there he took a wife. If Adam and Eve and Cain were the only people on the earth at that time, as some folks believe, then how could Cain find a wife?

The simple answer is that Cain married a woman of the Turanian or Mongolian race, living in the land, and so did the later sons of Adam, for Scripture tells us that "the sons of God married the daughters of men." The Adamic superiority easily predominated above the other and by intermarriages among the first families soon established a race of its own, resulting in a raising of the physical standard ("There were giants in the earth in those days") and a lowering of the spiritual standard of the original Adam.

Tradition goes back before recorded history and has often proven to be more reliable than history. "Tradition can neither be made nor destroyed," said Benjamin Disraeli. The traditions of ancient Chaldea, Egypt, and China picture the first civilization as existing in a "world" surrounded by high mountains. On our Chart of Central Asia we find below the map a reconstruction of the Chaldean conception of the "world," taken from "The Dawn of Civilization," by Sir Gaston Maspero. Explaining this conception, the author says:

"The earth which forms the lower part of floor is something like an overturned boat in appearance, and hollow underneath ...The earth rises gradually from extremities to the center."

To this Mr. Davidson makes the following remark:

"This is obviously the explanation of what the Chaldeans supposed to represent the encircling seas. Just as obviously, the collapse of the crust of the central dome produced the effect described in Genesis VII: II as the breaching up of the fountains of the deep."

The second figure on the Chart of Central Asia shows a cross section by D. Davidson of the Tarim Basin of Eastern Turkestan, enclosed by high mountain ranges of the Tien Shan on the northwest and the Kuen Lun on the south. It was on the Tian Shan range of the "heavenly mountains" that Fu-hi, the Chinese Noah, appeared after the Deluge, surrounded by a "rainbow" and offering sacrifices of "seven pairs" of animals (Compare this with Genesis 8:20-22). It is in Eastern Turkestan that all the conditions exist that make possible the Deluge of Genesis and the destruction of all the inhabitants within their mountain-enclosed "earth" or country.

For an accurate description of this isolated part of the world, we turn to the Encyclopedia Britannica (11th edition) and the article, "Eastern Turkestan" which states:

"Though it is in reality an elevated plateau - it is nevertheless a depression when compared with the girdle of mountains which surround it on every side except the East, and even on that side it is shut in by the crumbling remains of a once mighty mountain system, the Pe-Shan...The mountain ranges which shut off East Turkestan from the rest of the world rank among the loftiest and most difficult in Asia, and indeed in the world... During the later Tertiary period all the desert regions would appear to have been covered by an Asian Mediterranean, or at all events, by vast fresh-water lakes, a conclusion which seems to be warranted by the existence of salt-stained depressions of a lacustrine character; by traces of former lacustrine shore lines, more or less parallel and concentric; by discoveries of vast quantities of fresh-water mollusc shells, the existence of dead poplars, patches of dead and moribund tamarisks, and vast expanses of withered reeds, all these crowning the tops of the jardangs, never found in the wind-scooped furrows; the presence of ripple marks of aqueous origin on the leeward side of clay terraces and in other wind-sheltered situations; and in fact, by the general conformation, contour lines, and shapes of the deserts as a whole. From the statements of old travellers, like the Venetian Marco Polo (13th century) and the Chinese Pilgrim, Hsuan Tsang (7th century), as well as other data, it is perfectly evident, not only that this country is suffering from a progressive desiccation, but that sands have actually swallowed up cultivated areas within the historical period."

To this description Mr. Davidson adds in his valuable work, "Early Egypt, Babylonia, and Central Asia," Chart 22:

"Now the only landlocked mountain-encircled area satisfying all the conditions is the mountain-encircled basin of Chinese (or Eastern) Turkestan. Here the Eastern barrier - the former mighty Pe-Shan range of mountains - has been crumbling at a rapid rate since a date long before the beginning of the Christian era; crumbling under the action of 'desiccation,' on a large scale, and at a rate practically unknown elsewhere on the

earth. The latter phenomenon forms one of the outstanding branches of investigation still of special interest and attraction to the geologist who specializes in phenomenal changes of this nature. With this phenomenal factor governing the conditions of change in the physical characteristics of Chinese Turkestan, it may be that the vast inundation in this basin, ascribed by geologists to 'the later Tertiary period,' actually occurred within the historical period (text of Chart No. 23). All the other indications point to the inundation here being that of 2345 B.C., according to the account of Genesis, the chronology of Egypt, and the tradition and date of the Chinese. This would explain the many legends still current in Chinese Turkestan of the many cities there said to have been buried under a rain of 'sand' as a Divine punishment for their inhabitants having ridiculed 'a holy man' who had rebuked them for their sins. (C.P. Skrine, 'Chinese Central Asia, pp. 189-190) Apparently the same earth movement that produced the earth- crust collapse in East Turkestan - converting the whole basin into an inland fresh-water sea - produced a slow settlement of the land surface from East Turkestan towards the Yellow Sea, causing inundations from the Hwang-Ho and its ancient delta of nine channels. The draining off through mountain fissures and channels and along the augmented streams flowing into China would also maintain throughout each year, for several generations, a supply above the normal. Thus, in 2286 B.C., 58 years after the Deluge in East Turkestan, the Emperor Yaou, in the Chinese 'Shu-king,' is represented as appealing for 'one of ability' to undertake the controlling of 'the ever-increasing flood' which 'is disastrous; spreading abroad, it encompasses the hills, and overtops the earthworks; vast and extensive it rises to heaven, the lower people sorrowing greatly.' In a footnote to his translation, Book II, Section 1, Dr. W. Gorn-Old states, 'Wang-hwant, the historian, says that 'formerly the heavens rained down incessantly, the wind blowing from the North East, and the ocean overflowing the land, submerged the country, and obliterated the course of the Nine Rivers.' Here we have the connection between the conditions of the primary Deluge and the inundation in China."

The Deluge of Genesis, therefore, was clearly the catastrophe that overwhelmed, according to the ancient tradition of East Turkestan, the "Forty cities of the Takla Makan." Not until the 3rd century B.C. did human habitation begin again in this deserted area; and there it lasted for only a few centuries, when the sands of the crumbling Pe-shan range and the Gobi desert covered that ill-fated land again.

"...It may be, then, that in the days when Sargon reigned in Babylon and Menes on the Nile, wide fertile lands and populous cities with a culture and art of their own basked in the Central Asian sun, and that the glory and the wealth of a forgotten civilization lie hid for ever under the gigantic dunes of the Takla Makan." (Chinese Central Asia, pp. 190-192)

Our Chart shows that this landlocked Adamic "earth," about one thousand miles in length, was situated east of the Garden of Eden, located in a valley of the Pamir Plateau. The mighty seismic disturbances that brought about the collapse of the Adamic "earth" and the Deluge no doubt also brought great changes to the original Paradise, rising it into the highest plateau on earth and thus changing its climate. When

"the highest peaks of the mountains" were covered, water overflowed into the surrounding countries and stranded Noah's Ark on Ararat, which means "the highest peak." When Noah and his family moved into the plains of Shinar and the story of the Flood was told, the people of that country in after years naturally imagined that it was on the highest mountain to the north of them that the Ark rested and named the mount "Ararat." So also did the historic Euphrates derive its name from an eastern stream of Eden, in the same way that the English and Dutch settlers in America brought names of their fatherland with them.

Chapter IV THE PHOENICIANS

Having identified the Aryan Race with the Adamic or White Caucasian Race originating in the mountains of Central Asia, let us now turn to the so-called Phoenicians, who were known to be the leading pioneers, merchants, inventors, and mariners of antiquity, who, coming from north of the Persian Gulf, kept pushing eastward to the shores of the Mediterranean, sailing in their galleys along the coastlands of the Mediterranean, following the setting sun through the Pillars of Hercules, sailed northwestward along the Atlantic seaboard of Europe into Britain, along the coasts of Africa, rounded the Cape of Good Hope, and even crossed the Atlantic to the shores of South and Central America, as we have record of.

Let us bear in mind here that it was the Greeks who gave these ancient mariners and colonizers the name of Phoenicians; and they existed for a period of over 1000 years before the Greeks and continued in name until the Christian era, their language, the Punic, being the commercial language of antiquity, as English is today. Let us now analyze the word "Phoenician" and "Phoenicia." Professor George Rawlinson, in his "Story of Phoenicia," tells us that Phoenicia derived its name from the forests of date or Phoenix palms which grew there in great luxuriance. So far so good; but whence did the Phoenix palm derive its name? Horapollon says: "A palm branch was the symbol of the Phoenix." Yes, but what or who was the Phoenix? Sanchoniathen, the Phoenician writer, states that "Phoenix was the first Phoenician." Phoenix, then, was a man. Now, the word Phoenix is the Greek form of the Egyptian term "Pa-Hanok," the house of Enoch. In Hebrew Enoch also is Hanok. Thus the mystery of that ancient race is solved; they were the sons and descendants of Enoch and of Noah and his three sons, who after the Flood started their westward march. Their descendants have kept it up since, settled, first north of the Persian Gulf in the bushlands of Mesopotamia, where they found a dusky race in occupation of the land, the ancient Sumerians, and from thence towards the Mediterranean. (See Plate IV)

Chambers Encyclopedia in the article "Phoenicia" gives us the following account of the origin of the Phoenicians, page 136, Vol. 8:

"Two accounts have come down to us of the origin of the Phoenicians. According to Herodotus, Strabo, Pliny, and others, they dwelt anciently on the shores of the Persian Gulf, whence they crossed by land into Syria, and settled on the coast of the Mediterranean. Herodotus (vii. 89) declares this to be their own account of themselves,

and Strabo says that there was a similar tradition among the inhabitants of the gulf, who showed, in proof of it, Phoenician temples on some of the islands. Justin, on the contrary, in his epitome of Togus Pompeius, declares that they were driven out of their country by an earthquake, and passed to the Mediterranean."



The last account take from Justin again corroborates our story; the Phoenicians were driven out of their own country by an earthquake, which is the earthquake that caused the Deluge, when the fountains of the deep were broken up in the Tarim Basin.

The tenth and eleventh chapters of Genesis give us "the register of the sons of Noah, Shem, Ham and Japhet; "for they had sons born to them after the Deluge." I quote here from Chapter 10, the 1st verse of the Fenton translation of the Bible, which is expressed in modern English. The fifth verse reads: "From these they spread themselves over the seacoasts of the countries of the nations, each with their language amongst the gentile (heathen) tribes." Verses 31 and 32: "These are the sons of Shem, by their tribes and by their languages in their countries among the heathen. The above were the families of the sons of Noah, and their descendants, by tribes. From them they spread themselves among the nations on the earth after the Flood."

These verses give us clearly to understand that the sons of Noah spread themselves among the existing heathen nations of that time, and by their mental and physical superiority subdued and mastered them.

"All the country was agreed for settled objects. But some of them marching from the East arrived at a plain in the Bush-land and halted there." (Gen. 11:1-2) The plain in the Bush-land is the Plain of Shinar, which means Bush-land; and there arose suddenly a new civilization, started by the Aryan or "noble" race, who were considered by native Sumerians as gods. Plate IV shows an ancient statue of an aboriginal Sumerian.

Like the White Europeans settling in South Africa are called South Africans, even though the native South Africans are blacks, so are the Adamites settling in Sumeria being called Sumerians by our age generally, while in reality they should be called Accadians. The Encyclopedia Britannica under "Sumer and Accad" shows that the terms Sumerian and Accadian are interchangeable, and both refer to the people of early Mesopotamia; but it also appears that the term "Sumerians" should be applied more to the aboriginal blacks and "Accadians" to the invading Adamites. As the word Sumer is derived from Shinar, the "bush-land," it indicates therefore that Sumerian applies to the aborigines. On the other hand, the word Accad means "mountains" and corroborates our contention that the Accadians or Aryans came from the mountains.

Mr. Davidson in his notes to Chart 30 of his "Babylonia and Central Asia" says:

"The migration into Western Asia of the survivors of the parent body of the Adamic Race of Central Asia in the 23rd century B.C., begins a new chapter in the history of the race. In their land-locked 'earth' they had been 'one language and one speech.' This condition the survivors of the new race endeavored to perpetuate in their settlement in Babylonia. By building an imposing city and tower they hoped to recentralise the race. In this aim they were defeated, and were 'scattered abroad' amongst the primitive races, and the descendants of the early Adamic settlers, 'that they might not understand one another's speech.' In the 10th Chapter of Genesis therefore - in what Professor Sayce discovered to be a statement of the geographical distribution of the whole race - the race of the Gentile world are described as territorially subdivided, according to the 'families of the sons of Noah...and by these were the nations divided in the earth after the flood.' The earliest Adamic settlers in Babylonia and Egypt introduced organized civilization into the valleys of the Tigris, Euphrates, and Nile. The low-lying river 'flats' were reclaimed from the rule of the annual flood and scientific irrigation was established to bring life and prosperity to age-long neglected swamps and alluvial wastes. The swamp age when the annual flood held its devastating rule was long afterwards remembered in Babylonia and later Babylonian references to this time confuse the ruling conditions then with the conditions of the later deluge in Central Asia. The Sumerian account of the W.B. Prism 444 therefore states that the Deluge 'entered' the land and that only five cities existed in the times described as preceding the so-called Post-dividian period. These five cities are Eridu, Badtibara, Larak, Sippar, and Suruppak. 'The beginning of history is placed at Eridu, the city of the water-god Ea (Enki), god of wisdom and mysteries. (Langdon W.B. 444 [shown on

Plate XVI]) This clearly means that the first Adamic settlement was founded at Eridu on the ancient coast line of the Persian gulf, and that by the time the other four cities were all established, Babylonia had been reclaimed from the rule of the 'entering' flood."

At this time I wish to say that there are evidences which indicate that enterprising adventurers of the Admites left their Asiatic mountain home all through the sixteen centuries that preceded the Flood and established colonies in various parts of the earth. In fact, there is good reason to believe that Cain, who became a wanderer, migrated into the valley of the Euphrates as early as 3800 B.C., and brought with him the first civilization and also the Devil worship, as he was of that Evil One, the Devil, as Paul and Christ expressed it. Many historians place the beginning of Babylon at 3800 B.C. Cain is also believed to have been the originator of the Chinese Dragon worship. (Refer to Sargon the Magnificent, by Mrs. Bristowe). It is generally accepted that the kings of the first six dynasties of Egypt were of the Aryan race and with them Egypt's high civilization suddenly developed. Undoubtedly, the Minoan civilization of Crete derived its origin from early Adamic pioneers also, and of course we know today that the Great Pyramid was built three hundred years before the Deluge by an architect and master masons of the Adamites, who came into Egypt for that purpose and then departed again. Regarding this Mr. Davidson makes the following comment:

"To enable the massive works of construction that were planned in each primitive country to be executed to the building standard of the building race, the primitive native races were trained, on a mass-production basis of organization, to participate in the execution of highly skilled work, in successive relays of semi-skilled and unskilled labor. In the case of the Great Pyramid, it is essential that the unskilled native workmen should be instructed in successive stages in the art of quarrying, and in the handling and transportation, by land and water, of large masses of stone. It was necessary also that the principles of mass-masonry design and construction should be acquired by the Egyptian native workmen, and that these principles should be developed to perfection under Egyptian conditions. About two centuries passed in the acquirement of this necessary experience, an experience that comprised the experimental construction of many minor works in mass-masonry and several types of Pyramid design, before the requisite standard of workmanship was attained for the construction of the Great Pyramid. With this standard attained, the Great Pyramid was built to monumentalise the supreme achievement in mass-masonry construction within the entire span of all ages of material civilization, and to enshrine therein, in comparatively imperishable form, the Revelation of the Gospel of Salvation, and the Revelation of the Gospel of the Kingdom of Heaven on earth." (Refer to The Great Pyramid's Message to America)

With the coming of the Adamic survivors, the sons of Noah, whom we have identified as the Aryan-Phoenicians, begins the history of the various kingdoms of Mesopotamia. The tenth chapter of Genesis tells us in verses 8 to 10 of Nimrod, the mighty hunter: "And the capitals of his kingdom were Babel, and Erech, and Akad, and Kalinah in the Bush-land (Shinar)." The King James Version says: "The beginning of his kingdom."

In neither version is it stated that Nimrod founded these cities, but rather that he extended his rule over them, which again confirms the belief that the Adamites or Aryan-Phoenicians came into Chaldea, conquered it, and gave it the benefit of their civilization and culture. It is quite possible, indeed, that Sharrukin (Sargon) of Akad, who conquered Babylon in 2231 B.C., is the Nimrod of Scripture, the name of the Mound of Nimrod covering the remains of Nineveh commemorates his name.

It is to this period that the later Greek writers trace the origin of the Phoenicians, who began their trading and navigation first along the shores of the Persian Gulf and the Indian Ocean, and after their occupation of Canaan along the coastlands of the Mediterranean. We must, of course, always bear in mind that in the first, second, and third centuries after the Adam Deluge, i.e., in the 23rd, 22nd, 21st and 20th centuries B.C., the Aryan- Phoenicians could not have been very numerous in population; but every one of them counted and left his influence among the natives, in the same way that the Anglo-Saxon missionaries or traders of our time leave a lasting influence, for good or bad, among the natives of Central Africa or Oceania.

From Genesis 10:6-20 it will be seen that Nimrod was a son of Ham as well as was Canaan, after whom the land of Canaan was named. As upon Ham and his descendants had fallen the curse of Noah, we can readily see that that branch of the Phoenicians most readily fell into the vices of the aboriginal Sumerians and too readily adopted the worship of Baal and all its abominations; all in the midst of an otherwise high civilization, for instance that of the Hittites, who were the sons of Heth, a son of Canaan.

Of Japheth's sons we read in Genesis 10:2-5: "The sons of Japheth; Gomer, Magog, and Madai, and Javan, and Thubal, and Mesech, and Thiras. And the sons of Gomer; Ashkinaz, and Riphath, and Thogarmah. And the sons of Javan (Ion) Elishah, and Tharshish, Kittim, and the Dodanim. From these they spread themselves over the sea-coasts of the countries of the nation, each with their languages among the gentile tribes." (Fenton)

Apparently, they were the first to spread themselves along the coastlines of the countries. Three of the names are of particular interest to us here; Gomer, Javan, and Tarshish. Gomer means "darkness." Ptolemy on his map of the world has England named "Javan," which seems to indicate that some of Javan's descendants settled there. After Tarshish, the son of Javan, ancient Spain was named, or, in fact, it seems the whole of the maritime possessions of ancient Israel, as we read in 1 Kings 10:22; 22:48; and 2 Chr. 9:21; and also in Jonah 1:3.

Let us now turn to the line of Shem, who was the father of the children of Heber, i.e., the Ibiri, Abiri, or Hebrews. Until this day it is common usage to think of the Hebrews as the Jews, and even learned professors and Doctors of Divinity speak of them as one and the same people. Scripture makes a sharp distinction between the houses of Israel and Judah, as the present writer has shown in his "Destinies of Israel and Judah"; and

from Chapter XII of this book it will be seen that the Jews of today do not even represent the house of Judah.

The word Eber or Heber means "colonizer" in the Hebrew- Phoenician language, and it is a striking fact that his descendants, the Hebrew-Phoenicians, have been the greatest colonizers and mariners in the world, from the time that they settled in the bush-land of Chaldea twenty-two centuries B.C. until this day, dominating every race with whom they came in contact.

The centuries following the Deluge compose one of the most dynamic epochs of history, for during that time there arose along the Euphrates and Tigris the Chaldean civilization, which has baffled the archaeologists, since it arose within such a short period, like that of the Egyptian during the Pyramid age a few centuries before it; and the only explanation that can be given for the sudden development of both is that the Egyptian had its conception through the influx of the Aryan Pyramid builders before the Deluge and the Chaldean through the influx of the sons of Noah, the sons of Enoch, the Aryan-Phoenicians, among whom the Semites easily took the leading part.

This, then, explains the advanced state of scientific achievement we find in early Chaldea, particularly in mathematics and astronomy, which latter knowledge gave rise to the famous astrology of the Chaldeans, the name, in fact, being synonymous with wisdom. The early Chaldean priests were genuine astronomers; they knew the accurate value of the Solar year, divided the day into twenty-four hours, and the circle into 360 degrees. Their months consisted of thirty days each. They knew the twelve signs of the Zodiac and from its constellations developed their famous Astrology. Yet the human faces in the Zodiacal constellations show that the Zodiac did not originate in Chaldea, nor Egypt, nor India, but with the earlier Adamites, for the faces depicted are pure Aryan, like those of the Anglo-Saxons of today.

The priests of Egypt also had knowledge of the rudiments of astronomy and knew certain astronomical values; yet the existence of certain values connected with the Precision of the Equinoxes has shown to modern scholars that those peoples had rules and methods of calculation, yet did not know the principles that formed the basis for their calculations; and it is only too evident that the Egyptian, Chaldean, Indian, and Chinese astronomy is but inherited from the earlier Adamites. (For an analytical demonstration of this refer to Early Egypt, Babylonia, and Central Asia, by Mr. Davidson)

A definite statement concerning this Adamic origin of astronomy and mathematics is given by Josephus, the Jewish historian, in his "Antiquities of the Jews:

"They (the Sethites) also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed...they made two pillars... (one in brick; one in stone) discoveries to mankind...Now this (the pillar of stone) remains in the land of Siriad (Egypt) unto this

day.' The Egyptian tradition, preserved by the Copts in the Akbar Ezzeman, states that the vision appeared to Surid 300 years before the Flood, that the Great Pyramid was built as the result of this vision and that it contained 'The wisdom and acquirements in the different arts and sciences...the sciences of arithmetic and geometry, that they might remain as records for the benefit of those who could afterward comprehend them...The position of the stars and their cycles; together with the history and chronicle of time past, of that which is to come, and every future event which would take place in Egypt.'" (D. Davidson)

This pillar in the land of Egypt is the Great Pyramid of Gizeh, built by an Adamic architect 300 years before the Flood, from 2658 to 2628 B.C. (Refer to Coordinated Chronology of Israel and Egypt by the author). Egyptian tradition tells us that the architect's name was Sisithrus or Sesorthos, which when carefully analyzed is a composition of Enoch and Noah.

The Chinese sacred volume of the Shu-king also affords confirmation that the line of Enoch and Noah were the originators of the science of astronomy. Regarding Fu-hi, who is the Chinese Noah, the Shu-king states that he "constructed astronomical tables, assigned figures to the heavenly bodies, and taught the science of their motions."

Now, Genesis 5:21-24 tells of Enoch or Hanok (Fenton translation): "And Hanok lived until the age of sixty-five years, when Methuselah was born to him. And Hanok walked with God, after Methuselah had been born to him. And the whole lifetime of Hanok was three hundred and sixty-five years. And Hanok walked with God; and he did not die, God having taken him to Himself."

It is worthy of note that the length of Enoch's life was 365 years, which is, plus one quarter, the length of the Solar year, expressed in years. This period is the ancient Phoenix cycle; four of those cycles, or 1461 years, forming one Sothic cycle, ended in 1917 B.C. (2083 A.K.), the year of the Call of Abraham. This Sothic cycle had its origin in 622 A.K., the year of Enoch's birth. (Refer to Coordinated Chronology of Israel and Egypt).

The Book of Jubilees is one of the non-canonical books of the Bible; yet it contains valuable information concerning the first 2500 years of Adamic history, ending about the time of the Exodus from Egypt. In its forth chapter we read of Enoch or Hanok:

"He was the first one among the children of men that are born on the earth to learn writing and knowledge and wisdom. And he wrote the signs of heaven according to the order of their months in a book, that the sons of men might know the time of year according to their separate months. He was the first to write a testimony, and he testified to the children of men concerning the generations of the earth, and explained the weeks of the jubilees, and made known to them the days of the years, and arranged the months and explained the Sabbaths of the years as we made them known to him. And what was and what will be he saw in a vision of the night in a dream, and as it will happen to the children of men in their generations until the day of judgment; he

saw and learned everything and wrote it as a testimony and laid that testimony on the earth over all the children of men and for their generations."

At the end of Chapter II, I have quoted from Chambers Encyclopedia regarding the fact that the roots of most of our languages can be traced to the Aryan parent stock, which had its home in Central Asia. From the same Encyclopedia I quote here a paragraph from its article "Alphabet":

"To a French scholar, M. de Rouge, belongs the honor of having demonstrated the true origin of the alphabet. Several classical writers, including Plato, Diodorus, Plutarch, and Tacitus, had stated in general terms the belief or tradition of the ancient world that the Phoenicians had obtained the alphabet from Egypt, while in modern times not a few attempts had been vainly made to derive the several Phoenician letters from suitable hieroglyphic pictures. But it was only in 1859 that De rouge pointed out that the prototypes of the Phoenician letters must be sought, not in the hieroglyphics of the monuments, but in certain cursive 'hieratic' or priestly characters, so extremely ancient that they had fallen into disuse at the time of the Hebrew exodus. This form of hieratic writing is known to us almost exclusively from a single manuscript, the Payrus Prisse, as it is called, which was found in a tomb belonging to the eleventh dynasty, and is therefore much older than the shepherd kings."

Professor Waddell on page 5 of his "Aryan Origin of the Alphabet" refers to Sir Flinders Petrie, who found in the royal tombs of Menes and his First Dynasty at Abydos characters of the so-called Phoenician alphabet. This discovery proves, first, that the Egyptian hieroglyphic characters developed later than the Phoenician and, second, that the kings of the First Egyptian Dynasties were of the Aryan race. It is possible therefore that in those early Phoenician characters we have the original alphabet developed by Enoch and given to him by Divine inspiration.

Plate No. V gives us a comparative table of the Phoenician, Greek, Hebrew, and Latin alphabets, taken from Chambers Encyclopedia. It is evident from this table that both the Greek and Latin are derived from the Phoenician. The Hebrew characters have been developed since the time of Christ...Israel before that spoke the Phoenician dialect and wrote the simpler Phoenician characters. (See also Chapter VII)

The first letter of the Phoenician is Aleph and is essentially the same as our Latin letter A, only the Phoenician character is lying on its side. It pictures the horns of a bull (Taurus) and conveys to us the fact that at the zero dating of Adamic Chronology, the 22nd of September, 4000 B.C., the Fall Equinox (nocturnal sign) lay midway between the horns of Taurus, the Bull. (For demonstration refer to Plate 48 of Davidson, The Great Pyramid). Hence Aleph, Alpha, or A is the first letter (See Plate V). From the article "Alphabet" in the Encyclopedia Britannica I quote the following passages:

"It is well known that most of the ancient nations ascribed a divine origin to their system of writing." "The native Egyptian term for writing meant 'writing heavenly words.'"

Professor Buchanan in his "The World and the Book" quotes on page 219 from "Patriarchal Age," by Smith:

"Yet the best authorities concur in ascribing the introduction of letters into Egypt to Thoth or Tent, the Hermes of Greek, and the Mercury of Latin mythology. It

PLATE V

ORIGIN OF THE ALPHABET.

	EGYPTIAN	PHENICIAN	GREEK				LATIN				HEBREW
1		2	Δ	A	Α	α	A	A	α	a	א
2		3	Β	B	Β	β	B	B	b	ב	
3		4	Γ	Γ	γ	γ	C	C	c	כ	
4		5	Δ	Δ	δ	δ	D	D	d	ד	
5		6	E	E	ε	ε	E	E	e	ה	
6		7	Υ	Υ	Ϝ	Ϝ	F	F	f	ו	
7		8	Ζ	Ζ	ζ	ζ	Z	Z	z	ז	
8		9	Η	Η	η	η	H	H	h	ח	
9		10	Θ	Θ	θ	θ	Θ			ט	
10		11	Ι	Ι	ι	ι	I	I	i	י	
11		12	Κ	Κ	κ	κ	K	K	k	כ	
12		13	Λ	Λ	λ	λ	L	L	l	ל	
13		14	Μ	Μ	μ	μ	M	M	m	מ	
14		15	Ν	Ν	ν	ν	N	N	n	נ	
15		16	Ξ	Ξ	ξ	ξ	Ξ	+	x	ס	
16		17	Ο	Ο	ο	ο	O			ע	
17		18	Π	Π	π	π	P	P	p	פ	
18		19	Ρ	Ρ	ρ	ρ	Ρ			צ	
19		20	Q	Q	q	q	Q	Q	q	ק	
20		21	R	R	r	r	R	R	r	ר	
21		22	S	S	s	s	S	S	s	ש	
22			T	T	τ	τ	T	T	t	ת	
	I	II	III	IV	V	VI	VII	VIII	IX	X	XI

Egyptian Hieroglyphs, facing to the left.
 Egyptian Hieratic characters, facing to the right.
 The oldest Phœnician letters, mostly from the Great Lebanon inscription.
 The oldest Greek letters, from inscriptions at Thera and Athens, reading from right to left.
 The lapidary Greek alphabet at the time of the Persian war, reading from left to right.

VI. Greek uncials, from the Codex Alexandrinus, about 400 A.D.
 VII. Greek minuscules.
 VIII. The old alphabet of Italy.
 IX. Lapidary Latin alphabet at the time of Cicero.
 X. Latin uncials and minuscules.
 XI. Modern square Hebrew, derived from the Phœnician letters in Col. III.

Taken from "Chambers' Encyclopedia."

consequently becomes an important part of the inquiry to ascertain at that time this individual lived. As in Egyptian annals we meet with several of that name, this seems to be a difficult talk. It appears, from a general view of the subject that in the earliest age of Egyptian history, or rather print to the commencement of authentic history, a person of this name flourished, who from his great knowledge was supposed to be

more than mortal. From this circumstance, when an individual in after ages appeared to surpass his contemporaries in wisdom he was said to be inspired by the spirit of Thoth, or to be another incarnation of that deity."

To Thoth the Egyptians attributed the invention of letters. As there is reason to believe that Thoth is identical to Sesorthos or Sistrus, and as the latter, as already stated, is a composite figure of Noah and Enoch, it appears, then, that Enoch is the inventor of writing and of astronomy, or rather to him was that knowledge revealed from God, as Genesis and the Book of Jubilees tell us. And Enoch or Hanok was the first Phoenician and his house, the Pa-Hanok, were the Aryan-Phoenicians. All the coordinated evidence of Scripture, Babylonian, Egyptian, and Chinese traditions and history, the naming of the Zodiacal constellations, the monuments of language and the Great Pyramid confirm it.

Chapter V THE COVENANT RACE

The story of the translation of Enoch was later paganized into the legend of the mythical sun-bird, the Phoenix, which made its appearance at the end of every Phoenix cycle and then disappeared again to be reborn or rejuvenated. During the time of the Greeks, who themselves were Aryan-Phoenicians and did not call themselves Greeks but Danoi, Achaeans, and Hellenes, the term "Phoenician" applied chiefly to those daring adventurers who went on long voyages. Horapollon in his days gives the meaning of Phoenix as "a man returning home after a long journey."

Scholars in general seem to have overlooked the origin of the term Phoenix and therefore have failed to understand that the term applied originally to the few descendants of the survivors of the Adamic Deluge who appeared in Eastern Asia. However, as that race became more numerous and spread themselves among the aborigines, the term was applied only to those hardy mariners that sailed from the eastern shores of the Mediterranean. To that race Professor George Rawlinson pays a fine tribute in his "Story of Phoenicia," without understanding who they really are:

"The people who of all antiquity had most in common with England and the English - the people who first discovered the British Isles and made them known to mankind at large, the people who circumnavigated Africa, and caused the gold of Ophir to flow into the coffers of Solomon...The race was formed to excel, not in the field of speculation, or even of artistic perfection, but in the sphere of action and of practical ingenuity. As ship builders, as navigators, as merchants, as miners, as metallurgists, as dyers, as engravers of hard stones, as engineers, they surpassed all who preceded them, and were scarcely surpassed in later times by many. They were the great pioneers of civilization, and by their boldness, their intrepidity, and their manual dexterity, prepared the way for the triumphs of later but more advanced nations. They adventured themselves, in many cases, where none had ever gone before them, entrusted themselves to fragile boats, dared the many perils of the unknown seas,

penetrated deep into untrodden continents, mixed with savages, affronted the dangers of extreme heat and extreme cold, risked their lives continually night after night and day after day, not so much stimulated by the expectation of large profits, as by the pure love of adventure; they explored all the shores of the Mediterranean, the Propontis, and the Euxine, passed the Pillars of Hercules, and launched their fleets bravely into the Atlantic, circumnavigated Africa in one direction, and reached the shores of Britain, perhaps of Norway, in another; at the same time they were, in their own homes, skilled artisans and manufacturers, weavers of delicate fabrics, inventors of dyes of unrivalled beauty, excellent metallurgists, good gem-engravers, no contemptible sculptors; while, abroad, they were the boldest navigators and the most successful traders that the Old World ever saw, worthy rivals of the Cabots and Columbus and Di Gamas and Drakes and Raleighs of later times. Active, energetic, persevering, ingenious, inventive, dexterous, not much troubled with scruples, they had all the qualities which ensure a nation, in the long run, commercial prosperity and the wealth which flows from it; while, by their natural vigor and adventurousness, their rough lives and hardy habits, they were well qualified to resist for long ages the corrupting influence of that luxury which is almost certain to follow upon the accumulation of riches."

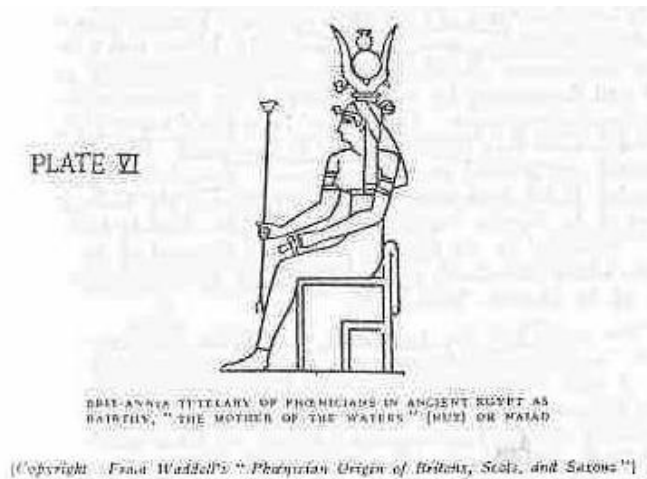
Professor L.A. Waddell in his remarkable book, "Phoenician Origin of Britons, Scots, and Anglo-Saxons," supplies us with material evidence furnished by monuments, inscriptions, and coins found in the East and in Great Britain, that a large portion of the people of the British Isles are the descendants of the seagoing Phoenicians and particularly the Barat-Phoenicians. This term of Barat is of particular interest to us.

Our Plate VI shows an ancient engraving representing the Phoenician Lady Protector of the Waters, Batati, the tutelary goddess of good fortune, the Fortune of the Romans of later days. The picture shows a seated queen with a pitcher on her head symbolizing the waters; in her right hand she holds a spear-like scepter, the Trident, and in her left a cross. She, Barati, is the Mistress of the Waves and the original of Britannia.

Of her Professor Waddell writes, on page 58 and 59 of his book:

"Her proper name is now disclosed by the Vedic hymns of the Eastern branch of the Aryan Barats to have been Barati, meaning 'Belonging to the Barats.' She is also called therein 'Brihad-the Divine' (Brihaddiva); and she seems identical with Pritvi or 'Mother-Earth.' Her especial abode was on the 'Sarasvati River,' which, I find, was the modern Sarus River of Cilicia which entered the sea at Tarsus, the 'Tarzi' of its own coins or Parth-enia, which appears to have been the first sea-port of the Barat homeland. In these Vedic hymns all the attributes of Britannia are accounted for; her tutelarship of the waters and of ships, her lighthouse on the sea, her Neptune trident (as well as the origin of Neptune himself and his name), her helmet and shield, her Cross on the shield, as well as the cornucopia, which she sometimes bears upon the Phoenician and Greco-Roman coins, taking the place of the corn-stalk on the Briton coins. In the Vedic hymns she is called 'The Great Mother (Mahi)' and 'Holy Lady of the Waters' and is hailed as 'First-Made mother' in a hymn to her son 'Napat the Son of the waters' who has a horse (thus disclosing the remote Aryan origin of the name and

personality of the old Sea-god, Neptune, and his horses, and accounting for Neptune's trident in her hands). She is a 'Fire- Priestess' and 'shows the light' (thus accounting for the Lighthouse on the older British coins with Britannia)...



The name 'Fortuna,' by which the Romans called this Barat tutelary goddess of Good Fortune, as well as the English word 'Fortune,' now appear to be coined from her title of 'Barati' the letter F being interchangeable dialectically with P and B, as we have seen in the Egyptian 'Fenkha' for 'Phoenic' and the Greek Pyr for Fire, and P with B; and its affix una or 'one' is now disclosed to be derived from the hitto-Sumerian ana ('one'), thus giving the title of 'The one of Barats' (or 'Fortune'). The o came in dialectically like the "w" in Prwt on the Newton Stone and the u in Brut, the name of the first Briton king in the Ancient British Chronicles, as we shall see later. 'Fortuna' was figured in identical form and symbols with Barati and Britannia and in the same associations with water. Further striking positive inscriptional proof of this Barati title for the Aryan marine tutelary (Britannia) and also of her Phoenician origin is now gained from the records of Ancient Egypt and Mesopotamia, both the land he occupied the name of his own race - Barat, B'r't, Brit, Prat, Prut or Prydi - the B and P being interchangeable in the Phoenician, as well as the unwritten vowels. On Plate VII, Fig. 1, we have a reproduction of the Barat name as found by Professor Waddell on a Phoenician tombstone in Sardinia. This same title is also found on the Newton stone in Aberdeenshire, erected by another Barat prince, Part-olon, king of the Scots, about 400 B.C. (See Plate X) The names 'Brit-on' and 'Brit-ain' and 'Brit-ish' also are derived from this early Phoenician 'Barat' title. The former two names, we are told in the Ancient British Chronicle, as seen later, were given to the people and the country by the first king of the Britons in Britain, after his own patronymic name. The original form of the name 'Brit-on' is now disclosed to have been 'Barat-ana' or 'Brihad-ana.' Thus 'Barat-ana' or 'Brihat-ana' modernized into 'Brit-on' means 'One of the Barats or Brits.' The earlier form of the name is better preserved in the name Dun- Barton or 'Fort of the Bartons (or Britons).' We have already seen that it was spelled 'Pryd-ain' by the Cymric Welsh and Pretan-(oi) by the Greeks. But the earlier form was simply 'Barat,' in series with the 'Prwt' or 'Prat' of the Newton Stone. Similarly, 'Brit-ain' for the 'Land of the Brit,' presumes a like original 'Barat-ana' (or Brihat-ana), having for

its affix the same Hitto-Sumerian ana. And this geographic use is in series with the Indo-Aryan names, Rajput-ana for 'Land of the Rajputs,' Gond-wana for 'Land of the Gonds,' etc., the Cappadocian Cataonia or 'Land of the Catti,' and the old Persian Susi-ana for 'Land of Susi,' and Airy-ana or Air-an, the older form if Ir-an or "Land of the Aryas or Aryans' for Persia. The Anglo-Saxon vagaries in spelling the name 'Britain' well illustrate the dialectic variations in spelling the name 'Britain' well illustrate the dialectic variations in spelling proper names before the introduction of printing, and before the influence of the journalistic press has only relatively recently fixed the spelling of words rigidly in one stereotyped form, an important historical fact which requires always to be born in mind when dealing with the ancient variations in spelling the same name. The Anglo-Saxons spelled the name 'Britain' in their documents never as 'Britain,' but Bryten, Bryton, Breton, Breoten, Breten, Broten, Brittan, Britton, and Brytten."

It is of interest to know that the Irish name of Bridget is derived from Barati, as well as "brat," a bad boy; and the popular provincial English phrase of "O my eye and Betty martin" is descended from the old liturgy "O mihi Mrito-Martis." Brito-Martis is a Cretan form of the Phoenician water-goddess and Mihi or Mahi, the Aryan title of "the great earth mother" the Maia of the Greeks and Romans "the goddess of May" and of the British May-pole Festival. The maha-Barata Epics are part of the Ancient Indian Vedas, the Epics of the great Barats. And who were the Aryan- Phoenician Brats or Great Barats?

The ancient Indian Vedas refer to these people in the following passages:



"The able Panch (Phoenicians) setting out to invade the Earth, brought the whole world under their sway." (Maha-Barata Indian Epic of the Great Brats).

"The Brihat (Briton) singers belaud Indra...Indra hath raised the Sun on high in heaven...Indra leads us with single sway...The Panch (Phoenician Brihats), leaders of the Earth. Ours only, and none others' is he." (Rig Veda Hymn) {Indra, or Indara is the early Indo-Aryan name for Jehovah}.

"The able Panch (Phoenicians) are all highly blessed, and know the Eternal Religion, the Eternal Truths of Religion and Righteousness." (Maha-Barata Epics).

They are spoken of as a Dynastic People, the same race of which we read in the Indian Vishnu Purana Epic: "His sources of subsistence are Arms and the Protection of the Earth. The Guardianship of the intimidating the bad and cherishing the good, the ruler who maintains the discipline of the different tribes secures whatever region he desires." These people were commissioned with the Guardianship of the earth and the protection of the weak. In other words, they were to be the leading race of civilization, and the great protective power of the world. This is essentially the same mission and destiny we find in the Old Testament bestowed upon the sons of Abraham, Isaac, and Jacob, whose name is Israel. "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend ...I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages...Ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." (Isaiah, Chapters 41, 42 and 49). Jehovah is here making a covenant with the inhabitants of the Isles who go down to the sea. Now the Hebrew term used here for a covenant of the people is Brith-am, which is almost identical terms with the B'r't of the Phoenician Barats. The same consonants are used; only the am is added, standing for "people" or "multitude."

The Hebrew word for covenant is Bryth or Berith. Both Young's and Strong's Bible Concordance give these terms for covenant as often as they appear in the old Testament. We are fully aware that certain scholars and theologians reject the derivation of Britain or British from the Hebrew Brith - Covenant. As, however, Professor Waddell has shown from substantial evidences that Britain is derived from the identical Hebrew-Phoenician Barat or Brit, the origin of the word Britain as well as that of the early Britons is definitely established. Professor Saddell identifies the term Barat and Brits with "Fortunate" or "Fortunate Ones," and Barat-ana as "Fortunate Land." This is therefore the pagan Phoenician equivalent to "Blessing," and those "Blessed People" in the "Fortunate Land or Islands" to whom pertain the Divine Promises.

Additional evidence regarding the derivation of the terms Brith and Brith-am is derived from the Welsh Triads, which speak of the Bryth-Y-Brithan, meaning "Covenanters of the Land of the Covenant." This is what the ancient Britons called themselves.

So also is the ish in British derived from the Phoenician and Hebrew word ish and ishi, meaning "man" or "My man." The term British, therefore, means nothing less than "Covenant Man." Some people may reject that because they want to {as they have been taught to reject such thoughts}, but we have to take the facts as they present themselves to us.

It was Brutus the Trojan who arrived in England about 1100 B.C. whose name is a variant of B'r't-ish and gave the land the name of Britain, B'r't land, Land of the Covenant. Of him we shall read more in Chapter IX.

In the twelfth chapter of Genesis we find how God called Abram out of the land of Chaldea, verses 1-3: "Now the Lord had said unto Abram, Get thee out of thy country, and from they kindred, and from they father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

In the seventeenth chapter Abram's name was changed into Abraham -- Ab (father)-ra (ruling)-ham (multitude) -- which means "father of a ruling multitude." As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and they seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."

The various promises have been discussed by the present writer in his "Destinies of Israel and Judah," but I wish to quote here one more passage in which God confirmed his Covenant with Abraham to his grandson, Jacob, the father of the twelve tribes of Israel: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Gen. 28:14-15)

All these passages show that Israel is to be the ruling race of mankind and the builders of civilization. This is also the mission entrusted to the Aryan-Phoenicians, of whom the Barat or Brits were the central stem, as Professor Waddell has found from the Indian Vedas and monumental evidences. It is very unfortunate, however, that Professor Waddell has no faith in the Bible and, as he makes the common mistake of calling Israel the Jews, he fails to see that the Barat-Phoenicians of 1500 to 1000 B.C., were mainly the Israelites. {The reader will understand this fully after reading the next chapters}. Professor Waddell's discoveries have been made from sources entirely outside of the Bible, and he is unwittingly confirming the Bible and what the present writer has established from other quarters concerning the identity of the Aryan-Phoenicians.

A passage in the Maha-Barata Epic tells us that the leading clan, the Barat-Phoenicians, traced their descent from one King Barat. "And King Barat gave them his name to the Dynastic race of which he was the founder; and so it is from him that the fame of the Dynastic people hath spread far and wide." In the Rig Veda Hymn we find a passage: "Like a Father's Name, men love to call their names." Professor Waddell on page 38 of his book says:

"And King Barat, after whom his ruling clan called themselves, was the most famous forefather of the First Phoenician Dynasty, which event, I find by the evidence, occurred about 3100 B.C."

Now, as we have already seen from other sources, the date 3100 B.C., falls within the years of Enoch, who was the father of "the house of Enoch," the Phoenicians, and we know the full identity of both King Barat and the Barats, Brits, or Britons, the Covenant Race, coming down from Enoch, Noah, Shem, Eber, Abraham, and Jacob/Israel.

It is very unfortunate that our Oriental scholars who have interested themselves with the history of the Phoenicians, like Professors George Rawlinson and Waddell, have been unable to see that they were the Adamites who survived the Deluge; yet both of these scholars testify that they were pure Monotheists, or worshippers of the One God of the Universe. Professor G. Rawlinson in his "History of the Phoenicians" says:

"Originally, when they first occupied their settlements upon the Mediterranean, or before they moved from their primitive seats upon the shores of the Persian Gulf, the Phoenicians were Monotheists...It was no idolatry; when the One God alone is acknowledged and recognized, the feeling is naturally that expressed in the Egyptian Hymn of Praise: 'He is not graven in marble; He is not beheld; His abode is not known; there is no building that can contain Him; unknown is His name in heaven; He does not manifest His form; vain are all representations.'" To this Professor Waddell adds on page 265 of his "Phoenician Origin":

"It is this pure and lofty Monotheism of the Early Phoenicians, expressed in their so-called 'Sun-worship' or 'Bel-worship,' which they are now found to have cherished down the ages in the Mediterranean. From it the early Phoenician merchant princes derived their happy inspiration; they carried it with them as they ploughed the unknown seas; they invoked it in their hours of danger, and transplanted it at their various colonies and ports of call; and they carried it to Early Britain and disembarked and planted it along with their virile civilization, upon her soil about 2800 B.C., or earlier. The early Aryans appear at first to have worshipped the Sun's orb itself as the visible God. In thus selecting the Sun, it is characteristic of the scientific mind of these early Aryans that in searching for a symbol for God they fixed upon that same visible and most glorious manifestation of His presence that latter-day scientists credit with having emitted the first vital spark to this planet, and with being the primary source and supporter of all Life in this world. But at an early period, some millenniums before the birth of Abraham, the Aryans imagined the idea of the One Universal God, as 'The

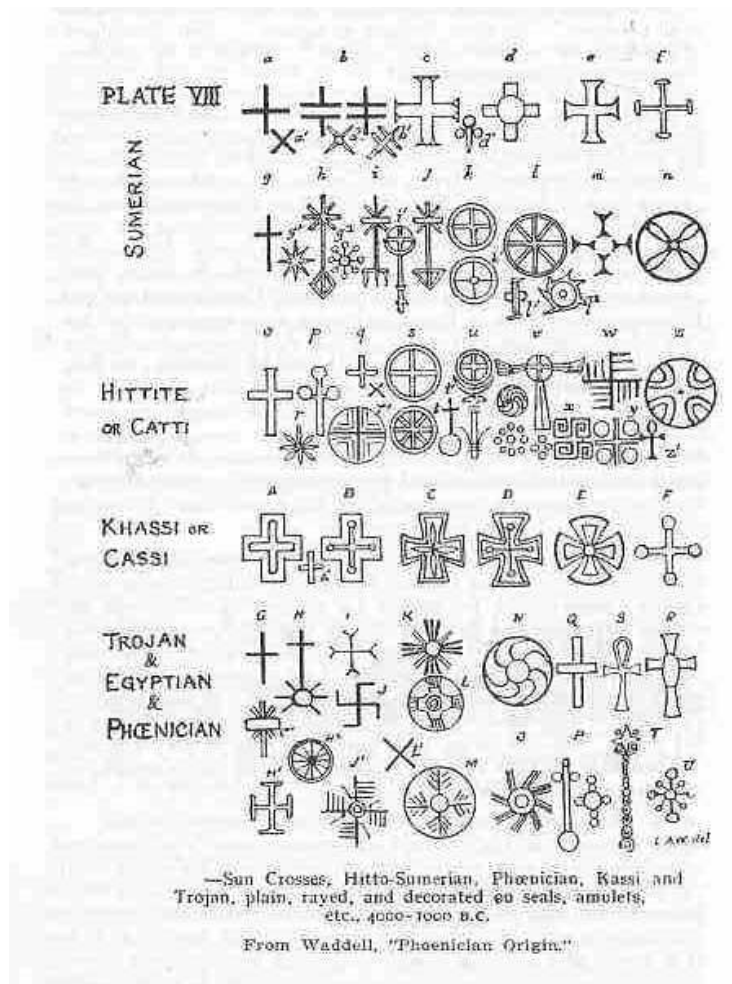
Father-God' behind the Sun, and thereby gave us our modern conception of God. This is evident in the early Sumerian hymns, and in the prehistoric Cup-marked prayers in Britain; and it is also thus expressed in one of the oldest Aryan hymns of the Vedas, in a stanza which is still repeated every morning by every Brahman in India, who chants it as a morning prayer at sunrise:

"The Sun's uprising orb floods the air with brightness: The Sun's Enlivening Lord sends forth all men to labor."

In the India Vedas, God, the Creator, is spoken of as Indra or Indara and is invoked as the "Creator of the Sun." He is "man's sustainer, the bountiful protector," "the Most Fatherly of fathers," "Our Forefathers' friend of old, swift to listen to their prayers," "There is no comforter but Thee, O Indra, lover of mankind."

Professor Waddell, however, is mistaken in assuming that Sun Worship was the original worship. The first worship was by means of a sacrifice, offered by Abel, as told in Genesis 4:3. It was later that the Sun or Bel worship was instituted, wherein the Creator was worshipped through His visible symbol, the Sun. As Bel or Baal in Phoenician stands for "Lord," while "God" is El or Al, it indicated that the Bel or Sun worship was not the original worship; Moreover, the symbol for the Bel worship was two crossed sticks (being rubbed together to create fire). This seems to indicate that it was man's creation. There is no doubt that the Phoenicians and some of the early Britons were worshippers of the Sun and of Bel, the god of Sun-fire. Thus, for instance, the Newton Stone in Aberdeenshire was erected in honor of Bel by Partholon, the Brit. (See Plate X and note the Swastika). Waddell also finds that the word "blazes" is derived from Bel or "fire." The lighting of bon or Bel fires and the custom of the young people of jumping through the fires at the Summer Solstice on the 22nd of June, still prevailing in many parts of Britain and on the Continent and lately revived as a national custom by the Nazis in Germany, is a survival of this ancient Sun cult or Bel worship.

The custom of passing through the fire represented a ceremonial purification by fire or Baptism by Fire, whereby they believe is cleansed of his sins and protected by the central fire of the Sun. Although the Phoenicians themselves and the early Britons may not have made human sacrifices to Bel, as other Bel worshippers did, yet both the Sun worship and the "passing through the fire" are considered abominations in Sacred Scripture, because in the Sun worship the visible Sun was substituted for the True Sun of Righteousness and the Creator of the Sun (Refer to Ezekiel 8:16). As it is today, so it was in the days of old: it is very easy for people to leave the real and adopt the fictitious and to worship an image instead of the True God.



Chapter VI EARLY MESSIANISM

Professor Waddell in his work, "Phoenician Origins," produces also startling disclosures concerning the origin and antiquity of the Cross of Christianity. The word "Cross" he traces from the Sumerian word Garza, which means "Scepter or Staff of God" and also "Scepter of the King." That the early Sumerians of Mesopotamia derived their culture from the Adamic immigrants has already been shown, when the pure original Monotheism of Noah and his sons, the belief in one God, Jehovah, was adulterated with the earlier Sumerian Devil Worship; and the best of it that remained for the time being was that the visible sun was worshipped as the symbol of the Creator.

That Waddell's earliest Aryans, whom we have already identified with the Adamites, believed in the One God and Creator is also proven from the following passages of the Indian Vedas, wherein Jehovah is referred to as Indra:

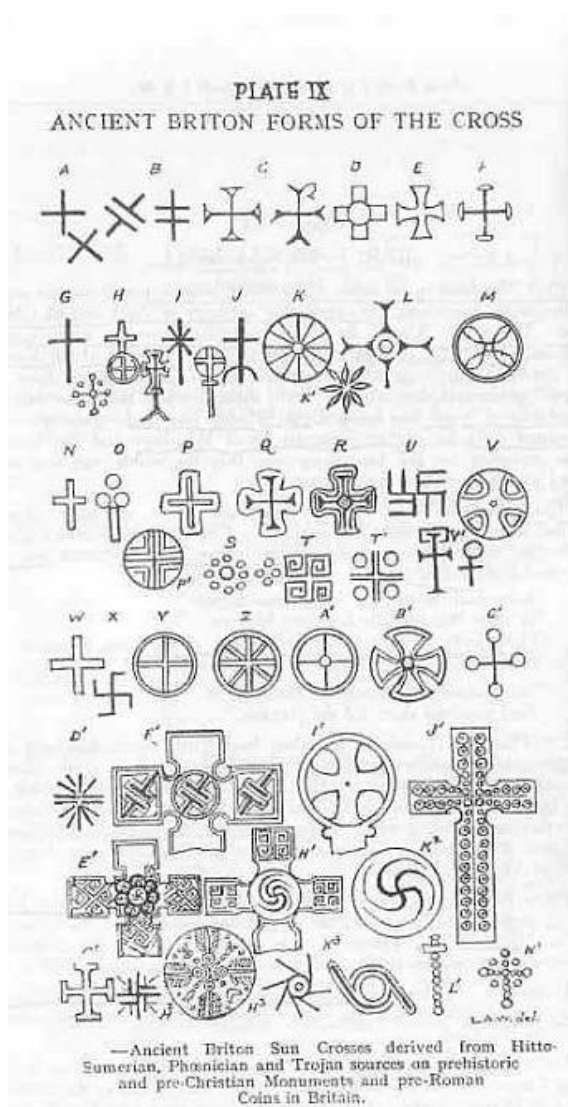
Indra hath helped his Aryan worshippers In frays that win the Light of Heaven. He gave to his Aryan men the godless, dusky race; Righteously blazing he burns the malicious away.

Indra alone hath tamed the dusky races And subdued them for the Aryans.

Our Plates VIII and IX are taken from Waddell's book and show an array of ancient crosses. Space does not allow us to identify each one by the numbers which Waddell has given them and by which he explains every one in his tables, wherein he also gives the sources from which he has taken them. Many of those Crosses are in the Louvre, the British Museum, the Carnegie Institute in Washington, and in the library of Mr. J.P. Morgan.

Plate No. VIII shows a collection of Crosses found in the East, some of them dating, according to the scholars who found them, as far back as 3000 B.C. However, it is doubtful whether the Sumerians had any crosses previous to the coming of the Adamites about 2300 B.C.

Plate No. IX shows a collection of Crosses found in pre- Christian Britain, and their identity to the others proves that they and their owners came from the East.



On both plates is seen the Swastika, a Cross with wings or a Revolving Cross. This is one of the earliest forms and stands as the universal symbol of Divine victory. These Swastikas have been found in the ruins of ancient Troy, in India, in Britain as for instance on the Newton Stone of Aberdeenshire and the monument in Wigtowshire (See Plate XI), and even in the massive ruins of the Inca civilization of Peru, where its occurrence proves that that wonderful civilization derived its origin from the early Phoenician sea rovers.

That the Nazi movement in Germany has adopted this Swastika as its sacred emblem is of tremendous importance and may produce startling results. From Fig. 1 of Plate XII it is seen that the German Swastika is turning in the right direction as the Sun travels from East to West. This is the course the natural Sun takes and is probably connected with the worship of the Sun; and as such it may not turn out to be a good omen for Germany, inasmuch as the Nazis of Germany are also practicing the rites of the ancient Sun worship, although unknowingly, when they light fires at the time of the Summer Solstice, circle around those fires, and jump through them.

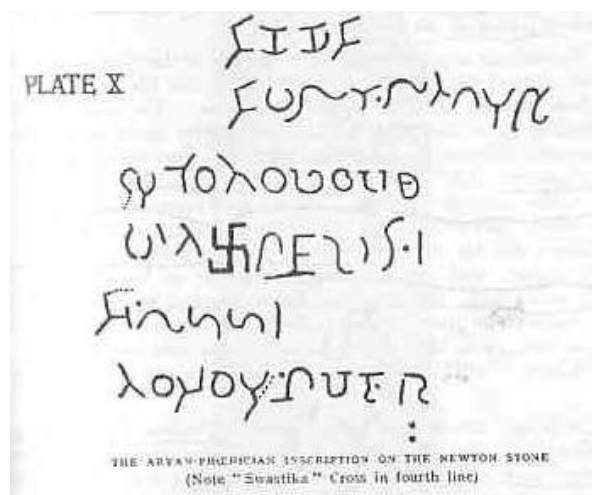


Fig. 2 of Plate XII shows a two-armed Swastika with its darts turning towards the left. This direction represents, according to Waddell, the retrograde movement of the returning victorious Sun through the Realms of Death and indicates in the language of those ancient symbols nothing less than a belief in a coming Resurrection. This figure symbolizes the Resurrecting Sun, the True Sun of Righteousness, piercing the Serpent.

A type of the Cross is found in early Egypt, where to the Cross is attached a ring to carry it. This is the Ankh or Crux Ansata. (See Fig. S of Egyptian Crosses on Plate VIII). This form of the Cross is found in the hands of Egyptian kings and deities, and is considered to be "the key of the Life to Come." To us, therefore, it proves that the Egyptians believed not only in a life after death, but that the future life was entered by means of the Cross.

The Phoenicians also believed in the efficacy of the Cross and carried it as amulets around their necks, praying to God that He might heal and resurrect them through the

"Wood" of the Cross. The same belief we find expressed in the Eddas of the Goths, which refer to the healing power of the mysterious Wood; the reference being to Crosses made of the Red Ash or Rowan tree, the "Tree of Life." To "touch the wood" brought good luck to the ancient Goths and Britons and protected them from all evils and curses. We call this superstition and perhaps it is, but after all it means nothing else but that those ancient Aryans believed that the Cross could heal, protect, and resurrect them. And let us bear in mind that such beliefs were held, one, two, and three thousands years before Christ made His Sacrifice on the Cross of Calvary. Plate XIII, Fib. 2 shows a Phoenician seal picturing Catti or Cassi plowing and sowing under the sign of the Cross. Fig. 1 shows a similar cross on a prehistoric carving in Scotland.

Now, it is well known that the so-called St. Andrew's Cross of Scotland is a tilted Cross in the shape of an X, and this form of the Cross is probably the oldest. This X is also referred to as a cross bolt or battle axe and appears as the "hammer of Thor" in the Gothic Eddas; as such it is composed of two bars like that shown on Plate XIV, Fig. 1. Waddell shows that in the Phoenician the letter X was pronounced Xat, the name of a Phoenician clan, the Catti, which is identical to Getae, Gudi, meaning fortune seeker or adventurer, and from Gad, Catti, or Xat, we derive the modern name of Scot.

It is by means of this battle axe or hammer that Thor, a Gothic deity spoken of also as Indiri the Divine, overcame his enemies and the Devil. Thor's hammer is shown to be composed of four bolts and reference to those bolts is also made in the Indian Vedas, where we read:

With thy Spiky Weapon, thy deadly Bolt. O Indra, thou smotest the Dragon in the face.

As Waddell shows on page 28 of his "Aryan Origin of the Alphabet" that Thor is the Gothic form of Dar in In-dar-a, and Indara being the Indo-Aryan name for Jehovah, it appears that Thor is nothing less than the Gothic name for the Messiah, who with his deadly bolt destroys the Dragon. The same roots we also find in Dendarah, the name of the famous Egyptian temple containing the Zodiac. Dendarah originally was the Den-Ha-Thor or "abode of the Mother of God." This again shows that Thor is God, Messiah, or Jehovah. In the same time we have found conclusive evidence concerning the origin of the Phoenician Sun Crosses and their real meaning.

Prof. Waddell further shows that the name of Andrew, who is the patron saint of the Goths and Scots, is derived from Indra. Thus the story of St. Andrew and his typical X-shaped cross or weapon is simply a legendary form of Jehovah, Christ and His victorious Cross. Again Waddell shows that from the Phoenician Gure is derived the old English Gar, hence Garza or Cross, meaning "a spear," and the modern word "gore," to pierce to death; and from these roots and the Greek Georgos we have the legend of St. George, the patron saint of Cappadocia and England, who with his "gar" and fiery red Cross overcame the Dragon. This also gives us the origin of the crosses

of St. Andrew and St. George in the Union Jack of Great Britain, both crosses existing in the East and in Britain since the coming of the first Aryan-Phoenicians.



Another legendary British figure is St. Michael, derived from the Phoenician "Mikal" and the Gothic "Mikli," the patron saint of agriculture and the benevolent corn spirit. To him the Phoenicians prayed to intercede as Messenger to God to give them bountiful harvests, and they kept the Harvest Festival in his name, Michaelmas, on the 29th of September. In the pagan conception he is the "Lord of Life" and "Protector of Habitations."

Plate XIV, Fig. 2, shows Phoenician coins of Cilicia of the 5th Century B.C., which connect his name with the mystic Sun Bird, the Phoenix, and picture that Phoenix as a goose that is to die or to be slaughtered; hence the British custom to kill a goose at Michaelmas. In other words, the legend of St. Michael and his goose is the paganized story of the Phoenix, who is to die that blessings may come to all mankind. It is also quite striking that the chief Phoenician port in Britain was St. Michael's Mount in the Bay of Penzance, the bay of the Phoenicians.

Plate XV, Fig. 1, shows an ancient Hittite engraving picturing Indara or Jehovah slaying the Dragon, and Fig. 2 of the same plate shows us Indra spouting water for the benefit of mankind and their crops.

Waddell speaks of those early Phoenician crosses as Sun crosses and that through the visible Sun the Aryans worshipped the Creator God, Indra or Jehovah. Thus a modern scholar who scoffs at the Bible refutes the theory so prevalent among other savants that prehistoric men believed originally in many gods, out of which conception the Hebrews derived their belief in one tribal God, Jahweh or Jehovah. The evidences that Waddell has collected prove the opposite: that as far back as religious beliefs can be traced the belief in one Creator of the Universe existed.

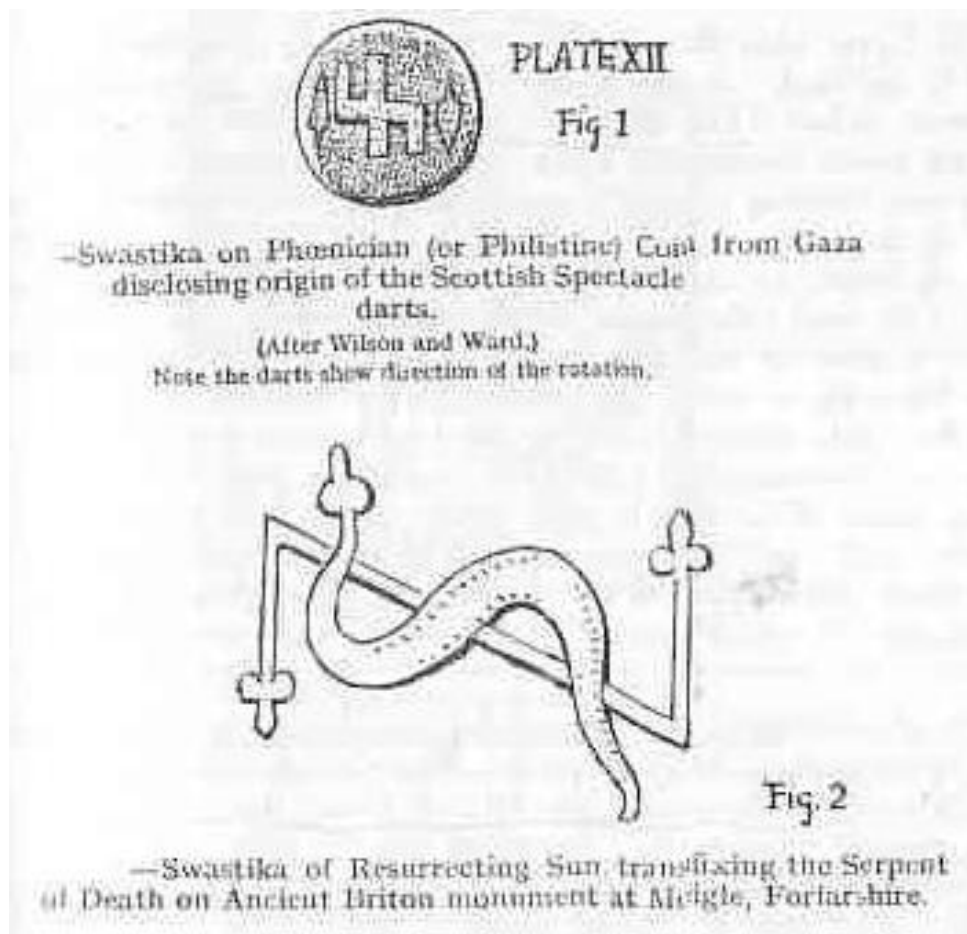
This belief, held so long by the higher critical schools and even taught in modern theological seminaries, that religion starts with polytheism, is rapidly being disproved by modern Orientalists, as for instance by Dr. Langdon, Professor Assyriology at Oxford, who, as a result of the excavations in Mesopotamia, writes in the Field Museum Leaflet, No. 28, quoted by Sir Charles Marston:

"In my opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and widespread belief in evil spirits. It is in a very true sense the history of the fall of man."

Valuable confirmation of what has been said here already, that the earliest Aryan-Phoenicians believed in one Creator God, has been supplied only recently by the Ras Shamru tablets, found by French scholars on the coast of Phoenicia opposite the island of Cyprus. These tablets were written about 1500 B.C., some in cuneiform script of twenty-seven letters and others in the Phoenician script of twenty-two letters. Those tablets supply ample evidence that the Phoenicians, despite all their Bel and idol worship, believed in one Supreme Deity. On these tablets is also found the name Yah, the Yahveh or Jehovah of the Old Testament. Sanchoniathon a Phoenician writer of about 1000 B.C., whose writings have come down to us only in quotations by the later Greek Philo of Byblus, tells us that the chief Phoenician Deity was Elioun, and that he was called Hypsistos, or "Most High." It is obvious that Elioun, is the same as Elohim of Genesis 14, translated "the Most High."

Confirming this, Dr. Langdon in his "Demitic Mythology" writes on page 93:

"The Semitic word of God meant originally 'He who is High,' a sky god, and here also I believe that their religion began with monotheism. They probably worshipped El, Ilah, as their first Deity."



The Mesopotamian tablets have revealed much valuable evidence, which is of great significance to students of the Old Testament. As a result of his decipherment of these cuneiform inscriptions Dr. Langdon has reached the conclusion that,

"The theological view running through Babylonia before 2000 B.C., was of a Heaven for the righteous, whom the gods might choose to receive into Paradise where is the Bread and Water of Life."

To this Sir Charles Marson in his "The New Knowledge about the Old Testament" remarks on page 42:

"Before the time of Abraham, then, before any book of the Old Testament was written, and right down through the centuries after every book in the Old Testament had been written, there existed this belief in a Future Life and the Presence of the bread and water of Eternal Life in Heaven. The possession of this knowledge enhances the significance of Christ's statements in the New Testament: 'I am the Bread of Life' (John 6:35) and 'I am the Living Bread which came down out of Heaven; if any man eat this Bread he shall live forever' (John 6:51) and again 'The water that I shall give him shall become in him a well of water springing up into Everlasting Life' (John 4:14)."

In Egypt also do we find strong evidence concerning the original belief in one God. A careful study of the ancient sacred texts of Egypt, erroneously called "The Book of the Dead," shows that, despite all the fantastic beliefs the ancient Egyptians had in hundreds of gods, all those deities were nothing else than personifications of the various attributes of the One God, Amen Ra, the King of Gods. To him is dedicated the following hymn, or rather portions of it:

"Thou art the lord of heaven, the lord of earth; the creator of those who dwell in the heights and of those who dwell in the depths. Thou art the One who came into being in the beginning of time. Thou didst create the earth, thou didst fashion man, thou didst make the watery abyss, thou didst give life unto all that therein is. Thou has knit together the mountains, thou hast made mankind and the beasts of the field to come into being, thou hast made the heavens and the earth." (Translation by Sir Wallis Budge, page 13 of his "Book of the Dead.") Sir Wallis Budge states that these sacred texts were brought into Egypt during the First Dynasty and even before by eastern invaders.

Marshall Adams, translator of the Saite Recension of the book of the Dead in his work, "The Book of the Master of the Hidden Places," states that the word Amen means "the Hidden One," the "Great I Am," the Alpha and the Omega, the "Beginning and the End." This throws considerable light upon the statement and claims of Jesus, when He said in John 8:58: "Before Abraham was, I am." The same term we find employed in Exodus 3:14, when Moses asked God who he should tell Israel had sent him, and the answer was: "I AM hath sent me unto you." He is the same party that made the Revelation to John: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty...I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Rev. 1:8 and 18). Modern thought and theology reject the deity of Jesus Christ, but Scripture declares it and the many evidences collected here confirm it.

Sir Wallis Budge in his introduction to his work, "The Book of the Dead," page 205, states that the fundamentals of the Egyptian religion were: (1) belief in the immortality of the soul; (2) belief in the continued existence of the heart soul; (3) belief in the transmutation of offerings; (4) belief in the efficacy of words of power; (5) belief in the Judgement, the good being rewarded with everlasting life and happiness, and the wicked with annihilation.

Another translator of the "Book of the Dead," Mr. N. de G. Davies, translating the name of Amen Ra into God, gives us the following:

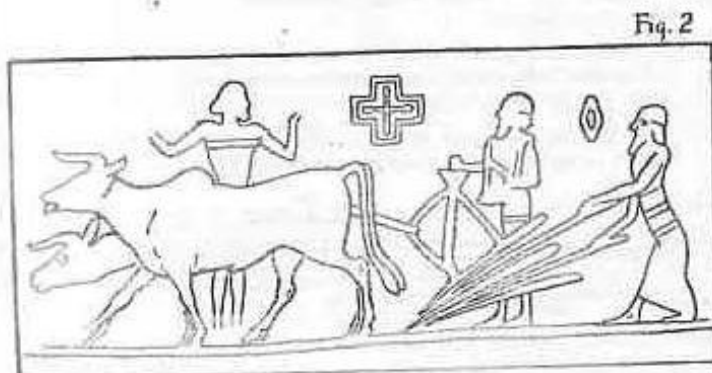
God is the One, the One who has made all things. God is a spirit, a hidden spirit, the Spirit of Spirits. The great Spirit of Egypt, the Divine Spirit. God is from the beginning, and has existed when as yet there was nothing, and whatever is, He made it after His way. He is the father of beginnings. God is Eternal. He is everlasting, and without end, Perpetual, Eternal. He has endured for endless time, and will exist

henceforward for ever. God is hidden, and no one has perceived His form. No one hath fathomed His likeness. He is hidden in respect of gods and men, and is a mystery from His creatures. God is Truth, He lives by Truth, He lives upon Truth, He is the King of Truth. God is life and man lives by Him alone. He blows the breath of life into their nostrils. God is compassionate to those that fear Him, and hears those who cry unto Him. He protects the weak against the strong. God knows who knows Him. He rewards those who serve Him, and protects those who follow Him. He causes growth to fulfil all desires. He never wearies of it. He maketh His might a buckler. He is not graven in marble. As an image bearing a double crown. he is not beheld. He hath neither ministrants nor offerings; He is not adored in sanctuaries; His abode is not known. No shrine is found with painted figures (of him); There is no building that can contain Him.



"Cassi" Sun Cross on prehistoric monument at Sinniness, Wigtonshire.

(From Proc. Soc. Antiquaries Scotland, by kind permission.)
For many other examples of "Cassi" Crosses in Britain see Chap. XX.



Cattil plowing and sowing under the sign of the Cross.
From Carri seal of about 1550 B. C.
From Waddell, "Phoenician Origin."

Those were the beliefs of ancient Egypt in their original and pure form, beliefs in one God and Creator of the Universe. In another ancient papyrus do we read: "The God of the Universe is in the light above the firmament; and his symbols are upon the earth."

Professor James Breasted in his word, "Development of Religion and Thought in Ancient Egypt," declares that he found there "Messianism a thousand years before its appearance among the Hebrews." So much of the very essence of Christianity is found in the Sacred Texts of Egypt, beliefs in the resurrection of the body, the coming and passion of a Messiah, the pseudo-Messiah Osiris, that many Egyptologists, like Breasted and others, have assumed that religious consciousness. Messianic prophecies, and even Christian concepts had their origin in Egypt and that it was from there that the Hebrews derived it. These men, however, overlook the fact that the farther back we go in Egyptian history towards the Pyramid Age, the fewer the gods become and purer the belief in One God. Sir Wallis Budge and Sir Flinders Petrie, however, are certain that this pure monotheism and early civilization was brought into Egypt from the East during the time of the first four Dynasties, if not before; and the discovery by Sir Flinders Petrie of Phoenician characters in First Dynasty tombs tells the story of whence that civilization came.



Professor Breasted is America's leading archaeologist, but when he is trying to tell us that it was in early Egypt that men first awoke to consciousness of their inner selves and first imagined the idea of gods and spirits, then he is going beyond his sphere of scientific discovery and is judging his discoveries in the light of preconceived ideas. If, according to the Professor, Israel did get their religion in Egypt, then why did they not adopt the paganism existing there at the time of their stay, instead of their belief in one God, Jehovah, the Amen of the Aryan-Phoenicians of the Pyramid age? On page 128 of his "Conquest of Civilization" Professor Breasted tells us that in the center of the Plain of Shinar the early Sumerians erected a tower three hundred feet tall as a sanctuary to their god Enlil and then gives us a sample of his "scientific conclusions."

"Other towns likewise adopted the idea and the tower erected at Babylon in later times gave rise to the tale of the Tower of Babel as preserved by the Hebrews."

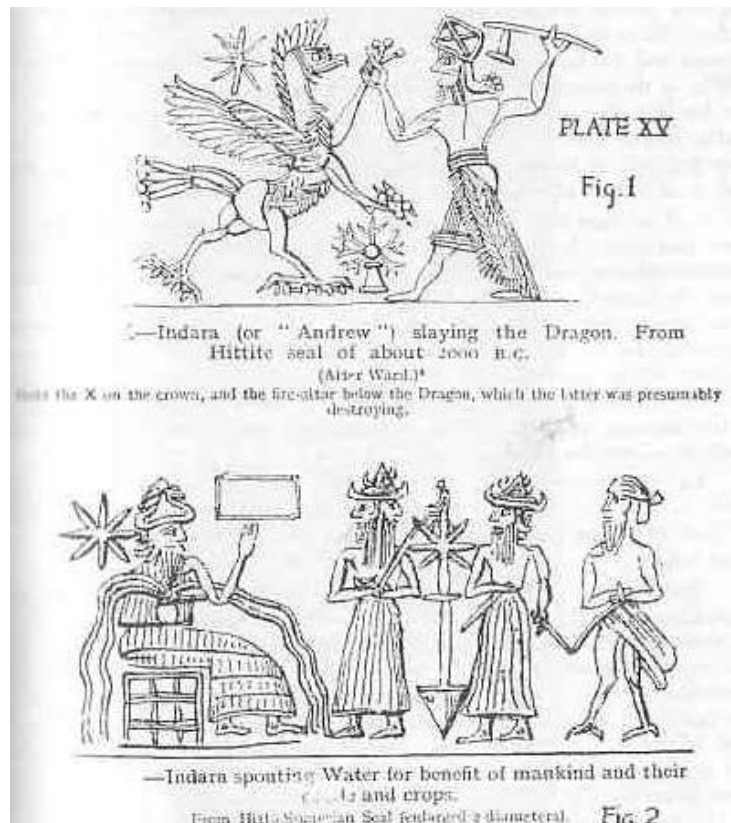
Professor Breasted certainly never found any ancient inscription or evidence that the Hebrews derived their belief in Jehovah and in the story of the Tower of Babel from Sumerian paganism (at other places the Professor tells us that they derived them from Egypt).

it is true that the Tower of Babel is at least a thousand years older than any Scriptural writings that tell its story, but that does not prove Breasted's claim that the Biblical account is merely a tale invented by the Hebrews. Breasted's statement is solely the result of his training which causes him to doubt everything that the Bible states, and it is difficult for him to overcome such training. An unprejudiced mind will find in the discovery of such a tower in Mesopotamia and in many similar finds confirmation of Scripture. Concerning the Sumerian god Enlil, Mrs. Bristowe in her book, "Sargon the Magnificent," produces evidence to show that Enlil is nobody else but the Sumerian conception of Elohim the Most High.

Another choice example of what our higher critics think of the Old Testament narrative is presented by Professor Breasted on page 229 of his "Conquest of Civilization," where he is referring to the Jews that went into Babylonian captivity and says:

"Had they not left Yahveh behind in Palestine? And then arose an unknown voice among the Hebrew exiles, and out of centuries of affliction gave them the answer. In a series of triumphant speeches this greatest of the Hebrews declared Yahveh to be the creator and sole God of the universe. He explained to his fellow exiles that suffering and affliction were the best possible training and discipline to prepare a people for serve. He announced therefore that by afflicting them Yahveh was only preparing His suffering people for service to the world and that He would yet restore them and enable them to fulfil a great mission to all men. He greeted the sudden rise of Cyrus the Persian with joy. All kings, he taught, were but instruments in the hands of Yahveh, who through the Persians would overthrow the Chaldeans and return the Hebrews to their land. Thus had the Hebrew vision of Yahveh slowly grown from the days of their nomad life, when they had seen him only as a fierce tribal war god,

having no power beyond the corner of the desert where they lived, until now when they had come to see that He was a kindly father and a righteous ruler of all the earth. This was monotheism, a belief which made Yahveh the sole God. They had reached it only through a long development, which brought them suffering and disaster, a discipline lasting many centuries. Just as the individual today, especially a young person, learns from his mistakes, and develops character as he suffers for his own errors, so the suffering Hebrews had outgrown many imperfect ideas. They thus illustrated the words of the greatest of Hebrew teachers; 'First the blade, then the ear, then the full grain in the ear.' By this rich and wonderful experience of the Hebrews in religious progress the whole world was yet to profit."



So, according to Professor Breasted, the belief in one God, Jehovah, was first invented or perfected by the Jews in Babylon, where they were driven to cry to Yahveh to deliver them out of their affliction. When Breasted refers to that unknown Hebrew prophet, who first declared Yahveh to be the sole God and Creator, he refers to Chapters 41 to 55 of Isaiah, which the German critics could not reconcile with the rest of their misconceptions by any other means than to declare that these chapters were written by a second and later Isaiah. Well, if this "unknown prophet" was the first who spoke of Jehovah as the Creator, then Jesus Christ whom even Professor Breasted calls "the greatest of Hebrew teachers," was also the greatest imposter the world has ever seen, for He said, "Verily, before Abraham was I AM," and, "I am Alpha and Omega, the Beginning and the End." Of Him St. Paul writes in Colossians 1:15-17: "Who is the image of the invisible God, the first born of every creature; for by him were all

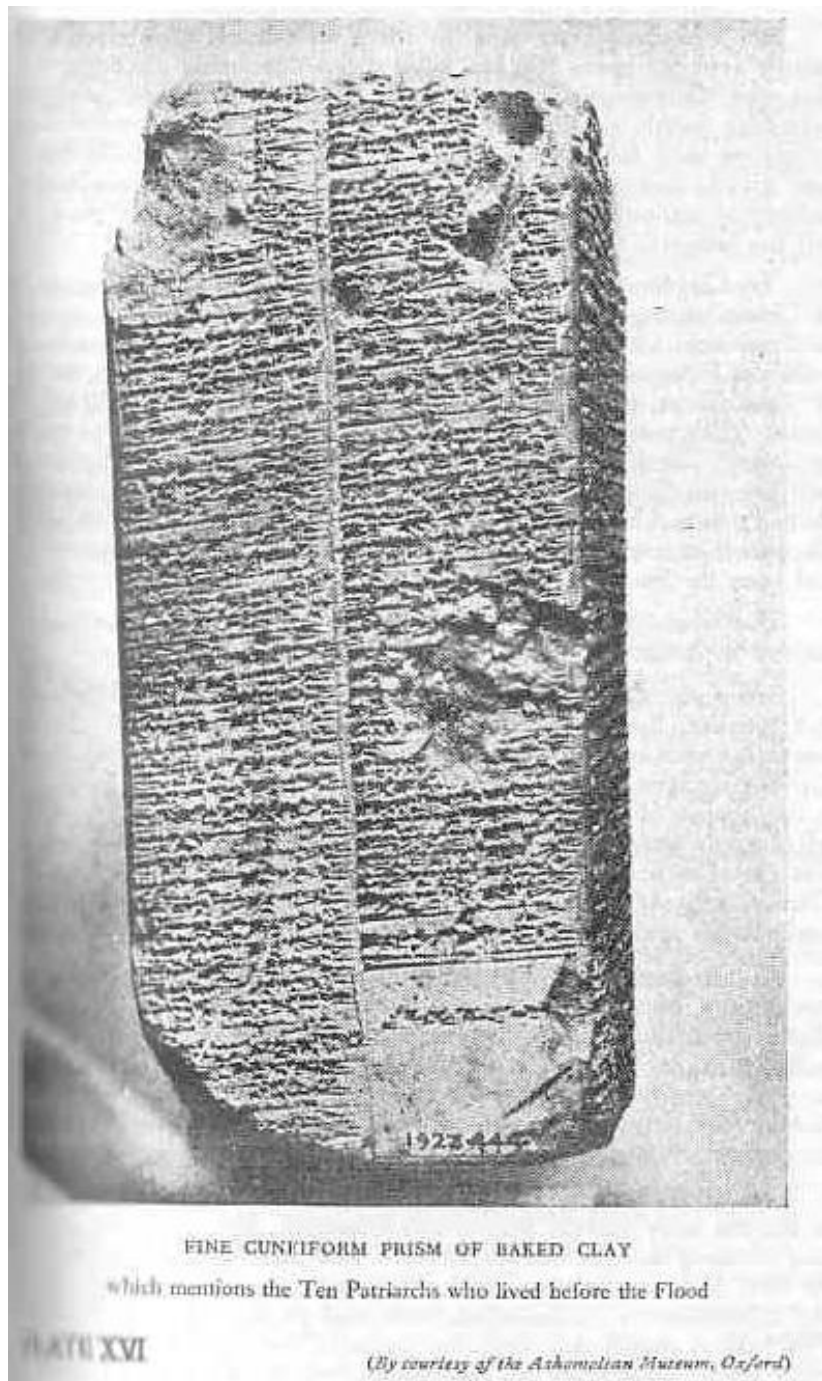
things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist."

Let us hope that Professor Breasted will learn from the recent excavations and researches of other scholars referred to here, who have found that monotheism was the original belief. At any rate we prefer the statements of Jesus Christ to the shifting conceptions of people whose sole aim is to criticize the Scriptures. However, I must not be too hard on Professor Breasted, for he merely repeats what he has learned from the German skeptics, whose teachings are faithfully repeated by most of our universities and many of our theological seminaries. Yet all their destructive criticism is the outcome of that ONE FALSE ASSUMPTION, WHICH HOLDS THAT THE JEWS REPRESENT THE HEBREW RACE.

Let the reader pardon this digression from the main theme of my book, but my chief object in writing this book has been to verify the Book of God before an unbelieving and critical world. So let us return to our main subject.

Another valuable discovery corroborates the Genesis account of the Antediluvian world by Professor Langdon, the Cuneiform Prism No. 444, as shown on Plate XVI, on which are mentioned the Ten Kings or Patriarchs that existed before the Flood. On that same Prism there are numerous other references to a flood, which tell us that the Flood "entered" the land and wasted five cities of Eridu, Dadtibara, Larak, Sippar, and Suruppak. All those cities were situated along the river Euphrates for a distance of 150 miles. The deposits of a great inundation have been found by Dr. Langdon at Kish, near Babylon, and by Dr. Wooley at Ur, where the river enters the Persian Gulf. Both the archaeologists mentioned believed that those silt deposits were the result of the Deluge of Genesis; but as nowhere else in Eastern Asia have such deposits been found, it is evident that those deposits were only local and were laid down by an unusual high inundation of the Euphrates. Besides, these two gentlemen are unacquainted with the evidence proved by Mr. Davidson in his "History of Early Egypt, Babylonia and Central Asia" and, given in the third chapter of this book, the fact that the Deluge occurred in the Tarim Basin of Central Asia.

For a hundred years back the critics have busied themselves in challenging every statement that the Bible makes concerning the origin of our race and the existence of one God. Their criticism and assumptions have been eagerly accepted by our colleges and even by many theological seminaries until faith in the God of the Bible and in His Word has been greatly undermined in the minds of the masses. But now since the findings of archaeology are corroborating the Bible more and more, what will the critics do?



To Christian people it may be perplexing if not disturbing to hear of Crosses dating back to 3000 years B.C., when the Bible speaks of no Cross until Christ died on the Cross of Calvary. Yet the mistakable evidences collected by a scholar who looks with contempt upon the Cross of Jesus Christ, proves that the Aryan race from the time of its origin almost 6000 years ago considered that Cross to be the "Key of the Life to Come" the Crux Ansata and the Universal Symbol of Divine Victory over the Serpent. Such facts provided by a scholar who makes no claim to be a Christian are of the

greatest importance to us these days, when modern skeptics and even clergymen look with scorn upon the Cross and upon the Sacrifice made thereon by Jesus Christ.

But where, then, did the ancient Aryans get their Cross and their hope in its efficacy?

No scientist or scholar will find an answer from material evidence to that question, but if he is willing he can find it by inductive reasoning from the evidences provided here and by consulting the Bible, which Christian believers hold to be the Word of God, for "the will of man is the essence of his life." That Word tells us in Genesis that Adam fell through disobedience and was cast out of Eden. Yet as soon as he was cast out, a Hope was held out to him and Eve in Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In this passage is promised to the fallen Adam and his race the coming of a Messiah to make an Atonement for their sin. "As in Adam all die, so in Christ shall all be made alive," states Paul, that is, all who truly believe on Him. The belief in an Atonement for sin can be traced in every one of the primitive religions and in mythology. The story of Achilles and his vulnerable heel is but a later-day conception of the Serpent bruising the heel of the Messiah.

As Christian people of our era keep the Sacrament in remembrance, so did the early Aryans keep it in anticipation; but unfortunately it was soon debased and its early symbolism was soon displaced by actuality. As Mr. Davidson writes:

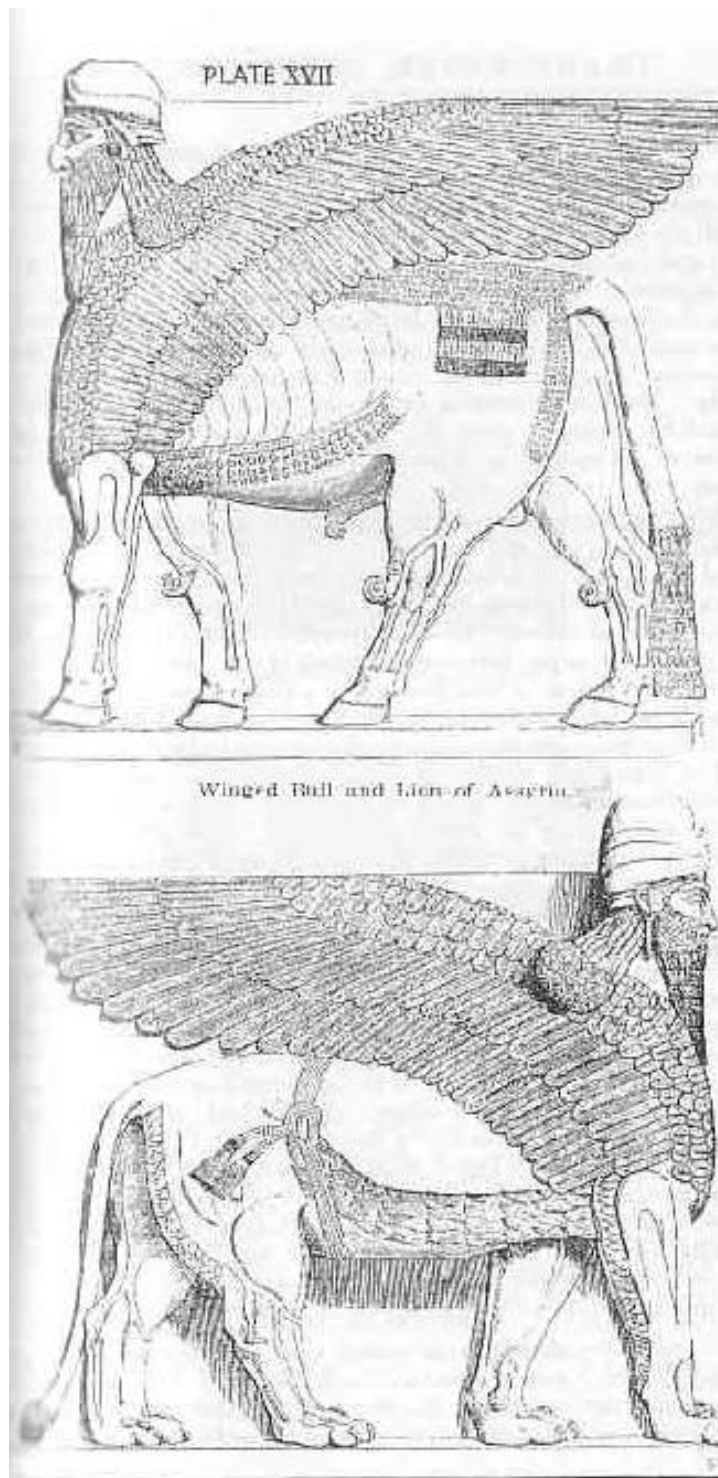
"Human sacrifices were ultimately provided, and a Sacrament of Cannibalism substituted for the Messianic Sacrament. The trial of Abraham's faith was actually the enactment of a parable, wherein the anticipatory Sacrament, by reason of its debasement, was displaced by the burnt offerings of Abraham and his seed. What happened in the case of the anticipatory Sacrament happened also in the depiction of the spiritual aspect of the predicted Messiah, His teaching, and the portrayal of His passion and its purpose. Spiritual light was displaced by physical light. Physical light (the sun) was mistakenly worshipped for 'The Sun of Righteousness.' Regeneration was confounded with reproduction, and the elements of the Sacrament, the bread and the wine, were accepted as possessing the promised virtue in themselves; with the result seen in the debaucheries of the Bacchanalian Festivals. The predicted resurrection was causally associated with the bread and wine and their virtues, and was actually deemed to be enacted in the annual decay and regrowth of vegetation, so that corn and wine were held to contain in themselves the literal elements of the resurrection. The Solar year and its vegetational 'death and resurrection' therefore became the literal enactment of the cycle of the Passion of the solar deity. The original Egyptian corn-god Osiris therefore became the god of the dead, and the lord of resurrection, and by reason of the identification of the phenomena of vegetation with the cycle of the Solar year, ultimately absorbed the attributes of the composite solar god, Amen-Ra, by becoming Osiris-Ra."

As the Cross of the Christian Churches is a symbol of the Atonement, so also did those ancient Crosses hold out to the Aryans the hope of a coming Atonement on Calvary; in fact the exact date of that Atonement was known in early Egypt as the 3226 year vice-regency of Thoth, which period began in 3196 B.C., as Davidson has shown. (Refer to Coordinated Chronology of Israel, Egypt and Babylon by the author). But unfortunately the true meaning of the Cross was soon lost; yet all down the ages its magic power was revered, and, as in Egypt, it was considered to be "the Key of the Life to Come." Unmistakably, those early Crosses testified of the Messiah that was to come, and He came in the fullness of time to make the Atonement on the Cross of Calvary.

It may not be generally known that monumental symbols of Eden have come down to us in the Sphinxes of Egypt, in the winged creatures or bulls of Babylon and Assyria, the Sun Horse of the Phoenicians, shown on Plate VII, Fig. 2, the coat of arms of the various nations, and even in our own national emblem of the eagle and the stars. Sir Henry Layard in his excavations of Nimrod or Nineveh discovered many of these winged stone images, and in his work, "Nineveh and Its Remains," pointed out that they resembled the Cherubim of Scripture. The prophet Ezekiel in his first chapter saw in a vision the likeness of four living creatures, which had four faces, four wings, and the hands of a man under their wings on their sides. Their faces were those of a man, a lion, an ox, and an eagle; not that one resembled an ox and another an eagle, but each resembled all four. By them was wheel, the appearance of which "was as it were a wheel in the middle of a wheel." The images found in Nineveh are identical to these cherubim, most of them having bodies of lions with the faces of men and wings like eagles, while others were bulls with wings of eagles. Beside them were wheels with wings on their shoes. Images like that guarded the temples and thrones of ancient Babylon and Assyria and other early nations.

Referring to these creatures, Lenormant in his "Beginnings of History" says, pages 119-122: "It is at least, absolutely certain at this moment that the word Kerub is of pure Semitic origin, and has been used as a substitute to signify 'bull,' in the sense of a creature, 'strong and powerful' beyond others, from a root karab. This can be clearly proved by comparing two parallel passages from the prophet Yehezuel with shor 'bul.' The 'face of a cherub' and 'the face of a bull' are two synonymous expressions. And besides, since we have come to know those colossal images of winged bulls with human faces, crowned with the lofty cidaris, decorated with several pairs of hors, which flanked the gateways of the Assyrian palaces, a number of scholars among those who have the most intimate acquaintance with antique sculpture have been zealous in associating them with the cherubim of the Bible... The bulls whose images are placed at the gateways of palaces and temples, and who are never otherwise designated in the historic texts than by the ideographic group already mentioned, are the guardian genii who watch over the dwelling. They are looked up as...living things. As the result of a veritable magical operation, the supernatural creature which they represent is supposed to reside within their bodies of stone. This explains the saying of Asshurahedin at the end of the terra cotta prism deposited in the foundations of his palace at Nineveh. 'In this palace may the propitious genius, the propitious colossus guardian of the footsteps

of my royalty, who rejoices my majesty, perpetuate his presence always, and its arms (the arms of the king's majesty) will never loose their strength."



Our Plate XVII shows a Winged Lion and a Winged Bull, reproduced from "Nineveh and Its Remains" by Sir Henry Layard, while Plate XVIII, Fig. 1, shows two other

forms of Cherubims standing before the Tree of Life. Fig. 2 gives us an early Chaldean conception of Adam and Eve before the Tree of Life, with the serpent and Adam wearing the head dress of a bull (Aleph, Engl, or Taurus). In the third chapter of Genesis, verse 24, we read that Cherubims were placed at the entrance to the Garden of Eden to guard its entrance, with a flaming sword between them, "which turned every way." These Cherubims with the flaming sword indicated the Presence of the Lord, as also did the Cherubims over the Ark of the Covenant.

Now, in Chapter IV it has already been pointed out that when the Adamic survivors of the Deluge entered the land of Chaldea, it was Nimrod who conquered Babylon and became probably the Sharukin or Sargon of Akad. The name of the Mound of Nimrod, covering the remains of ancient Nineveh, lends strong confirmation to this belief; and it was in Nineveh that most of the winged images were found, guardians of throne of Asshur who, like their prototypes, the Cherubim of Scripture, guarded the Garden of Eden. In Chapter XII it will be explained that all the royal houses of antiquity considered themselves to be of Divine origin and the regents for God, who carried on the royal line until the Messiah should return to restore Eden. In accordance with this expectation, the thrones of Babylon, Egypt, and ancient Persia, and even those of the Incas and Mayas were constructed with winged lions or Cherubims as guardians, and back of the throne a sculptured garden with the Tree of Life. The famous hanging gardens of Babylon were erected by Nimrod and his successors above the plains of Shinar to imitate the original Garden of Eden on the Pamir Plateau, high above the surrounding country.

Most of the symbols which have mystified the explorers of ancient Chaldea and Egypt had their origin in the Adamic Eden, where the race of the Aryan rulers of Egypt and Babylon originated. Commenting on some of those symbols found by him, Sir Henry Layard says:

"It will be observed that in the earliest sculptures of Nimrod, the king is only seen in adoration before one symbol of the Deity, the figure with the wings and tail of a bird inclosed in a circle, resembling the Ormuzd of the Persian monuments. Although there are eagle-headed figures and other mythic forms, yet in no case do they appear to be objects of worship. The king is generally standing or kneeling beneath this figure in the circle. The king is generally standing or kneeling beneath this figure in the circle, his hand raised in sign of prayer or adoration. The sacred tree is before him, but only, it may be presumed, as a type. The same symbol is also seen above him when in battle; and during his triumphal return. it is never represented above any person of inferior rank, but appears to watch especially over the monarch who was probably typical of the nation. When over the king in battle it shoots against the enemies of the Assyrians an arrow, which has a head in the shape of a trident. If it presides over a triumph, its action resembles that of the king, the right hand being elevated, and the left hand holding the unbent bow. If over a religious ceremony it carries a ring or raises the extended right hand. This emblem does not always preserve the form of the winged figure in the circle, but sometimes assumes that of a winged globe, wheel, or disc, either plain or ornamented, with leaves like a flower. In this shape its resemblance to

the winged globe of Egypt cannot be overlooked. This well-known symbol constantly occurs on the walls of Persipolis and on Persian monuments of the Achaemenian dynasty as that of the Supreme Divinity. It is also seen in the bas-reliefs of Pterium, and furnishes additional evidence in support of the Assyrian or Persian origin of those rock sculptures and of the Assyrian influence in Asia Minor."

Probably the Cherubims of ancient Chaldea do not date any earlier than the time of Nimrod, about 2200 B.C., but in Egypt we find them a thousand years earlier, in the shape of the Sphinxes, images having human heads and lions' bodies, many of them with wings. In the Egyptian hieroglyph the wingless Sphinx bears the name of Neb, or Lord. The great Sphinx of Egypt is older than even the Pyramids and is the most important symbol of Eden that we have left, or rather constitutes a link between Paradise Lost and Paradise Regained: for this Sphinx with the body of a lion and the head of a woman symbolizes nothing less than the prophecy that from "the seed of the woman" shall come "the lion of the tribe of Judah" to crush the head of the serpent, and for fifty-five centuries the Sphinx has been watching for Him.



Those guarding symbols of Eden have come down to us in many forms, as for instance in the gargoyles and griffins of the cathedrals of Europe. The British Coronation Chair in Westminster Abbey is surrounded or supported by four lions. (See Plate XXV). Every one of the coats of arms of the world's royalty and nobility and many coins contain figures which can be traced back to the flying creatures of the ancient world,

originating in Eden. The Lion and the Unicorn of the British coat of arms are such, and so are the eagles of Germany and Russia, the Double Eagle of Austria, and the Eagle on our own American Great Seal, shown in Chapter XIII. The reader who is interested in his genealogy will find much surprising information in "Fairbairn's Crests of the Leading Families of Great Britain and Ireland," found in most public libraries. The work contains plates of several hundred family crests, most of them containing symbols of Eden.

To modern thinkers all these stories of Creation, of the Fall of Adam, of the Flood, and all the symbols and stories relating to them are only legends and myths, which every people of antiquity had, even the South Sea Islanders, the Mayas, and the Indians of America. Yes, all the nations and regions of the world have those stories, even the Bible, and if they all have the same or practically the same, is it logical to suppose that all those various races, living thousands of miles apart, should each independently of the others invent the same idea? Have any two or four authors ever conceived the same story at the same time? All sound reasoning balks at such poor logic. If all the world had the same legends, then common sense suggests that all those legends had one common origin, which indeed they had, in Eden, as the Old Book tells us; but that Book our intellectuals would rather criticize than study, having never had the right key.

All the evidence we have collected points to the one source, but that source our scholars are loath to recognize, for it would destroy their theory of evolution and their pet theory that men created God in their minds, instead of God creating men. For the same reason they are unwilling to study the Great Pyramid and its revelation; its science would prove to them that its builders knew as much astronomy as modern astronomers have discovered only after centuries of research. The Great Pyramid of Gizeh enshrines those early Messianic promises in structural form, as the Oxford scholar, Mr. Marsham Adams has shown in his book, "The Book of the Master of the Hidden Places," and Mr. Davidson in his monumental work, "The Great Pyramid, Its Divine Message." The very name of Gizeh, pronounced Giza, appears to be an Aryan name for the Messiah, as in the Irish Phoenician we have is name as Iesa, in early British Yesu, and in the Hebrew Joshua.

Thus we see that "in the beginning man had the Truth and the Truth was from God," but man has done his best to pervert the Truth, for man loves fiction better than Truth; yet the Truth is often stranger than fiction.

"In the beginning was the Word, and the Word was with God, and the Word was God...All things were made by Him; and without Him was not anything made that was made. In Him was life; and life was the light of men. And the light shineth in darkness; and the darkness comprehended it not...That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even

to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:1- 3)

In the light of all the evidences collected here, proving the existence of early Messianic prophecies, we can better understand the mission of the Three Wise Men from the East, who knew exactly when the Messiah was to be born by the sign of a certain Star in the East. These Wise Men came from Parthia and were therefore Israelites as will be seen in Chapter XI. The Encyclopedia Britannica, Vol. III, page 888, states:

"It is a curious coincidence that a medieval Jew, R. Abrabanel, records that the conjunction of these particular planets in this particular constellation [Pisces] was to be a sign of the Messiah's coming. It is just conceivable that his statement may ultimately depend on some such ancient tradition as may have been known to the Chaldean Magi."

It is important to note that this statement was made by a Jew. If it had been made by a Christian one might suppose that it was invented to prove his case. Kepler, the astronomer, found three conjunctions of Jupiter and Saturn in Pisces; and a fourth conjunction of Jupiter, Saturn, and Mars in Pisces took place between May 7 B.C., and the Spring of 6 B.C., as referred to by Davidson in paragraph 448 of his "The Great Pyramid." These conjunctions, not to be confused with the star of Bethlehem which the shepherds saw, evidently indicated to the Magi that the Messiah was to be born within two years, which knowledge prompted Herod to slay all the male children of two years and under when the Messiah was born in 4 B.C., on the Feast of Tabernacles, the 15th of Tizri, which fell that year on a Sabbath (Saturday), October 4th. "And the Word became flesh, and dwelt (tabernacled) among us."

All these many prophecies cited here from ancient sources, confirming Scripture and confirmed by Scripture, concerning the coming Messiah, and the fact that Jesus of Nazareth fulfilled those prophecies of the appointed time, should set at nought the many modern theories, which teach that Jesus was nothing else but a "great teacher." Zacharias also considered that Jesus was the Messiah, when He said, as recorded in Luke 1:68-70: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began."

Chapter VII THE GOLDEN AGE OF PHOENICIA

We have seen, then, that of the various races of mankind the Adamic or Aryan was the latest, and was selected and preeminently fitted to be the building race of civilization. Its origin is given in Genesis 1:27 and 28: "And God created the Adamite in His own image...And God blessed them; and said unto them, Be fruitful and multiply, and replenish the earth, and subdue it..." Here begins the selection of a people for a special purpose. Following the book of Genesis, we find that branch after branch of that stock was discarded because they disqualified themselves; and the selection or calling out

continued. It was only the "think red line" of Seth, Jared, Enoch, Methusaleh, and Noah that carried on the dynastic succession. Only Noah and his family were accounted worthy to escape the Deluge, while the rest perished. "And God spake unto Noah, and to his sons with him, saying. And I, behold, I establish my covenant with you, and with your seed after you."

After the Flood Noah's descendants multiplied, divided the heathen or "dusky" nations between themselves and became the pioneers of civilization; yet most of them went into oblivion. A special selection continued through the line of Shem, Eber, Peleg, and Abram. The latter alone was chosen to become the father of the Chosen or Covenant People, which word in the Phoenician is Brith- ish, as we have seen. But before we follow that Chosen Line any farther, let us take notice of the fact that Abraham was the father of three different divisions of people; through Hagar the bond maiden he became the father of the Ishmaelites, the Arabs, millions of them. (Refer to the 16th chapter of Genesis). Through another bond maiden, Keturah, he became the father of other countless millions of eastern Hebrews, many of the living today in India; and only through Sarah, his rightful wife, did he become the father of the "Children of Promise," as Paul wrote. Now, as Abraham was a Hebrew, then it follows that all of his descendants through Hagar, Sarah, and Keturah must be Hebrews also, numbering today between four and five hundred million people. It is therefore confusing the race question completely to speak of the Jews as Hebrews. ABRAHAM WAS NOT A JEW; NEITHER WERE ANY OF THE TWELVE SONS OF JACOB JEWS; the Jews do not appear in Biblical history until 2 Kings 16:5-6, where we read that ISRAEL COMBINED WITH SYRIA AND MADE WAR AGAINST THE JEWS. Now, if Israel made war against the Jews, it is obvious that the Jews are not the whole of Israel. Yet how often do we hear learned professors, even Bible scholars, state that David, Solomon and Abraham were Jews. Because {a very small part of} the Jews trace their ancestry back to Abraham does not make the latter a Jew any more than our ancestors of two thousand years ago were Americans. Abraham was a Hebrew and as God made the everlasting Covenant with Him, he was the Covenant man and the first Brith-ish. Our whole educational system will yet have to undergo drastic changes in its concepts before many years and before we are through with this Depression.

Some of God's Covenant promises to Abraham and his seed I have already quoted and discussed in denial in my "Destinies of Israel and Judah." I only wish to quote here Genesis 15:13-14: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and Israel shall come out with "great substance." They went into Egypt, and they came out. Paul in Galatians 3:16-17 gives the Exodus as 430 years after the Promise to Abraham; Exodus 12:40-41 gives the same period of 430 years, and accurate chronology confirms it, as also does the chronology of the Great Pyramid. (Refer to Coordinated Chronology of Israel and Egypt by the author).

The whole study of the Exodus of Israel and their entrance into Canaan has been questioned by critical Orientalists, because they could find no trace of their name in

Palestine; yet Dr. Langdon has found recently from the Tel el Amarna tablets and from other excavations that a people by the name of Habiru or Abiri entered Palestine about that time and destroyed Jericho, the term Abiri being the ancient name for "Hebrews."g

From Genesis 46:26-27, we learn that Jacob's family numbered seventy souls at their entry into Egypt; this was in 1702 B.C. In Exodus 12:37 we read that at the time of the Exodus Israel's men over twenty years of age and able to bear arms numbered six hundred thousand. We have no valid reason to doubt this statement. It is as good as any other in either Old or New Testament, and it is confirmed by the enumeration of the various tribes as given in the first chapter of Numbers, where the total number of all able-bodied men is given, in verse 46, as 603,550. The careful numbering of each tribe, with the exception of the Levites, and the correct total seems to preclude any imaginary figures as some critic may claim. Now, it is reasonable to assume that to the six hundred thousand men have to be added the same number of women and an equal if not larger, number of children. This gives us a grand total of over two million souls that left Egypt at the time of the Exodus in 1486 B.C. This is a phenomenal increase in population, from seventy souls, during a period of 215 years that Israel was in Egypt. Forty years later, about 1445 B.C., after another generation had grown up (the previous generation having died in the wilderness), Israel entered the land of Canaan. In the 26th chapter of Numbers we find the census taken by Moses of the twelve tribes, and the 51st verse gives us the number of fighting men of twenty years and upward as 601,730, which again gives us an approximate total of over two million souls. Again we have no reason to question the correctness of this census. It does not matter whether the reader accepts the Bible as Divinely inspired or takes seriously the promises made by God to Abraham, that his seed shall be as the sand of the seashore and as the stars of the heaven for multitude. All we have to do is to apply natural common sense to the problem of natural increase during the ensuing centuries. The land of Canaan has an area of only about ten thousand square miles, since its average width is only about fifty miles and its extreme length 150 miles, as can be seen from any map of Palestine that gives the degrees of longitude and latitude. This is about the size of the state of New Hampshire. Into that small country entered about two million people, giving it a population of about two hundred persons per square mile to start with, which is a fair density for a rural country.

But what about the natural growth of that people in the course of the 475 years that Israel remained in the land, until the separation of the tribe of Judah from the Kingdom of Israel (the ten tribes) after Solomon's death in 970 B.C.? (Refer to 1 Kings 11th and 12th chapters).

Let us take a common-sense view of this problem: one thing is certain, that they kept on increasing. A doubling in population every hundred years would be a low rate of increase for so virile a race as the Israelites. The people of Europe have increased faster than that in spite of all their wars and pestilences. If, then, two million entered Canaan, there would be:

in 100 years 4,000,000 in 200 years 8,000,000 in 300 years 16,000,000 in 400 years
32,000,000 in 500 years 64,000,000

it is doubtful whether Bible students have ever concerned themselves with this problem. If they had, then they would have wondered before what became of such a population, as little Palestine could not hold them. Scripture makes no mention of such an increase, for the historical books deal only with the people within the confines of Palestine; no record has been kept of people who were not there. In the same way does the Bible lose sight of the remnant of the ten tribes that went into Assyrian captivity in later years. Now, in David's time there were 1,100,000 men of arms in Israel and 470,000 in Judah (Refer to 1 Chronicles 21:5). Let us also note the distinction that the Bible makes between Israel and Judah as early as David's time. From these numbers of fighting men we may safely assume a total population of five to six million Israelites in the reign of Solomon. But what about the other fifty-odd millions? What became of them?

is it possible that a people which increased from seventy souls to two million in 215 years only trebled in population in the five centuries during which they were in Palestine?

This is the acid test of the Old Testament. If it is merely Jewish tradition that has never been verified, we cannot blame the modern critic for assailing it. If, on the other hand, the Old Book is the inspired Word of God, then how and where were the promises to Abraham, Isaac, and Jacob, and their seed fulfilled?

Let us remember now that we were talking about a period of only 475 years between Israel's entry into Canaan and the breaking up of Solomon's kingdom, when the Assyrian invasion and the captivities were still centuries in the future. A glance at the map will show that Palestine is practically a maritime country. Jerusalem being only about thirty-five miles from the sea. What then was to hinder the ever-increasing population from taking to the sea, like every other people that live near the sea has done or is now doing? Witness the people of Holland, Norway, Denmark, and England. The people of Israel were no exception to that rule; in fact, they became the greatest sea-rovers, adventurers, and colonizers of antiquity, and have been until this day, as we shall be able to show. The very name of their progenitor, Heber, means "colonizer." They were destined to be the greatest colonizing race of all time, among whom the Lord divided the nations, as we have quoted from Deuteronomy.

Let us now turn to some of the Scriptural passages which refer to Israel's maritime activities. "Zebulun shall dwell at the heaven of the sea, and he shall be for a haven of ships; and his borders shall be unto Zidon." (Genesis 49:13). "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. And of Zebulun he said, Rejoice Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of

the abundance of the seas, and of treasures hid in the sand." (Deut. 33:17-19) "And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan." (verse 22). "Gilead abode beyond Jordan; and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali were a people that jeopardied their lives unto the death in the high places of the field." (Judges 5:17-18). These passages give us a fair hint of the adventurous spirit and enterprising nature of the tribes referred to; and the question, "Why did Dan remain in ships?" makes it quite obvious that seafaring was their occupation. Yes, we might easily deduce from it that they stayed in other lands and did not return.

A study of the book of Joshua and an examination of any chart of ancient Palestine will show that the tribes of Dan, Asher, Zebulun, Ephraim, and Manasseh lived close to the Mediterranean, none of them more than twenty-five miles away from the sea.

Israel entered the land of Canaan about the year 1445 B.C. Now what happened about that time? Within one hundred years the "Golden Age" of Phoenicia began, which reached its zenith about 1000 B.C., simultaneously with the Golden Age of Solomon, and then dwindled away to the commercial and naval activities of Tyre and Sidon. Phoenicia's glory was then over, and so was Israel's.

Before Israel entered Canaan the Lord warned them: "Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." (Exodus 34:12).

Furthermore, Israel was commanded to exterminate the Canaanites: "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places; and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it." (Numbers 33:51-53). "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God." (Deut. 20:16-18)

But Israel did not obey. The first three chapters of Judges tell us how they amalgamated with the heathen population of the land. "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves." (Judges 3:5-7)

Here was the turning point in Israel's life. A nation of hardy husbandmen became gradually a people of maritime adventurers, traders, and colonists, roaming over the oceans, and settling in distant lands under other names. Then indeed were fulfilled the words of Deuteronomy 32:26-29: "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and that lest they should say, Our hand is high, and the Lord hath strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!" Again in the 83rd Psalm. Verse 4: "They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

"Then men shall say, because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that agree written in this book: and the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." (Deut. 29:25-28) Israel's very name and the knowledge of their existence as a nation and race WAS TO CEASE FROM THE MEMORY OF THEIR EXISTENCE AS A NATION AND RACE WAS TO CEASE FROM THE MEMORY OF MEN. Their dispersion began as soon as they entered the land of Canaan: instead of displacing the heathen nations under Jehovah's guidance, they intermingled with them and followed strange gods.

When Israel entered the Promised Land they drove the Canaanites that were not destroyed into the narrow strip of land lying between the Lebanon Mountains and the Sea, a territory only about fifteen miles in width and one hundred miles in length. This was Phoenicia proper, and the cities of Tyre and Sidon were its chief points. It becomes self-evident, therefore, that such a little strip of territory could not furnish the men to carry on the world-wide traffic and enterprises which we associate with the name of Phoenicia. When we read in our popular histories of Phoenicia, we must never consider it as a national unity, like Egypt, Babylon or Rome; for Phoenicia in this respect was different from any other country in history. Phoenicia never at any time was a nation under one government, but was merely a geographical designation for a particular strip of coastal plain along the Eastern Mediterranean. Professor George Rawlingson remarks:

"The cities of Phoenicia lived for the most part on friendly terms one with another, but at no time formed a regular confederacy. In the normal condition of things each had its own monarch, who was quite independent of all the rest. On approach, however, of serious danger, the various towns drew together, alliances were formed, and joint armies and navies collected."

If we look at the map of the Near East, we find that the whole of Palestine, Syria, and Asia Minor combined is barely the size of our Southern States east of the Mississippi; and if we apply common sense we can well imagine that the natural increase of millions of Israelites, for a period of five hundred years, spread all over that section, settling not only in Syria and Asia Minor and the land of the Hittites but also in the Aegean Islands close by.

Little is known about the Hittites, but what we do know is that their greatest period was contemporaneous to the five-hundred-year period that Israel occupied the land, and to the Golden Age of Phoenicia. Professor Waddell traces most of the British immigrants of about 1000 B.C., as coming from Syria, Cilicia, and Cappadocia in the land of the Hittites. The Hittites are spoken of in the Scripture quite frequently, and their remains indicate that they possessed a high state of civilization. As the sons of Heth and Canaan and Noah, they were of course Phoenicians; but as Waddell also connects the name of Hittite with that of Catti, Gad and Goth, it is a good guess that it was the Israelites, from 1500 to 1000 B.C., who gave the Hittite civilization the eminence that it held during that time. In fact, the passage quoted from Judges 3:5 states that Israel lived among the Hittites. Those Phoenician Hittites were of course worshippers of Bel, the god of Sun fire, as we have already seen, but Scripture tells us that the Israelites also served these gods and forsook the worship of Jehovah. Hundreds of thousands of Englishmen have come to America, and their descendants are Americans today; so likewise did thousands of Israelites settle in the land of the Hittites and passed as Hittites.

Now, let us take notice that it was during the same period that there arose in the Aegean Islands and on the coastland of Europe another civilization, whose lustre still survives until this day, the civilization of Greece, but it must be borne in mind that the instigators of that civilization never called themselves Greeks but Hellenes, Achaeans, Danai, and Lacedaemonians. Scholars have wondered where that high type of culture and manhood suddenly came from, but a little searching with an open mind will soon answer that question; and let it be noted that the so-called mythical age of Greece is also contemporaneous with the Gold Age of Phoenicia and Israel.

it was the later Romans who first called those people by the name of Greeks, from the Latin word Graeci, meaning "Orientals." Those "Orientals" traced their descent from Deucalion and Pyrrha, who escaped from the Deluge with their three sons. The earliest inhabitants of Greece were the Pelasgians, who were the erectors of the Pelasgian or Cyclopean stone monuments, which we also find in Britain. Their name indicates that the Pelasgians were the sons of Peleg, the son of Eber (Genesis 10:25). The Hellenic civilization, however, did not commence until the Dorian invasion of about 1200 or 1100 B.C. Dorian, however, is only another form of Trojan, as the interchange of T and D is common to the early Aryan languages. That the Trojans were Israelites we shall see in Chapter XI.

To readers of Homer's "Iliad" and "Odyssey" the name of Danai is familiar; in the Iliad the Danai are mentioned 147 times, and it requires no great stretch of the imagination

to see that the Danai were people of the Israelitish tribe of Dan. Later Grecian history knows the Danai no more: they moved northward into Europe, and we can trace their wanderings by the place-names they left behind them, such as Danube, Donetz, Danzig, Dnieper, Dniester, and even into Denmark and Norway, where they appear as the Donsk people. Some of them, however, seem to have stayed in Greece, but under different names, such as Macedonians and Lacedaemonians or Spartans. In confirmation of this we have a passage in the First Book of the Maccabees, 12:20-22, which mentions a letter received by the Jewish High Priest of the day, about 300 B.C. The passage reads:

"Arius, king of the Spartans, to Onias, the chief priest, greetings: it has been found in writing concerning the Spartans and the Jews, that they are brethren and that they are of the stock of Abraham; to our knowledge ye shall do well to write unto us of your prosperity."

Although the Greeks were notorious idolaters, they believed in one Jove, the Father of Gods, whose name is easily identified with Jehovah. The name of Hellen, the ancestor of the Hellenes is difficult to identify; yet Hellen is said to be a son of Deucalion and is either Shem or Eber. Sir Flinders Petrie in his "A Review of History" speaks of the Fifteenth and Sixteen Egyptian Dynasties as Hellenic shepherd kings and says:

"As Hellene is the regular equivalent of the maritime 'Ha Nebu,' 'lords of the north.' The 15th Dynasty is correctly named from Phoenicia, whence it entered Egypt."

As the Fifteenth and Sixteenth Dynasties are also spoken of as Hyksos kings, it identifies, therefore, the latter with the Hebrew-Phoenicians, the Phoenicians with the Hellenes and in all probability Hellen with Eber. Sanchoniathon, the Phoenician, speaks of "Saturn or Kronos, whom the Phoenicians call Israel." Kronos had twelve sons, one of whom was Jehud or Jupiter. That Jehud is Judah is not difficult to see. The story of the Greek Hercules is the story of Samson, who was a Danite.

If we bear in mind the fact that the whole of Greece, Asia Minor, Phoenicia, and Palestine is only a limited territory and the distances from one part to another were short, it is easy to see that the wonderful culture of Hellas and of Phoenicia that came into being shortly after the millions of Israel entered Palestine about 1450 B.C., was derived from them. That culture of course was pagan and so were most of the Israelites; and even Solomon "followed strange gods," as the Bible records. The "classics" of ancient Hellas are still the marvel of the world; yet few of its modern admirers realize that the blood of the Greek philosophers and heroes was the blood of Israel and the blood of the Anglo-Saxon race. If we look at the wonderful sculptures of Greece and the beautiful statues of men and women, many of them appearing to be of fair complexion, who else could they be but the fairest type of Hebrew-Aryan manhood and womanhood, types that have never been surpassed? Even though our evolutionists tell us that we have progressed since then, instead, we are still trying to imitate those classical figures.

If people only had fewer preconceived ideas and were more willing to study the Bible than to criticize it, they would find in its pages the answer to a thousand perplexing problems of today. {In fact, if they would study and understand that the Anglo-Saxon, Germanic, Scandinavian, Celtic and kindred peoples of the world are the descendants of the tribes of Israel, the Bible would be a great light to their understanding of history and law}.

One of the main reasons why ancient Israel has disappeared from the stage of history is that Israel did not speak Hebrew but Phoenician. The Hebrew is a daughter of the Phoenician. As we have already seen the Phoenicians, the house of Enoch, were the inventors of the alphabet, their language and alphabet must therefore be the oldest and the parent stock from which all others have sprung. About the time that the millions of Israelites began to overflow the borders of Palestine during the Golden Age of Phoenicia into the Aegean Islands, the Greek began to branch off, as shown on Plate V., and during the centuries developed into the familiar Greek letters. At about the same time Hebrew-Phoenician colonists settled in Italy under the name of Etruscans and Umbri (Latin for Hebrew) and the Latin alphabet began to take its form. (Refer to "Aryan Origin of the Alphabet" by Professor Waddell).

When in 1103 B.C., Brutus of Troy and his Barat Phoenicians invaded England, they brought their Phoenician script with them, although the language had been spoken in Britain since the coming of the first Aryans a thousand years before. From this Phoenician developed the Language of Brittany, the Irish and Scotch Gaelic, the Manx, and the Welsh. "The Chronicles of Erie" were written in an Irish form of Phoenician and were translated only a hundred years ago by Roger O'Coonner. Another form of the Phoenician alphabet and language appears in the Gothic Runes and in the language of the Gothic Eddas and the Sagas, which the Goths, the Asa and Saxons brought with them into Europe, when they appeared in the early Christian centuries. That they were Israelites of the Captivities will be seen from Chapter XI. From the Phoenician Gothic and the language of the Eddas developed the modern English, German, and the Scandinavian languages. The simple Phoenician script and language survived on the Mediterranean as late as the beginning of the Christian era for commercial purposes under the name of Punic, in the same way that the English is the universal commercial language of today.

The Semitic branch of the Phoenician stock includes the Aramaic, Hebrew, Arabic, Syriac, and Armenian languages. The Hebrew of today with its vowels was derived from the Aramean, which the Jews learned in the Babylonian captivity.

"The Aramaic in the time of our Lord had taken the place of the genuine Hebrew, as the colloquial language and had usurped its name: and the Aramaic is intended by the Hebrew language or the Hebrew." (Dictionary of the Bible, Davis)

When the ten tribes of Israel were taken into Assyrian captivity, they took their language with them, and the only inscription that they left in Palestine is the Siloam inscription in Jerusalem, and it is not in Hebrew but in Phoenician. The language of

Israel and their writing appears again in the Gothic Runes of eastern and northern Europe. When the kingdom of Judah went into Babylonian captivity about 600 B.C., and only 42,000 of them came back seventy years later, they adopted the Aramaic; and the generation that came back had forgotten their fathers' language to the extent that Ezra had to translate the Law to them. The early writings of Israel were written in Phoenician and not in Hebrew. As our scholars have failed to see the difference between Israel and the Jews, they have completely confused the issue; and when they speak of ancient Hebrew they mean Phoenician. "The eldest Hebrew MS dates from A.D. 489; is a roll and was found in the Karaite Synagogue in the Crimea." The Targums version of the Old Testament does not date any earlier than the Babylonian captivity of the Jews, and it was written in the Aramaic Chaldee language, and even of that version there is no B.C., manuscript in existence. So when our scholars speak of the ancient Hebrew of the Israelites they mean Phoenician evidently, for they never have seen it written on a scroll, only on the Siloam inscription, the Moabite Stone, and the Phoenician engravings of the East, the Mediterranean, Southern Russia and Europe, particularly in Britain. Neither the Phoenician nor the Aramaic possessed any vowels; therefore the pronunciations differed according to locality and age. The vowel signs of the Hebrew manuscripts were introduced by Jewish scholars between the fifth and ninth centuries A.D. None of the manuscripts from which our Bible was translated are older than the fourth century. (Refer to "Bible" in Encyclopedia Britannica, Vol. III, page 859, 11th edition).

Only when we trace the origin of the Phoenicians to the descendants of Noah and follow the central stem of that root through the line of Heber and Abraham can we lift the veil of mystery that has hung over the Phoenicians throughout the ages; then can we understand who were the leading spirits of the Golden Age of Phoenicia and of the Mythical Age of ancient Hellas. At that time no Jew had ever been born; yet the Jews or a later age and until this day have succeeded in beclouding this issue and have blinded the minds of our scholars.

Chambers Encyclopedia, under the article "Phoenicia," remarks:

"The Golden Age of Phoenicia, during which her colonies, her manufactures, and her commerce were in this most brilliant phase, seems to have waned simultaneously with that of Judea. As Solomon in the latter, so does Hiram in the former, mark the end of that peace and happiness which made their countries rich and glorious, as no other country of their day.

"Surely, the secret at last is out," says Professor H.B. Hannay. "The Cyclopedist admits that with the demise of Solomon and Hiram, the so-called Phoenician Age practically came to an end."

The Cyclopedist, is, however, in error in referring to Judea, for the Kingdom of Judea started only after Solomon's death. And the very reason that Phoenicia's greatness had passed was that the Northern Kingdom of Israel, the house of Isaac, or the Beth-Sak of the Assyrian tablets, became harassed by the armies of Assyria, and all those who did

not leave Palestine voluntarily were finally driven into Assyrian captivity, between the years 747 and 676 B.C.

"Yes, the Northern Israelites, the Beth-Sak, were the heroes of the Golden Age, its creators and sustainers. It is when they are suddenly and tragically hurried into oblivion that lo, the activities and glories of the so-called Phoenician Golden Age mysteriously shrink, wither, and fade away too! Glory departs, but it reappears elsewhere. From time to time as the centuries roll on, it shines forth anew in divers countries to which the disintegrated and scattered communities of the Beth-Sak can be proved to have found their devious way; not, however, as communities known to be Hebrews, but under different names, names familiar enough to the historian and the schoolboy, which few would ever dream of associating, and some of which have in fact never been associated, with the Hebrew Race. This, of course, is anticipating the argument; but the digression enables us to catch a glimpse of the probable reason why, during the centuries which have come and gone since the captivity referred to, the Hebrew element or aspect of the stirring epoch which has been misnamed the Phoenician Golden Age, has dropped so entirely out of sight and remembrance." (H.B. Hannay).

it is this oblivion of the name of Israel that the Psalmist had in mind when he said: "They ave said, Come and let us cut them off from being a nation: that the name of Israel be no more in remembrance."

Of course, we must not overlook the people who lived in Palestine when Israel entered the land, the people of Syria and the Hittites, all of them Phoenicians, for they also were the descendants of Noah and of Ham. What pure religion they once possessed had long been displaced by Bel worship and its abomination. When, therefore, the new blood of their kinsmen the Israelites came among them, the latter easily predominated; but Israel all too easily adopted the pagan religion of the Canaanites and the Hittites. After Israel had disappeared from Palestine, the Canaanite-Phoenicians founded Carthage, Venice, and Marseilles; and we have every reason to believe that the Latin nations of Europe are descended from the Canaanites, and so are the Southern Irish.

When we read in Scripture of the wealth and glory of Solomon's kingdom, it is obvious that that kingdom reached far beyond the boundaries of Palestine and Eastern Asia. The reference to a three-year's journey of the ships of Tarshish would indicate that those ships went to far distant countries in pursuit of trade and colonization. Both Solomon and Hiram, king of Tyre, maintained an eastern and a western navy, as we see from 1 Kings 9:26; 10:11, 22; 2 Chr. 8:18; 9:21. The word Tarshish appears in the Old Testament quite frequently. In the roster of the sons of Japhet in the tenth chapter of Genesis we find Tarshish as a son of Javan. On ancient maps we find Tarshish or Tartessus as the name of southern Iberia or Spain. Otherwise, the word Tarshish is connected with shipping and colonial enterprise. Of Jonah we read that "he took ship to Tarshish." Hasting's Bible Dictionary states that:

"Tarshish stood for the commerce of the West, as Sheba and Dedan stood for the commerce of the East."

All the Bible references seem to indicate that Tarshish represents Israel's colonies in the Islands of the West, i.e., in Spain and in the British Isles. In Isaiah 60:9 we read: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." The reference here is to Israel's restoration to Palestine and when the ships of Tarshish shall bring back the people {here the author does not have the formation which I will present below}.

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== WHO DISCOVERED AMERICA? A NEW LOOK AT AN OLD QUESTION

At this point, we must, in all fairness, present just one of the many stories which abound which make reference to our Israel ancestors coming to America thousands of years BEFORE Columbus. The following is taken from an article in National Geographic, Vol. 152, No. 6, December 1977, pp. 769.

"The New Word: Who, from the Old first touched its shore? Historians held for centuries that it was Christopher Columbus. By current consensus, it was Norse voyagers of a thousand years ago. But perhaps it was a group of shadowy, yet very real, Irish seafaring monks who predated even the Vikings by more than four centuries. In the great pantheon of New World explorers no name is more intriguing, or more clouded in controversy, than that of Ireland's St. Brendan. His legend, today more tantalizing than ever, has persisted through the centuries in the form of a Christian Imram, an Irish saga: Navigatio Sancti Brendani Abbatis, Voyage of Saint Brendan the Abbot. With 17 fellow monks, it relates, Brendan sailed to Terra Repromissionis Sanctorum, THE LAND PROMISED TO THE SAINTS, SOMEWHERE BEYOND THE FAR REACHES OF THE WESTERN ATLANTIC. Was the Promised Land North America? Did St. Brendan actually reach it in the sixth century? Neither history nor archeology offers proof."

This statement is totally untrue, and I believe the publishers of National Geographic knew it at the time of the publication.

Most of us have read (from reputable history books) of the adventures of Lief Eriksson and his party in the founding of Vinland circa A.D. 800-1400 in the area of the St. Lawrence River in North-eastern United States and Canada. Although they predated the Columbus voyage by many centuries, were the expeditions of Lief Eriksson the first discovery of what is now known as the United States?

There were Christians living in America over 100 years before Columbus arrived in the Caribbean. The official historians of this country have known this for many, many years. Yet, none of this is discussed as a national heritage. Why is this?

Those of us who are interested in finding petroglyphs, or ancient symbols and pictures engraved on stones, have wondered about the meaning of them. All we could do was

wonder and speculate until the science of deciphering ancient and unknown languages was developed. The science is called Epigraphy and it has been developed into a rather sophisticated science. Symbols, for example, mean something, but what?

EPIGRAPHICS. Until a few years ago geologists told us that the numerous short and repetitive lines inscribed on rocks found in the Northeastern United States and Canada were simply scratches made from the movement of ice and rocks during the recent ice-age. Because of Epigraphy, we now know that it was a language and it has been deciphered.

THE CELTS. This language is that of the Celts from Ireland, Scotland, England, France and the Rhineland country of Germany. The language dates from long before Christ and was in use in Ireland and England at the time of Celtic Druids. It is called Ogam script and has been found all over America, from the West Indies to Newfoundland and west into Oregon and British Columbia.

We know that Julius Caesar described the vessels that the Celts had built and used. In Book III of his *De Bello Gallico* he described these vessels against which his small, puny (by comparison), ships of the Roman fleet fought. He described them as being capable of sailing "upon the vast open sea."

This is exactly what they did. It appears that there were many different expeditions and migrations by the Celts during the period of many centuries before Christ until circa 400-800 A.D. They came, not only just once to colonize, but they came and returned to Europe on a repetitive basis.

THE VIKINGS. The Vikings were here in America when King Woden-lithi sailed the Atlantic seventeen centuries before Christ and entered the St. Lawrence River. He established a trading post at a site near where Toronto now stands. It became a religious and commercial center that is now known as Petroglyph Park at Peterborough, Canada. King Woden-lithi's home was in Norway.

He remained in Canada for five months, from April to September and traded his woven fabrics for copper ingots obtained from the European settlers. He called these people Wal, which is a word cognate with Wales and Welsh. He gave these Celts his religious beliefs, the ability to measure woven cloth and an astronomical observatory for measuring the Nordic calendar and for determining the dates of the pagan Yule and Ishtar festivals. Remember, this was seventeen centuries (1700-years) before Christ!

OGAM SCRIPT. The Celts were already here when King Woden-lithi arrived. What was their written language like? We have already shown that they wrote with the Ogam script which can be described simply as an alphabet, comprising fifteen consonants and five vowels, together with a few other signs representing double letters such as diphthongs. The letters are made by inscribing single parallel strokes placed in sets of one to five, in position above, across, or below a guide line.

THE LANGUAGES. But what words were made from this Ogam alphabet? Here again the science of Epigraphy gives us the answer. We know that there is no language of any of the American Indians that is made up of the Greek language. And yet the ancient Celts in the area of the St. Lawrence River spoke a language that was directly derived from the Greek! As we shall see, the different Celts in America spoke yet other languages!

The type of Greek that was spoken by the Celts of the area is known as Ptolemaic which means that it is a dialect of Greek that was spoken in Egypt, Palestine and the other countries in the area that Alexander conquered.

Alexander forced upon the area his idea of one-world government, one-world people, one-world religion and one-world language. It was this Ptolemaic dialect that Alexander forced upon the citizens of the area. The dialect was composed of Greek, Egyptian and Aramaic. This is why Jesus spoke Aramaic and Greek, instead of Hebrew. We will study the effect that Alexander had on Israel and Christianity in a future lesson.

The obvious question from the previous paragraph is, who were the Celts? Did the Celts from Iberia (THE SPANISH PENINSULA) and the Rhineland go to Egypt and Palestine and learn the Greek spoken language at the time of Alexander or did the Israelites (NOT JEWS) learn the Greek and Aramaic when they were in Palestine and then go to the new world to escape the dictatorship of Alexander? Remember, Israel lost the knowledge of ancient Hebrew (not modern Yiddish) before and during the time of Alexander.

The language of the Celts who were already here in the St. Lawrence River Valley when King Woden-lithe arrived has since been lost. Why has the language disappeared? This is probably at least partly because through the subsequent years they intermixed with other peoples and in the process the language was lost. It doesn't take much to lose a language. Notice the difference between American English and the English language spoken in England. But that doesn't account for the fact that a race of people totally vanished from the continent.

Some of the Ogam Script is with the Gaelic influence. The Gaelic language came from the highlands of Scotland. In the New England area, artifacts such as grave headstones have been found, all with Ogam script in Gaelic script. (To this date no one has found the remains of the bodies because of the acid content of the soil which destroys all remains in less than 100 years.

Additionally, our early American settlers removed the headstones from the burial sites and placed them in hedgerows along the sides of the fields and so the headstones are not now located near the actual graves).

The Celts with the Gaelic dialect came from the highlands of Scotland. According to the Scottish Declaration of Independence written by Robert Bruce and his noblemen,

the Scotland people came from ancient Israel through the Rhineland area of France and Germany and then through Iberia or Spain.

THE MARINERS FROM TARSHISH. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs (Ezekiel 27:12). The Celts were well established in foreign trade.

In 1780, Ezra Stiles, who later became the president of Yale College, found and recorded a Tartessian inscription on a rock along the seashore near Mount Hope Bay, Rhode Island. The deeply cut inscription clearly shows the outline of a typical high-sterned ship from Tarshish. Under the outline of the ship are the words in Tartessian (Tarshish) Punic, "Mariners of Tarshish this rock proclaims." Near Union, New Hampshire, another Tartessian inscription was found with a similar Tarshish ship hull and the words, "VOYAGERS FROM TARSHISH THIS STONE PROCLAIMS."

On Mohegan Island, off the coast of Maine, is, in Ogam script in Gaelic dialect, an inscription showing that the Celts traded with the traders from Tarshish. It is obvious that the mariners from Tarshish were not residents of the area as were the Celts. They were trading with the Celts for their furs and raw materials from the mining done by the Celts. Thus, there was a lively trade being conducted between the Japhetic sons of Tarshish (Genesis 10:4) and the Celtic sons of Shem.

Some of the trading was done with goods in exchange for the furs and metals of the Celts. But there was also an exchange for coins. It seems that modern historians won't believe the facts of history such as the Ogam inscriptions. They only like to see the money! Well, there is that, too!

COINS. From about the fourth century B.C. the ancient mariner traders brought coins in addition to goods. In the year 1787, Pastor Thaddeus Madson Harris came upon a group of men working on a road known as the Cambridge-Malden road (now Route 16) in Massachusetts. The workers had uncovered a flat stone underneath the surface. Under the stone was a cache of ancient coins, nearly two quarts of them. The coins were square pieces made of a copper- silver alloy. Each coin was stamped on both sides with an unknown script.

Pastor Harris recorded the incident in a letter to John Quincy Adams. The inscriptions were taken to the Harvard Library for translation but with no success. The letter was then buried in the archives for nearly two hundred years until James Whittall, of the Early Sites Research Society, re-discovered the letter with the inscriptions and researched them with the American Numismatic Society and with Epigraphic scientists. The inscriptions proved to be that of Kufic origin which is a form of Arabic. Undoubtedly, one of the trading mariners brought the coins to America to purchase the Celtic goods which were for sale. After the newly designed steel plow was invented by Charles Newbold in 1797, the earth could be turned over to a much greater depth. The furrow that the plow made opened up the soil and there, by the thousands, were found Roman coins!

In days of early America, the extensive study of Latin and Roman history was required for a college degree. Thus, the people of America readily knew that Europeans came to America and lived in America much earlier than Christopher Columbus. But later, from American history books, our school children were taught the Columbus mystique and they were taught that the world was considered flat by all educated people until Columbus discovered America! As we shall see, nothing ever happens in politics (and the school curriculum) unless it is intended that way. All of those Roman coins that were discovered were ignored and it has remained that way until very recently. As we continue our studies, we will realize why the truth was buried.

In 1961, Frederick J. Pohl raised the nagging question of the Roman coins in his book *Atlantic Crossings Before Columbus*. He describes notable finds of Roman coins in the United States. Other scientists have carried on the task of proving the European travels to this continent long before Columbus. One of the notable men in this field is Professor Cyclone Covey of Wake Forest University. Much will be discussed about his investigations later in this lesson.

Roman coins are not the only money found in America. Carthaginian, Celto-Iberian, Greek, Libyan and Norse coins have been found in locations all over the United States. Near Castle Gardens, Wyoming a petroglyph was found, written in Celto-Gaelic, describing the location of what would be the description of a bank. Yes, the petroglyph says that this was the first money- changing location to reach the area and that the bank operated with no usury! Undoubtedly, this was a location for exchanging the value of one coin for another for the purpose of trading and traveling. The petroglyph written in Celto-Gaelic undoubtedly means that the Celts were located in Wyoming and the fact that they operated in Wyoming and the fact that they operated with no usury is significant. We will shortly discuss the type of law the Celts exercised.

From 400 B.C. to 1100 A.D., the Western world realized six maritime powers. They all came out of the Mediterranean area except for the last one. They are, in order of their appearance, (1) the Carthaginians of Tunisia; (2) the Greeks and Libyans of North Africa; (3) the Romans; (4) the Byzantine Greeks who succeeded Rome; (5) the Islamic powers of North Africa and Asia; and (6) the Norse sea-rovers.

Although the Celts were never realized as a maritime power, since they were a people scattered over many countries, their ocean-going ships were among the best. These ships were huge in comparison to the Roman ships. They were two thousand tons in capacity as compared to about four hundred tons of the average Roman ship. The ships that the uncle of Jesus, Joseph of Aramathea, used to haul lead and tin from the Glastonbury area of England for sale to the Romans were Celtic in design and operation. Again, Julius Caesar spoke very highly of the sea-going prowess of the Celts and their ships. Throughout this period, each of these maritime powers sent ships all over the high seas and to America. But it was the Libyans who transcended all of the others in the span of their voyage. A Libyan, named Eratosthenes of Cyrene, accurately calculated the earth's circumference. He reasoned that the earth's oceans had

to be continuous and consequently a ship could sail around the world in either direction and return to the starting point. The date was approximately 239 B.C.!

Eratosthenes developed the system of the meridian circles of the map of the globe. The meridian circles are simply the points on the globe where the sun is directly overhead at noon at the local time. He set these meridian circles in a grid in such a way that a mariner could accurately locate his position. He drew the primary meridian circle to pass through Alexandria.

The Libyans then set sail in their ocean-going vessels to prove that Eratosthenes was right. Their ships were equipped with magnetic compasses. Their compass consisted of a ceramic bowl with the compass points engraved around the edge. A lodestone (a strongly magnetic variety of the mineral magnetite) was floated on the water in the bowl.

Sometimes, a magnetized iron strip was suspended in the bowl. They also had a device for navigation that was the forerunner of the modern sextant. The Libyans traveled eastward, through the Suez Canal that King Darius had built, then sailed down the Red Sea, and then around the tip of India, through the Indonesian straits and then into the Pacific Ocean. They arrived on the West Coast of America, disembarked and traveled inland to Nevada. These ancient Libyans settled in the arid Nevada country because it was very similar to their own home country. In various locations in Nevada are petroglyphs, written in Aramaic-Libyan and Celto-Gaelic which reflect their mariner skills.

There is a map of North America, showing the outline of both coasts from the Hudson Bay country of Canada to Panama in the South. It was obviously taken from one of their meridian circle navigation charts that Eratosthenes developed. In addition, examples of their mathematics is displayed along with oceanography. Their alphabet was written in stone for us to see. Astronomy as a science is displayed. Remember, before the fall of the Roman Empire, the Center of Western Civilization rested along the shores of the Mediterranean Sea.

The modern day epigraphic scientists are puzzled as to what happened to all of these people, from the Celts, to the Carthaginians, to the Libyans and all the other original settlers who have come to this land. Perhaps by the end of this lesson, we will have a better understanding of their demise. Certainly educated people in the sciences and mathematics lived here many years ago, that is now obvious. But when the American colonists arrived, the natives had no written language nor any knowledge of higher education.

For example, the Paiute and Shoshone tribesmen of Nevada were asked where all of the petroglyphs we now know to have been scribed by the Libyans came from, they could tell the archaeologists and epigraphists nothing except that neither they nor their forebears had cut them.

However, some of the methods and style of living that were taught by these ancient settlers have come down through the centuries by the indigenous peoples who were here and then remained after the mysterious disappearance. For example, in the modern, Libyan North African region there are two Distinct ecological groups.

(1) The first is the modern Berber who is of lighter skin with obvious and European features with many having blond hair and blue eyes. He prefers to live in the mountainous regions where there is more water and better soil. He is an agriculturist and he builds his home pueblo style out of sun-dried mud which he calls in Arabic at-tobi which in America is called adobe. Their buildings are multi-level with the floors and ceilings strengthened with wooden beams which project beyond the outer walls. His dress code calls for the women not to wear the face veil but to tattoo their chins. The men have the custom to cover their heads and faces with a scarf-like cloth, showing only their eyes to strangers. Even today, these modern Berbers still speak the Berber language which came to them from their Celto-Iberian background.

(2) The second ecological group is the Arabs. They are nomadic, moving their herds from place to place in the lowlands. They live in tents. The women cover their heads with veils and are not tattooed. The men do not veil the face. Their language is Arabic.

In the Peabody Museum of Harvard University are ancient bowls made by these Libyan mariners who built their temporary colonies in the Southwestern United States. The bowls very clearly show a man and woman painted on the sides of each. The women have no veil but have their chins tattooed. The men have the Berber type of scarf covering their faces with only the eyes showing! Beyond a doubt, these people were a part of the Libyan expeditions into the Western United States. They, too, suddenly disappeared in the 10th to 12th century A.D., after having been here from about 500 B.C. All of these people abandoned their towns and simply vanished.

The ancient Berbers were of Celto-Iberian origin. They spoke a Gaelic Celto-Iberian language. When we again return to the Scottish Declaration of Independence and read that they travelled through Iberia (THE SPANISH PENINSULA) on their way to Scotland and Ireland, it would account for the Celto-Iberian-Gaelic dialect. It is in this language that the great majority of the petroglyphs are written. It is obvious that the Libyan Berbers associated with the Celts of the Eastern and Northern United States during the apex of their civilization here. It is apparent that they had a flourishing trade with their home countries of Europe.

Not only did they travel to and from Europe on occasion in their own ships, they conducted commerce with the traders from Tarshish and Carthage. Just as the Celts in the Glastonbury and Avalon areas of England mined for tin and lead and shipped the finished metal to Rome in Joseph of Arimathea's ships, the same Celts conducted mining operations in America and either sold or traded their metal with Europe. But it all vanished around the end of the first millennium A.D.

Christianity and the American Celts. When the first Celts arrived in America, they were as pagan as their brothers in Europe. Many of the earlier inscriptions in America depicted Baal worship and classical Phallic worship.

Then, all of sudden, there came the appearance of Christian inscriptions. In fact, whenever it was possible, the later Christian inscriptions were inscribed over the top of the earlier pagan writing. This was obvious to the epigraphic scientists because the later inscriptions were cut deeper and partially obliterated the earlier work.

In Cripple Creek, Colorado there is a memorial in Greek that states, "Herein is the last resting place of Palladis (a priest), the servant of God." At Oak Island, Nova Scotia is found an inscription in Libyan dialect of the North African Coptic Church, which states, "To escape contagion of plague and winter hardships, he is to pray for an end or mitigation, the arif: The people will perish in misery if they forget the Lord, alas. (The arif was a precentor in charge of a small congregation lacking an ordained priest of the North African Coptic Church).

Wherever Christianity has gone, the Laws of God have been adapted into the legal system of the community. The Christian Celts of Iberia, Ireland, Scotland as well as the Christian Celts of America had a legal system that reflected the teachings of the Christian Bible.

The system was called the Tanistry which means the administration of law by deputies of the king. The system as it is preserved from ancient times is rather lengthy so here are just a few examples to show the influence of the Christian Bible:

- (1). "In the obscurity of the mists of olden time a desire would arise to replace armed combat by arbitration (1 Kings 3:16- 28; 1 Cor. 6:1-8).
- (2). And it would seem a desirable thing that land boundaries should be fixed without recourse to moats. (Deut. 19:14; 27:17; Job 24:2; Prov. 22:28; 23:10; Jos. 5:10).
- (3). Henceforth cases involving wrongdoing are to be made over to the wisest men. (Exo. 18:21-22; 22:9; Lev. 19:15; Deut. 1:13- 15).
- (4). Any case is to be brought to judgment without delay.
- (5). Henceforth in any case involving false utterances let amends be paid in compensation for the harm. (Deut. 19:16-20; Prov. 6:16-19; and Lev. 19:16).
- (6). Henceforth if a complainant be merciful, let the judges also be merciful. (2 Sam. 22:26; Psa. 18:25).
- (7). If a malicious man utter lying words that another declares to be slanderous, to the measure of his tongue-loose recklessness shall he transport heavy burdens for the other man (Lev. 6:2-6).

(8). The common people may eat corn, together with game bird but they may not hunt bears. They may kill stags, goats and red deer. (Lev. 1-30)."

There is much more to the Tanistry but this gives you information that the early Celts became Christian and this was imparted to those Celts living in the United States long before Columbus "discovered" America.

The Norsemen. The Columbus mystique has been so impressed on the American people that we are blinded to facts. Such again is the case of the colonists from Norway. When Thormod Torfason wrote his authenticated works titled *Historia Vinlandae Antiquae* in 1705, very few historians and other scholars knew anything of the many trips to America by the Norse mariners and colonists. For over two more centuries, nearly everyone continued to disbelieve Torfason's studies. The American's minds were made up, don't confuse us with facts! We will understand why we have been misled by the conclusion of the next lesson in history.

On May 24, 1934, a mining prospector named James Edward Dodd was blasting in the Great Lakes region of Canada and his dynamite uncovered a sword and a shield. These artifacts were taken to the royal Ontario Museum and they were accurately dated to the first quarter of the eleventh century, about 1025 A.D. It was at this time that Leif Eriksson began his first ventures to the land that he called Vinland. The name itself was given to the St. Lawrence River area because of the abundance of wild grapes that the Norsemen found to make a very good grade of wine.

Because of the find of the sword and shield, along with much other evidence, we Americans began to believe that the Norsemen did, indeed, predate Columbus' discovery. In the 1930's, we began to learn about the tremendous amount of European travel and commerce predating Eriksson by many centuries. Then in 1940, we were reconvicted that Eriksson didn't exist and that there was absolutely nobody who proceeded Columbus. Admiral Samuel Eliot Morison was an author who appeared to be "puffed" by the establishment. His style of writing was light and airy and he was very capable of mixing legends in with archaeological and historical facts in such a way that it became easy to question the technical analysis. In 1940, from his Harvard position, he was adamant in his position that Columbus was the first and in 1942 he wrote *Admiral of the Ocean Sea: A Life of Christopher Columbus* to prove his point.

By 1961 the Royal Ontario Museum was obliged to re-evaluate their analysis of the sword and shield by stating that it "was not possible to authenticate the story of the alleged discovery."

In Admiral Morison's book *The European Discovery of America*, he refutes the Vinland story by stating that nearly all of the seacoast towns from Newfoundland to the Virginia Capes boast in their histories that Lief Eriksson was there. But he says that there have been no artifacts to prove his presence. He states that the Newport stone tower which is cherished as the first Christian Church in America is a fake and that it was built around 1675 by a colonial governor of Rhode Island.

Yet, in 1946 an authenticated inscription was found on one of the rocks of the tower. The inscription is in Nordic Runes and simply declares the tower to be the "cathedral church" and the "Bishop's Seat." The Newport Tower is a part of the church that the Norsemen built in the early 1300's. To further authenticate this, the Italian explorer Giovanni de Verrazano in 1524 sailed up the East coast of the United States from Florida to Labrador. He rediscovered Long Island Sound and the Hudson River. He drew a map, which is officially shown in the Archives, of the Narragansett coast and in his writings he described the stone built "Norman Villa." He went ashore and found friendly Indians who knew nothing of the building of the villa. Verrazano recognized it to be Norse because of the style of architecture and other evidence.

An English document (of the period of the Pilgrims) proposed a settlement in Rhode Island. The document gave the location of the Norman Tower as the place where the settlement should be made. In Rhode Island today, the local name for the tower is often given as "Governor Arnold's Mill," because the first governor made use of the tower as a flour mill. Here is an example of how a historian can take partial facts, along with legend, and make it fit the "politically correct thing to say."

There is evidence now being discovered that shows the Norsemen to have sailed South, along the Eastern seashore, into the Gulf of Mexico and then up the Mississippi River. Not only have Viking Battle Axes been found but more inscriptions to prove their presence. The Heavener runestone inscription in the Oklahoma State Park on Poteau Mountain has been definitely judged to be Nordic script of the Viking Age of not later than 1350 A.D. Viking inscriptions have also been found in Colorado. No longer can we deny the presence of the Norsemen in America several hundred years before Columbus.

We have left for last what is perhaps the most striking evidence of pre-Columbus Europeans in America. In the Southwestern part of the United States the climate is generally arid or semi-arid and the soil is more alkaline. As a result of these conditions artifacts, including human remains, are left intact for a very long time.

There is mounting evidence that Europeans, in significant numbers, colonized a portion of the Southwestern United States during the period from approximately 700 A.D. until about 1300 A.D. It is very significant that all of the colonies in North America, including this one under discussion, appeared to simply vanish within an approximate 100 year time frame. We may never know the exact reasons and there could have been several. We know that the Europeans transmitted diseases that were specific to Europe to the indigenous natives who were vulnerable to them. Conversely, the natives gave the Europeans specific diseases to which they were vulnerable, such as some of the social diseases. Or, there could have very easily been a universal uprising and this is even probable. Whatever the reasons were, we must believe that the ventures did not please God. There had to be things that were done that were seriously breaking some of His Laws.

About 700 A.D. there appeared in the area of West Texas, New Mexico, Colorado, Arizona and Nevada, a literal empire apparently made up of a city-state system. The empire was Christian and they had succeeding kings. The people came from the British Isles, Gaul (France), Germany, Rome and apparently North Africa. Undoubtedly, the North Africans were the Berbers who had already arrived from Libya and had previously taught the natives to build the pueblo style structures and to irrigate for farming.

Some of the ancient ruins that were very skillfully built of stone masonry that are dotted over the Southwest are probably associated with the empire. Some of these ancient ruins have been rebuilt with later construction over the top of the original. The modern Amerindian knows nothing about the builders of these ancient cities. However, they have given a name to these earlier inhabitants. They call them the Hohokam, which means "Those who have gone" or "The old ones." After the Spaniards occupied Mexico in the early 1500's, they headed north to investigate the persistent stories of the fabulously wealthy "Seven Cities of Cibola." Of course they never found them because the empire had simply vanished a couple of hundred years earlier. Even in 1300 A.D. the empire had already waned in its importance as a kingdom so there wasn't much left.

In New Mexico, south of Albuquerque and west of Los Lunas about 14 miles, is a huge Basalt (volcanic) boulder. The rock is nestled in a small draw on the side of a group of hills which overlooks the stream called Rio Puerco. The front side, protruding from the soil, is very flat and provides a perfect place for an inscription.

On this boulder, inscribed in old Hebrew with a Greek influence, is the Decalog or The Ten Commandments! Some years ago, we here at Christian Crusade for Truth became very interested in this inscription after we had read about it in an article in the Albuquerque Journal. As early as 1850, when New Mexico became a territory, people knew of the inscription but it was not until a century later when Professor Robert Pfeiffer of Harvard University, an authority on the Old Testament, determined it to be The Ten Commandments. The inscription was then re-authenticated as being The Ten Commandments by Dr. Barry Fell, the country's foremost epigraphic scientist.

The most revealing discoveries of this ancient kingdom came from the Tucson, Arizona area. Along the Santa Cruz River, in the vicinity of Tucson, beneath six or more feet of undisturbed cliche soil, were found many artifacts that unquestionably prove that European people lived in the area. Cliche soil is made up of crusted calcium carbonate mixed with ordinary dirt. Through many years, water mixes with the combination and turns it into a very hard, concrete like, soil. After it is once formed, if it is then removed, the soil never returns to the original configuration. Thus, when the artifacts were found, it is certain that they are of ancient origin and not a recent fraud.

The artifacts included lead swords, spears, a patriarchal monstrance or shrine used in the religious ceremonies, and eight heavy crosses. All of the artifacts were made of molded lead which was mined in the area. This is known because some of the molds

were also found. Each of the crosses was actually two thin lead crosses which were riveted together with lead rivets. When the two halves were separated, it was found that the inner sides were protected with wax in order to preserve the inscriptions which were on the inside parts. It became obvious that the crosses were made for the purpose of a permanent recording of events that were taking place at the time. The swords were not to be used for combat. They were made of lead and also contained inscriptions. They were for ceremonies of some sort. The inscriptions contained words in Hebrew, Latin and Greek. Following are some of the translations: On one of the crosses, at the top are the words "In Memoriam." On the cross arm at the left is a profile of a head with the words "Britain, Albion, Jacob." In the center is another head profile with the words "Romans, Actim, Theodore." On the right is another head profile with the words "Gaul, Seine, Israel."

On the vertical beam of the lead cross is this inscription. "Counsels of great cities together with seven hundred soldiers A.D. 800, Jan. 1."

"We are borne over the sea to Calalus, an unknown land where Toltezus Silvanus ruled far and wide over a people. Theodore transferred his troops to the foot of the city Rhoda and more than seven hundred were captured. No gold is taken away. Theodore, a man of great courage, rules for fourteen years. Jacob rules for six. With the help of God, nothing has to be feared. In the name of Israel, OL."

The inscriptions on these artifacts is a sort of history of one of the city-states of the European migration to this country. The first inscription reveals that Theodore was the ruling king over the city-state of Rhoda.

The Toltecs (which history shows existed in Mexico in this time frame) were under Chief Toltezus Silvanus who ruled over a very large area and people. Theodore was a Roman and he moved his troops to the foot or outskirts of the city Rhoda for defense against the Toltecs. Apparently the troops could not hold against the Toltecs and 700 troops were captured but the Toltecs did not take any gold. Theodore must have been killed in that battle.

The second cross has the following inscription which, of course, has been translated from the Latin and Greek.

"Jacob renews the city. With God's help Jacob rules with mighty hand in the manner of his ancestors. Sing to the Lord. May his fame live forever. OL."

Jacob a native of Britain and he succeeded Theodore for six years while counterattacking the enemy. He personally fought at the front lines and it appears that he died in battle.

The third cross yielded this inscription.

"From the egg (the beginning) A.D. 700 to A.D. 900. Nothing but the cross. While the war was raging, Israel died. Pray for the soul of Israel. May the earth lie light on thee. He adds glory to ancestral glory. Israel, defender of the faith. Israel reigns sixty-seven years."

Israel I was born on the Seine River in France and must have been just a boy when he assumed the throne in 785. These dates are known because of other inscriptions but there are too many of them to include here. The year 790 under Israel I's reign was important because of his decisive victory over the Toltecs. He subjugated them to be under his rule. On January 1, 800 he presided over a council of allied city-states. Because of the present peace, he turned his attention to the priesthood.

The next inscription.

"Israel II rules for six. Israel III was twenty-six years old when he began to rule. Internecine war. To conquer or die. He flourishes in ancestral honor day by day."

The next inscription.

"A.D. 880. Israel III, for liberating the Toltecs, was banished. He was first to break the custom. The earth shook. Fear overwhelmed the hearts of men in the third year after he had fled. They betook themselves into the city and kept themselves within their walls. A dead man thou shalt neither bury nor burn in the city. Before the city a plain was extending. Hills rung the city. It is a hundred years since Jacob was king. Jacob stationed himself in the front line. He anticipated everything. He fought much himself. Often smote the enemy. Israel turned his attention to the appointment of priests. We have life, a people widely ruling. OL."

The next inscription.

"A.D. 895. An unknown land. Would that I might accomplish my task to serve the king. It is uncertain how long life will continue. There are many things which can be said while the war rages. Three thousand were killed. The leader with his principal men are captured. Nothing but peace was sought. God ordains all things. OL."

The author of the book *Calalus* is a history professor at Wake Forest University. He mistakenly describes the people of Rhoda as Roman Jews. This is undoubtedly because of the names of the individuals. But again, Dr. Berry Fell, the nation's foremost expert epigraphist SHOWS THEM TO BE CHRISTIANS FROM ENGLAND, FRANCE, ROME AND NORTH AFRICA. The crosses would have been unacceptable if they were Jews. The use of the chronological term A.D., which was started by Dionysius in 532 A.D., would certainly have been unacceptable to the Jews. To this day they term the present chronological time the "Christian Era" instead of A.D.

The Toltecs went on to totally destroy these people. Why didn't these European Christians survive? Why did all of the other Europeans mysteriously vanish with the last of them having been gone since the 1300's? It was for several reasons, all of which are distasteful to God for His Celto-Saxon people. The Apostle Paul summed it all up when he said: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Isaiah in 52:11 says the same thing.

For one thing, they had to interbreed themselves out of existence, at least in part. They also apparently came for the riches of gold and silver. In nearly all cases, there appears to be mining as a principle purpose for being here. They also apparently tried to subdue the native population. In other words, use them as slave or cheap labor.

If we will look back into history, all of the great civilizations of the Celto-Saxons fell when they brought in cheap labor or slaves and then mixed with them. The process destroys both cultures. If we will but look at our own history we will see a lesson. That part of our culture that came from the Pilgrims and then moved westward as the needs required used their own labor. They had large families and the children worked in their enterprises, be it farming or a shop in town. They remained separated from other peoples and they were told in their churches that gold would be used for street paving in the future!

As long as our forefathers stayed separate, feared God, loved their neighbor as themselves and did not love mammon more than their gifts from God, they were a peculiar people to Him. Look around us in modern America and what we see speaks for itself. But it is not too late. It is not too late. Not yet. (See the following: Barry Fell, *Bronze Age America*, Ruggles De Latour, New York; Barry Fell, *America B.C.*, Simon & Schuster, New York; Barry Fell, *Saga America*, Times Books, New York; Cyclone Covey, *Calalus*, Vantage Press, New York; Samuel Morison, *The European Discovery of America*, Oxford University Press; Samuel Morison, *Admiral of the Ocean Sea*, Little, Brown & Co., Boston; and *Christian Crusade For Truth*, Intelligence Newsletter, March-April 1992, Deming, New Mexico).

Now back to where we left off in our story, as related in National Geographics.

"Early mapmakers and explorers gave credence to the legend. Place-names from the Navigatio appear on later charts, and early navigators sought vainly for 'St. Brendan's Isle.' Fact or fantasy, the Navigatio had incalculable impact on the great European voyages of discovery, INCLUDING THAT OF COLUMBUS. According to the legend, St. Brendan and his fellow monks set sail from Ireland in a leather-hulled curragh; this same type of boat, now covered with tarred canvas, is still used by Irish fishermen. The voyage lasted seven years and introduced the monks to such wonders as demons who hurled fire at them, a floating crystal column, and a sea creature as great as an island. Scholars wonder today: Might they have been volcanic eruptions...an iceberg...a whale? Finally, Brendan and his shipmates reached the Promised Land, a huge, lush island divided by a mighty river. Soon afterward they

sailed home to Ireland, where Brendan died. There the legend of St. Brendan ends, to be given new vitality in the 1970's by a real-life sequel. In the following article, British author and explorer Timothy Severin recounts his epic Atlantic crossing aboard a leather boat. In proving that such a long-ago voyage could have been made, Tim Severin and his crew have brought one of history's most intriguing takes a giant step closer to the realm of possibility. -- THE EDITOR." (National Geographic, Vol. 152, No. 6, December 1977. p. 769).

In the 38th chapter of Ezekiel, which deals with Russia's assault upon Palestine, we read that the merchants of Tarshish with all their young lions shall challenge Russia at that time. Most students of Prophecy are agreed that Tarshish here and her young lions represent Britain and her colonies with the U.S.A.

That Spain was a Hebrew-Phoenician colony is indicated by its ancient name of Iberia, "the land of the Hebrews." The name of the Spanish river Ebro is also derived from Eber, the grandsire of the Hebrews; while that of the river Guadalquivir was originally Wadi- al-Hibri in Moorish meaning "the river of the Hebrews." In the Golden Age of Phoenicia Iberia was a Phoenician colony, and from its gold and silver mines Solomon imported most of his treasures. These mines were worked by the Danites and Gadites or Catti in the interest of Hiram and Solomon. Some years ago a stone was discovered near Gibraltar, telling in Phoenician of a certain Adoram who was sent there by Solomon to collect tribute. In 1 Kings 12:18 we read that Adoram was collector of tribute for Rehoboam, the son of Solomon. (Refer to H.B. Hannay, European Race Origins, page 27). The chief Phoenician seaport in Iberia was Gaderia or Gades, from Gad, the modern Cadiz, where most of the gold and silver was loaded, and it also served as a half-way station to the British Islands or Cassiterides, also derived from Cassi or Catti. The Gadites were, with the Danites, the most enterprising of the Phoenicians; they were continually "gadding about." The Cassiterides were also spoken of as the "Tin Islands," because of the tin that was brought from there, particularly from Cornwall, and which was shipped from the Bay of Penzance or Phoeniciana. It is a mistaken idea of some scholars to assume that the name of Cassiterides is derived from some Oriental name of tin. On the contrary tin ware was named after the Cassiterides, as for instance "casserole."

Numerous ancient writers testify to the colonization of the British Isles in their days. This is Herodotus' testimony: "I cannot speak with certainty nor am I acquainted with the islands called Cassiterides, from which tin is brought to us...it is nevertheless certain that both our tin and our amber are brought from these extremely remote regions (The Cassiterides and the Baltic)...in the western extremities of Europe." (Herodotus, Book 3)

Several other ancient writers refer to the British Isles in their days; yet our modern professors ignore their evidence. Polybus, the Greek historian of the 2nd century B.C., writes:

"Some will enquire why, having made so long a discourse on Lybia and Iberia, we have not spoken more fully of the outlet at the Pillars of Hercules, nor of the interior sea, nor yet indeed of the Britannic Isles, and the working of tin, nor of the gold and the silver mines of Ibernica (Ireland)."

Aristotle in his "De Mundo" States:

"Beyond the Pillars of Hercules, the ocean flows around the earth. In this ocean, however, there are two islands, and those are very large, and are called Britannic, Albion, and Ierne, which are larger than those before named. They lie beyond the Keltic, and there are not a few small islands around the britannic Islands and around Iberia."

Pliny says:,

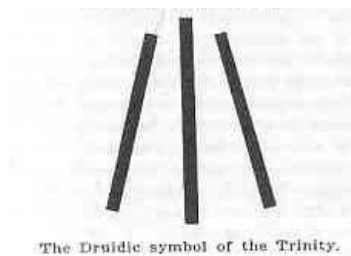
"The whole of the Roman Empire was supplied with metals and tin from Britannia...Greece, too, was supplied with tin and sundry metals from the same source as early as 907 B.C."

But the most valuable evidence of all concerning the Western Isles is supplied by Ptolemy:

"They were peopled by descendants of the HEBREW RACE, who were skilled in smelting operations, and excelled in working metals." This confirms all that has been said so far.

Considering all this testimony we see that as soon as the Phoenix of Israel began to set in the East, a new home had been appointed for them in the West, in Brith-ain, the Land of the Covenant. Therefore we read in 2 Samuel 7:10 and 1 Chr. 17:9: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

Chapter VIII DRUIDIC BRITAIN



The world's oldest highway is the ocean, and it is very natural that in the early days, when the continents were covered with marshes and great forests, all travel should be

along the shore lines, and consequently the first settlements also. To such enterprising sea-rovers as the Hebrew-Phoenicians it was but second nature to follow the setting sun along the coastlands of the Mediterranean, establishing settlements at strategic points, particularly in Spain, the ancient Iberia or Tarshish, and pushing northward along the Atlantic seaboard into Albion, the "White Island," which later was renamed Britain. It is there, then, that we take up their trail. D.A. Mackenzie in his work, "Ancient Man in Britain," has found evidence to prove that, several thousand years before Christ, mining and smelting operations were carried on by an Eastern superior race, who held the British aborigines, the Picts, in a subordination amounting to slavery. That such a race came from the East, yes, from Central Asia, is proved by the ancient stone circles and alignments, which are identical to those of Syria, Persia, and the highlands of Tibet, as we have already seen in Chapter I.

We have also seen that the largest of British circles, that of Avebury, derived its name from Abiri, which through Khabiri, Habiru means the Hebrews. Further confirmation of this is supplied by the fact that those ancient stone circles are spoken of as Pelasgic, which word can be traced to Peleg, the son of Eber, the grandfather of the Hebrews; Genesis 10:25 states that "in his days the earth was divided," by which we may understand that Shem's sons separated and emigration to distant countries began. As the probable date for the erection of Avebury Circle is about 1900 B.C., which is two hundred years after Peleg and Eber, the likelihood exists that a group of the Pelasgians left their homeland and headed for the Western Isles. A circle like that of Avebury was found by Sir William Ousely near Darab in Persia, the homeland of the Pelasgians. Avebury Circle was approached, like that of Darab, from the east and from the west by an avenue of upright stones, a mile long. These avenues wind in serpent-like form. (See Plate II).

One mile south of Avebury Circle and in the center of the semi-circle formed by the serpentine avenue lies Silbury Hill or "The Marvelous Hill." This is an artificial mound covering five acres, and is the largest known artificial hill in existence. It is one of the most ancient "high places" erected in Britain for the worship of Jehovah, and at the same time its thirty-degree slope served the astronomer-Priests, the Druids, as an observatory by which to watch the movements of the heavenly bodies, to determine the beginnings of the seasons, and to fix the accompanying festivals, as well as the time for all agricultural operations. All the popular English holidays and country feasts, like May Day, Midsummer's Day, Harvest Home, and Yuletide have been kept by the Britons for four thousand years.

E.O. Gordon said on page 57 of his book, "Prehistoric London," Its Mounds and Circles":

"Silbury Hill is artificial, except where a natural hillock was partly utilized, and surrounded, as all these British sacred mounds were, with a deep trench. The great earthworks of a modern railway are the result of labor assisted by science and capital, and made with a view to profit: but Silbury Hill, symbolizing the whole earth surrounded by the ocean, and other mounds and high places of the same kind, were

raised in remote antiquity by men whose ardent piety prompted them to make these Herculean efforts to 'draw nigh to God.' Dean Stanley tells us 'the ancient Phoenician and Canaanite religion may be called a religion of the 'hilltops,' and so surely was the primitive religion of Britain. For nowhere else in the western world are sacred mounds found in such abundance. The 'Mound of the Congregation' referred to in Isaiah XIV. 13 is said by a Welsh writer to have been of the same type as our British 'Places of Assembly,' but whether any of the 'high places,' or 'mounts,' mentioned in Holy Scripture were artificial mounds we have been unable to ascertain. Nevertheless the Sinai of the new Law, the Sermon on the Mount, has for ever sanctified their use in the declaration, this time final, of the Divine Will."

As we have seen, the early Aryans knew that the original Paradise was located on the Mountain of God (on the Pamir Plateau), we can understand why they built in Britain artificial mounts to imitate the Paradise or Mount of God.

Scripture speaks in several places of Mount Gerizim, the mount of God, as well as of Mount Ebal, the mount of the curse. (Refer to Deut. 11:29; 27:1-15; Joshua 8:33). So also does Scripture mention stone circles, for we read in the fourth chapter of Joshua that the Lord commanded Joshua to erect a circle of twelve stones at Gilgal, which means "circle" (Refer to Joshua 4:19-21). "Stanley," says Gordon,

"describes a circle of stones on the summit of Gerizim, 'the mount of God,' which he terms the oldest Sanctuary in Palestine. It was from this circle that Melchizedek, the 'Priest of the Most High God,' came forth to meet Abraham bearing bread and wine, and it was here that he blessed him and uttered the wonderful promise that has been so literally fulfilled. On the shore of Tyre the Dean points us to a circle as of Stonehenge."

The ancient Cymri called those high places of worship "Gorsedds," meaning "High Seats," which term was also applied to the seat of the monarch or "Place of Assembly," where the king of chieftain, the clergy, and the freemen assembled and enacted law and justice. Those early British Gorsedds were the first parliaments of a free people. Keltic tradition has it that it was within the circles of Avebury that the Gorsedds were instituted, a national institution not known outside of Britain.

"In the national Gorsedds and Eisteddfods of Wales the traditions of the Druidic Assemblies on the Wiltshire downs survive to this day," writes Gordon. The latter in his book gives a detailed account of the mounds and high places of London.

The Tower of London, with which is connected so much of the romance of British history, was erected on the site of the ancient Celtic White Mount, the "Bryn Gwyn" in the Welsh language (Bryn - "hill," Gwyn - "white").

Some miles north of the Tower was the Llandin, from the Welsh Llan, "sacred," and din, "eminence," meaning "a high place of worship." Llandin is now known as Parliament Hill, and is to this day a place where public meetings are held. Llandin is

also the original derivation of London. Two miles west of the Tower, near where Westminster Abbey now stands, was another 'high place,' with a circle and a Druidic college, named Tothill. Although the hill has been levelled since the time of Queen Elizabeth, the name still survives in Tothill Street and Tothill Fields. Gordon remarks that it is of interest to note that Wycliffe in his translation of the Bible applies the word "tot" or "Tote" to Mount Zion in 2 Samuel 5:7-9. "Mount Zion" itself means "Mount of Stone," which is very significant. These London mounds referred to were from one hundred to three hundred feet in height and must have been with their stone circles, striking monuments in prehistoric London, towering like great cathedrals, which indeed they were, above the flat landscape of the Thames marshes. "Thames" in Celtic means "broad water." Again we quote from Gordon:

"On the highest ground on the western hillock, where St. Paul's now stands, might have been silhouetted against the sky the mighty unhewn monoliths of the Druidic circle, the seat of the Arch-Druid of Caer Troia. It is an interesting link with pre-Christian region that St. Paul's have always been the Metropolitan Cathedral of the City of London, a National Church, never at any time a religious corporation ruled by Abbot or Prior.

"No trace of the circle remains, but at a little distance to the southeast (originally on the site of the ancient hillock) stands a single obeliscal pillar or index stone, preserved behind iron bars in the wall of St. Swithin's Church, opposite Cannon Street Station. It is said originally to have been a Roman mile-stone, but Sir Lawrence Gomme supposed London Stone, like other great stones, to have marked the place where the open-air assemblies gathered to legislate for the Government of the city. 'Some, however, hold this ancient pillar had a yet more ancient destination. In former times this venerable relic was regarded with a sort of superstitious zeal, and, like the Palladium of Troy, the fate and safety of the city was imagined to depend on its preservation' (Brayley)."

Other mounds or Gorseddus are Winton (St. Catherine's Hill, Winchester) and the Windsor Round Table Mound, upon which King Arthur reorganized the Old Druidic order on Christian principles, and thus carried on Druidic custom in our era. Later on, Edward III built his Round Tower on Round Table Mound, and for many centuries the assemblies of the orders of St. George and the Garter, Britain's highest orders, have been held there.

"The Windsor Gorsedd, the Win-de-Sieur, the White or holy mount of the Sieur or Lord (according to the Welsh derivation of the name) is the only Gorsedd which in unbroken historical continuity has literally fulfilled its Keltic title as a great seat of the throne of the monarch from the sixth century to the present day." (Gordon) Two other English High Places are Glastonbury Tor in Somerset, which is five hundred feet in height and is associated with Joseph of Arimathea; and Eton Montem or Sol's Hill, in the famous school town which bears its name. The words "ton," "tot," or "tor" signify in Welsh "a sacred mound." "Circle" in the ancient British tongue was "cor," and in those corts they gathered. The word has come down to us in our "court." The roots of

the English language alone will prove British descent from an ancient and most honorable ancestry.

Twenty miles south of Avebury Circle is situated Stonehenge, the best known of British stone circles. Its original Celtic name is Cor Gawr, or "the great circle of the Ambresbiri," the Holy Anointed Ones. This latter name still survives in Ambresbury Banks, another Druidic cor, located on the highest point in Epping Forest. Only a few stones of this circle remain, but the earthworks are still intact to mark the circle. It was here that Boadicea made her last stand against the Romans in 62 A.D.

"The origin of the descriptive title Ambresbiri (the Holy Anointed Ones) may be traced to Holy Scripture, where the earliest instance of anointing stones is mentioned in Genesis XXVIII, when young Jacob, on his journey to his unknown relations, sleeping one night with a stone for a pillow, had a celestial vision and a promise from God of the highest importance to him and to all mankind. He took the stone and set it up for a pillar and poured oil upon it and called the place Beth-el, the House of God. So famous was that patriarchal temple of Jacob that we find the Syrian Hercules, who built Tyre, represented with the Petrae Ambrosiae on the coins struck by that city in honor of him as their founder." (Gordon)

Not only was Stonehenge the great Solar clock, the Greenwich Observatory of early Britain, the Measurer and Regulator of time and events, but it was also the ancient Westminster of the country in more than one respect. As Westminster Abbey has been for centuries the final resting place of British kings and leaders, so also was Stonehenge in prehistoric times. The surrounding plain was and still is covered with hundreds of burial mounds, of which 485 have been opened by Sir Robert Colt, who in the second quarter of the last century spent fifteen years and a private fortune in uncovering those ancient tombs, and most of the objects taken from them can now be seen in the British Antiquities Department of the British Museum.

"From far remote ages, cremated, doubled up, or lying full length facing the sun at its noontime glory, the mortal remains of succeeding generations of British princes, priests and leaders were here interred, decked, in gala array of amber or jet necklace, bronze and gold ornaments, with their finely polished stone, bronze and iron weapons beside them, fully equipped for their future life in the great hereafter. Jet and amber were esteemed by the Ancients as more precious than gold, on account of the electrical properties. An amber necklace of 1,000 beads is mentioned in one of the Triads...Caesar tells us that belief in the immortality of the soul was the groundwork of British faith; it took from them the fear of death and inspired them with motives of courage. May we not see in this Westminster Abbey of pre-Christian time a foreshadowing of the tombs of princes, priests and statesmen, warriors, poets and musicians gathered together in the Abbey of the present day." (Gordon)

The Triads referred to here are the national Triads of Wales, which are, according to Matthew Arnold and Professor Max Mueller, "the oldest literature in the oldest living language in Europe." This "oldest (Celtic) literature" is the "Historic Triads of the

Island of Britain," of which one hundred and sixty are still in existence; they consist of the poems of the ancient Bards, and convey to us the religion, philosophy, and law of the early Britons. Like the ancient Vedas of India, they were handed down by oral tradition; and not until the sixth century A.D. were they written down, by the bards of King Arthur's court. Taliesin and Llywarch Hen, when the British king reorganized the "Old Order" on Christian lines, and drew up his rules of the Round Table on the Druidic principles of loyalty and self-sacrifice to king and country.

It is customary today to speak of the ancient Britons as the Druids; however, this is incorrect, for the term "Druid" refers only to the priesthood. "The title Druid," says Gordon, "in Welsh 'der wydd,' is said to be a compound of 'dar,' superior, and 'gwydd,' priest or inspector. The Irish 'Der,' a Drid, is the absolver and remitter of sins. The same root is found in the Persian 'duree,' a good and holy man, and in the Arabic 'dere,' a wise man. The number of Druids was regulated by very strident laws in proportion to population."

The Druids were organized into a religious order, and as all knowledge, doctrine, and literature was transmitted only by oral recitation, it required twenty years of study before a candidate was able to pass the final examinations and was admissible to the highest order of the land. Besides that, only those candidates were acceptable who could prove their descent from nine generations of British freemen. Those conditions naturally restricted membership in the Druidic order to the aristocracy of the country. The same demands and length of training were required by the order of the Bards or scholars. Matthew Arnold, famous English poet and critic, states that the Druidic Order is the oldest religious and educational institution in Europe (and probably in the world). In Britain the Order numbered forty seats of learning; each seat was a Cyfaith, the derivation of "city."

The late R. R.W. Morgan, Welsh scholar and great authority on ancient Britain, gives in his "St. Paul in Britain" thirty-one names of the chief seats of the Druids. There were originally forty, but nine of them can not be identified. Many of these ancient seats are still county capitals today, with only slight changes in their names. Of the thirty-one seats let us mention some: Caer Caint, Canterbury; Caer Wyn, Winchester; Caer Werllan, St. Alban's or Verulam; Caer Leil, Carlisle; Caer Coel, Clochester; Caerlon ar Dwy, Chester; Caer Don, Doncaster; Caer Guoric, Warwick; Caer Brit, Bristol; Caer Llyr, Leicester; Caer Lleyn, Lincoln; Caer Gloyw, Gloucester; Caer Cei, Chichester; Caer Dwr, Dorchester; Caer Merddun, Caermarthen; Caer Badden, Bath.

"The lapse of two thousand years has made slight alteration in the names of these primitive cities of Britain. The Romans invariably fixed upon the chief caer of a British tribe, generally the strongest military position in its bounds, for their castra: hence the castra and chester superseded the caer or British Citadel; but the British name itself survived the Roman. Llyndain is still London, not Augusta; Werllan, Verulam, not Municipium; Cae Col. Colchester, not Camalodunum, etc."

The seats of the three Arch-Druids of Britain were: Caer Evroc, York; Caer Lleon, Caerleon; Caer Troia (Llandin), London.

The name of "Caer Troia" was given by King Brutus of Troy to Llandin after his occupation of the city about 1100 B.C. The name "Troia" itself testifies to Brutus' Trojan ancestry. The name of "Caer Troia" or "Tri-novantum" (New Troy) never became popular with the ancient Britons, and the name of Llandin prevailed among them. The name is referred to in several old MSS (other than Geoffrey of Monmouth's) and by many of the older historians as the name given to London by Brutus, the Grandson of Aeneas. This tradition was never questioned until the last century, when German scholars decided that the story related in Homer's Iliad, of the siege and destruction of Troy by the early Greeks and the subsequent dispersion of the Trojan princes, was a "poet's dream" and a myth. This "dream" and "myth" invention of the critics has, however, been proved false and the story of Troy established as a reality by Professor Schilemann's uncovering of the ruins of the ancient Troy at Hissarlik in Asia Minor.

At each of the forty centers of Druidism in Britain (the names of some of the known thirty-one have been given previously) was located a Druidic college.

"The students at these universities numbered at times sixty thousand souls, among whom were included the young nobility of Britain and Gaul. It required twenty years to master the circle of Druidic knowledge; nor, when we consider the great range of acquirements which the system included, can we wonder at the length of such probation. Natural philosophy, astronomy, arithmetic, geometry, jurisprudence, medicine, poetry, and oratory were all proposed and taught, the first two with sever exactitude. The system of astronomy inoculated had never varied being the same as that taught by Pythagoras, now known as the Copernican or Newthonian. The British words for 'star,' 'astronomer,' 'astronomy,' are seren, seronydd, serony diaeth: hence the usual Greek term for the Druids was Saronidoe, astronomers. Of the attainments of the Druids in all the sciences, especially in this of astronomy, classic judges of eminence, Cicero and Caesar, Pliny and Tactius, Diodorus Siculus and Strabo, speak in high terms. In the Druidic order indeed centered, and from it radiated the whole civil and ecclesiastical knowledge of the realm: they were its statesmen, legislators, priests, physicians, lawyers, teachers, poets; the depositaries of all human and divine knowledge; its Church and parliament; its courts of law; its colleges of physicians and surgeons; its magistrates, clergy and bishops."

The above quotation is take from "St. Paul in Britain" by Rev. R.W. Morgan. The same author states on page 54 of his book the principal tenets of the Druidic religion:

"The universe is infinite, being the body of the being who out of himself evolved or created it, and now pervades and rules it, as the mind of man does his body. The essence of this being is pure, mental light, and therefore he is called Du-w, Duw (the one without any darkness). His real name is an ineffable mystery, and so also is his nature. To the human mind, though not in himself he necessarily represents a triple

aspect in relation to the past, present and future; the creator as to the past, the savior or conserver as to the present, the renovator or re-creator as to the future. In the re-creator the idea of the destroyer was also involved. This was the Druidic trinity, the three aspects of which were known as Beli, Taran, and Esuy or Yesu. When Christianity preached Jesus as God, it preached the most familiar name of its own deity to Druidism; and in the ancient British tongue 'Jesus' has never assumed its Greek, Latin, or Hebrew form, but remains the pure Druidic 'Yesu.' It is singular thus that the ancient Briton has never changed the name of the God he and his forefathers worshipped, nor has ever worshipped but one God."

The word Beli is Phoenician, meaning Lord (See Hosea 2:16), and was the name of the Chief of the Trinity, evidently God the Father.

Max Mueller, one-time professor of Sanskrit at Oxford, and famous scholar, traces the word God through the early British or Welsh to the Sanskrit, the oldest known language in the world and remarks:

"...Beyond and above the heavenly bodies, which were always changing, was the bright unchanging Deva, the life and light of the Universe. This word has come down along the ages in our word Deity, Divine, Dieu, Deus, and in the Welsh Duw, Jehovah, God. From the root Die, to shine, the adjective Deva has been formed meaning originally 'bright.' Deva came to mean, in process of time, 'God,' because it originally meant bright. The dictionaries give its meaning as God or Divine. In the old hymns of India the sun was looked upon as a supernatural power, not only the bright Deva, who performs his daily task in the sky, but he is supposed to perform much greater work, as the supreme spirit, the Creator of the world. He who brings life and light to-day is the same who brought life and light on the first of days. As light was the beginning of the day, so light was the beginning of creation, and, if Creator, then also a ruler of the world. There is a continuity of thought as there is of sound, between the Deva of the Veda, and the Divinity that shapes our ends. We have in such words as Deva and Deus the actual vestiges of the steps by which our ancestors proceeded from the world of sense to the world beyond the grasp of the senses. The way was traced by Nature herself; or if Nature, too, is but a Deva in disguise, by something greater and higher than Nature, too, is but a Deva in disguise, by something greater and higher than Nature. The old road led the ancient Aryans as it leads us still, from the known to the unknown, from Nature to Nature's God."

The Druidical doctrine concerning man's spiritual life is framed in the Triads:

In every person there is a soul. In every soul there is intelligence; In every intelligence there is thought, In every thought there is either good or evil; In every evil there is death; In every good there is life, In every life there is God.

The deep spiritual character of Druidical teaching is shown in the following Triad:

Let God be praised in the beginning and the end, Who supplicates Him, He will neither despise nor refuse. God above us, God before us, God possessing (all things) May the Father of Heaven grant us a portion of mercy!

Matthew Arnold gives us the following quotation to show that the Druids were acquainted with the idea of the Trinity:

"There are Three Primeval Unities, and more than one of each cannot exist; One God; One Truth; and One Point of Liberty, where all opposites preponderate. Three things proceed from the Three Primeval Unities: All of life, All that is Good, and All Power."

It is characteristic of modern teaching that, although Matthew Arnold's place in English literature is considered one of the highest, his attempts to bring the ancient Celtic literature before the public have been ignored with contemptuous silence, for it is in accordance with modern thought that the pre-Roman Britons must be savages, even though the evidence of ancient monuments and the ancient literature prove the contrary.

The high moral tone of the ancient Druidic philosophy and life is indicated by the following Triads:

"The three primary ornaments of wisdom: love, truth, and courage. In three things will be seen the primary qualities of the soul of man: in what he may fear: what he would conceal: and what he would show. Three things that make a man equal to an angel: the love of every good: the love of exercising charity; and the love of pleasing God." It has been observed by the historian Hume, 'that no religion has ever swayed the minds of men like the Druidic.' The determined efforts of the Roman empire to overthrow its supremacy, and, if possible, suppress it altogether, prove that its rulers had been made practically aware of this fact. A Druidic triad familiar to the Greeks and Romans was, 'Three duties of every man: Worship God; be just to all men; die for your country.'" (Morgan)

Caesar wrote in 54 B.C.:

"The Druids make the immortality of the soul the basis of all their teaching, holding it the principal incentive and reason for a virtuous life."

Druidism also believed in the resurrection from the dead, but taught the reincarnation of the soul, and believed in divers stages of punishment until purification is accomplished. In this form Druidism still survives in several Eastern religions with hundreds of millions of adherents. In most respects, however, the Druidic religion was akin to the Mosaic and to Christianity. Every soul guilty of crime expiated its guilt by voluntarily confessing it.

"Except the laying down of life for life there could be no expiation or atonement for certain kinds of guilt. Caesar's words on this point are remarkable: -- 'The Druids teach

that by no other way than the ransoming of a man's life for the life of man is reconciliation with the divine justice of the immortal gods possible.'" (Morgan)

A Druidic prayer as old as Druidism itself is given by Gordon on page 177 of his "Prehistoric London," and reveals to us the profundity of Druidic Monotheism:

Grant, O God, Thy Protection; And in Protection, Strength; And in Strength, Understanding; And in Understanding, Knowledge; And in Knowledge, the Knowledge of Justice; And in the Knowledge of Justice, the Love of it; And in that Love, the Love of all Existences; And in the love of all Existences the Love of God. God and all Goodness.

"When we hear the Druids spoken of as worshippers of the Sun, Moon and Stars," writes Gordon, "we are apt to lose sight of the fact that it was by the careful observation of the movements of the heavenly bodies that the Eastern Magi were guided to the cradle of the Savior and were privileged to be the first to worship the 'Star' which should rise out of Jacob (Num. 24:17), 'the Sun of Righteousness,' which the Prophet Malachi foretold 500 years before, should 'rise with healing in His wings.' it is probable that the Wise men of the East communicated to their brethren the 'Wise Men of the West,' the astrologers and philosophers of Britain, the joyful tidings of their discovery, and the far-reaching results of their journey to Bethlehem; and to this probably may be traced the ready acceptance of Christianity in all parts of these Western Isles."

The Druids, as well as the Israelites, expected the coming of the Messiah. Israel typified Him by a scapegoat and other emblems; the Druids looked for the coming of a "Curer of all ills," who was typified under the emblem of the mistletoe, identical to the "Branch" of which Israel's prophets spoke. Taliesin, an arch-Druid of the early Christian days made the following statement:

"Christ, the Word from the beginning was from the beginning our teacher, and we never lost His teaching. Christianity was a new thing in Asia, but there never was a time when the Druids of Britain held not its doctrines."

We have been told in our school books and even in our dictionaries that the ancient Druids were pagan worshippers of the Sun, who sacrificed human beings at their festivals. Unquestionably sun worship was practiced by many of the early Britons, as we have evidence to show; but as to sacrificing human beings it is very doubtful. Sir Flinders Petrie during his investigation of Stonehenge, raised the ancient altar stone and found burnt embers and bones of cattle beneath, proving that it was used as an altar of burn offerings, like the one in Jehovah's temple in Jerusalem, and not as a place of the slaughter of human beings.

From one of the Triads we learn that at each of the three great circles in Britain 2400 priests (Druids), that is, one hundred for every hour of the day in rotation, continued the praise of God without intermission. The majority of the smaller Druidic circles

consisted of a circle of twelve stones with a larger one in the center, the Maen Llog or Llogan Stone, which was symbolic of the "Rock" which is Christ. The twelve stones represent the twelve tribes of Israel. Of an identical circle of twelve stones we read in Joshua 4:19-21, where Israel erected a circle (Gilgal) of twelve stones as a memorial of their arrival in the Promised Land. Is it possible then that those British circles or twelve stones serve a similar purpose, a memorial of Israel's transplanting to the Isles of the West, the "Appointed Place" referred to in 2 Samuel 7:10?

Druidism itself was known in ancient Britain as "Y Maen," The Stone Religion, or "The Stone Kingdom." Let us also remember that Zion also means "Stone": Mount Zion, "the mount of stone," which refers both to Jerusalem and to the people of Israel (See Isaiah 51:16). It is also very significant that the ancient Kymric word Tot or Tote for "Sacred Mound" has been used by Wycliffe in his translation of the Bible for Zion, in 2 Samuel 5:7.

To the Druids the name of Godhead was an ineffable mystery, His name being represented by the three golden rays of the Druidic symbol, which the Arch-Druid wore on his mitre (See the symbol at the head of the chapter).

"In the Iolo Miss. (a selection from the ancient Welsh writings, published by the Welsh Mss. Society) the origin is given of this ancient hieroglyph, which analyzes into three bardic letters of the 'ineffable name,' 'I AM,' JH VH, Jehovah, answering to the Christian device of I.H.S., the emblem that has come down to us along the ages in the 'Holy Wings,' the 'Logos' or the 'Voice' of the Supreme God. On three occasions only in God's Word do we find the utterance of the Divine Name mentioned, at the burning bush, in Our Lord's words, 'Before Adam was, I Am,' and in the Garden of Gethsemane, when Our Lord said to those who had come to take Him, 'I AM He,' and the men and officers 'went backward and fell to the ground.'"

The Druids were dressed in white robes, the Bards in blue. The Arch-Druid wore a golden breastplate set with twelve jewels, similar to the breastplate of the high priest of Israel. Such a breastplate has been found on a skeleton in one of the Stonehenge tombs.

"The sacred symbol of the British Gorsedd, the three rays or rods, survive in two forms, in the three 'feathers' of the Prince of Wales, and in the 'Broad Arrow' of the Government. When Edward III refounded on the Windsor Table Mound the British King Arthur's Order of the Round Table as a reward for those knights who had won for him his victories in France, he adopted the Gorsedd, symbol, the sign of spiritual and temporal power of the ancient Keltic kings and priests, as the cognizance of his son, the Black Prince. In the form of three ostrich feathers the three golden rays have been borne from that time by successive Princes of Wales. As a mark of the Royal Household, they first appear in 1386, and after 1693 were stamped on all Government stones. In our own day, we find the Awen, or Holy Wings, stamped by the Ordnance Survey as a landmark (in the form of the Broad Arrow) alike upon solitary mountain

peak and curbstone of crowded alley, the sacred symbol that proclaims from generation the national faith in the eternal overshadowing of the Divine Wings."

The sacred bird of Druidism was the crested wren; the sacred tree was the oak; the sacred grain the wheat; the sacred plant the mistletoe; the sacred herbs were the trefoil and the hyssop; the sacred animal was the white bull - Taurus. The bull has been a national emblem of Britain ever since - John Bull. Druidism was founded in the East when the Equinoxes, spring (diurnal) and fall (nocturnal), occurred in the constellation Taurus.

The ancient Welsh literature tells us that Hu Gardarn the mighty was the apostle of Druidism in Britain. He was a contemporary of Abraham and brought the knowledge connected with the Solar Year Cult into Britain, as well as the worship of the One God, Jehovah. Hu Gardarn was a man of culture and of peaceful pursuits. He was the first man, it is said, to express thought in poetry, and is the originator of the so-called Triads. The Welsh Triads laud him as "one of the three benefactors of the race of the Cymri," "one of the Three Primary Sages of his adopted land," "one of the Three Pillars of the race of the island of Britain." He is also credited with the introduction of writing and manufacture of glass.

It must be apparent to the thoughtful reader, who is able to draw deductions from the Druidic literature quoted, that the early inhabitants of Britain were lineal descendants of the Patriarchs in the first instance and of the Israelites in later years. It is difficult, of course, for us to determine how old this literature really is. All of it antedates the Christian era, however. In many respects it reveals a depth of spirituality and devotion to God that surpasses the literature of the Old Testament. If the Old Testament writers were inspired, as we believe they were, then it is strange to find such deep spiritual expression in literature that could not have been influenced by the Old Scriptures. With the doctrine of the Trinity the Old Testament writers do not seem to be acquainted; yet Druidism taught the triune existence of God.

As the Druidic religion reveals itself to be as Divine as sacred Scripture, it can only be the remnant of that antediluvian Monotheism and Messianism believed in by the line of Seth, Enoch, and Moses. Professor Breasted in his "History of Egypt" states that he found the existence of Messianism in the ancient East fully one thousand years before the Hebrews. In Chapter VI we have already seen that the Sun Cross was the symbol of the coming Messiah, the Sun of Righteousness, three millenniums before He came, both in the East and in Britain. Of this same Messianism we also find traces, but in perverted paganized form, in the Cult of Osiris of the "Book of the Dead" and in the Pyramid texts of Egypt. With the entry of Israel into Egypt during the XVIIIth Dynasty, a form of monotheism entered Egypt - the Aten Worship, which Mr. Davidson says was "an Egyptianized conception of the Semite belief in the One God, a form of Monotheism that was a revival of the monotheism that had penetrated into Egypt in the Pyramid Age. Aten was offered as the visible symbol of the One- God, the symbol of the solar disc, a symbol that, as Professor L.A. Waddell has shown, was the symbol of the Messiah throughout the whole of ancient the East, in the third and

fourth millenarities B.C. The same form of imagery appears in the New Testament, where Jesus Christ is the 'Sun of Righteousness.'"

It appears then, that in Britain alone this form of Monotheism and Messianism survived in its purity until the coming of the Messiah, and until Christianity relit its torch and carried the Good News to all mankind, as it has indeed been carried by the Covenant Race.

Chapter IX THE COMING OF BRUTUS

The coming of Brutus the Trojan in 1103 B.C., is the first authenticated arrival of a known body of people in England. For a thousand years previously his kinsmen, the Aryan-Phoenicians, had settled in the Western Isles, but, besides their stone monuments, and their names, we have only traditional record of them. As the Phoenician language had no vowels, Brutus is only another form of Barat or Brit-ish - the covenant man, as explained in our fifth chapter.

The story of Brutus and his royal line is the greatest romance of all history, ancient and modern, as we shall see before we finish this book. For the beginning of that story we have to go back to the 38th chapter of Genesis, which gives us a not very inspiring account of the doings of Judah and the peculiar circumstances under which his two sons, Zarah and Pharez, were born. Yet "God moves in a mysterious way His wonders to perform," and often He uses the depravity of men to accomplish His own purpose. From that ignoble union of Judah and his daughter-in-law, Tamar, came the line of Judah-Pharez that was to bring forth the kings of the House of David and the Messiah, and the line of Judah-Zarah that has furnished the world with kings until this day.

In Genesis 38:27-30, we find recorded the birth of those twin sons of Judah: "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand, that, behold, his brother came out! and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah."

The circumstances connected with the birth of the twins, may appear at first sight a coincidence, yet, if we review them in the light of the destiny that has followed the descendants of those twins, we can but see in them the hand of the Almighty. As Judah was the Royal family of Israel, and the midwife apparently knew that twins were to be born, it was essential that the law of primogeniture be strictly observed, and the first-born be definitely marked, as he would be the heir-apparent. Around the first hand that presented itself she fastened a scarlet thread; yet that hand was withdrawn and the other child was born first. Him she named Pharez, i.e., "a breach," and the other one Zarah, which is variously translated as "seed" or "sunrise." With the line of Pharez, Hezron, Jesse, Scripture deals; its descendants are traced from 1 Chr. 2:9 and onward, and we shall return to them in Chapter XII.

We are concerned, for the present, only with the line Judah- Zarah, 1 Chro. 2:6 gives Zarah's sons as Zimri, Ethan, Heman, Calcol, and Dara. Evidently those boys occupied a prominent station in life, and became renowned for their wisdom, which almost matched that of Solomon's for we read in 1 Kings 4:31 concerning Solomon: "For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about." Notice that Dara is here called Darda. Of the first three names history and Scripture lose sight, except that the names of Heman and Ethan appear at the headings of the 88th and 89th Psalms. But of Calcol and Darda history and tradition inform us that they carried on the line of the Scarlet Thread unto this day. That Scarlet Thread has become a byword with us: every one of us refer to it at times when we speak of "red tape;" yet very few know of the origin of the phrase. This Scarlet Thread of Zarah, the Red Branch of Irish history, we shall follow in Chapter XII.

With Darda alone we are concerned in this chapter. Darda is called Dardanus by Josephus or Darius by various Trojan genealogies. It was he who founded the city and kingdom of Troy thirty-four years before the Exodus of Israel. (Petavius' "History of the World," as cited by L.G.A. Roberts) The Dardanelles still commemorates his name; yes, even one of the Turkish forts on the Asiatic side of the Dardanelles is named Dardanus. As the Exodus took place in 1486 B.C. (both by Scriptural and Egyptian data), the founding of Troy, therefore must have occurred in 1520 B.C., at the latest.

The "Windsor Castle MS Genealogy" and the ancient Icelandic "Langfedgatat" (as quoted by Sharon Turner and the Rev. W.M.H. Milner) give the descendants of Dardanus as Erichonius, Troes, Ilus, Laomedan, Priam, Hector, Astynax, and Polydore, according to Arista's "Orlando Furioso" and Anderson's "Royal Genealogies," as quoted by the Rev. Milner. To the readers of Homer's Iliad, the names of Priam, king of Troy, and Hector are familiar figures. Troes, the grandson of Dardanus, had a second son, Assaracus. His descendants were Capys, Anchises, and Aeneas, another Trojan hero.

At this state of our narrative, it is well to draw attention to the fact that, as Darda or Dardanus was one of the five sons of Zarah, who again was one of the twin sons of Judah, besides Shelah, we can rightfully say that Darda's descendants represent, therefore, a large percentage of the tribe of Judah, none of which ever entered the land of Palestine. In Chapter XII we shall refer to the descendants of Calcol, representing another branch of the tribe of Judah. A large portion of Judah are therefore descended from those two men. A study of the Rev. Milner's Genealogical Chart will show that most of the royal houses of Europe, and the multitudinous lines that have branched off from them in the course of over three thousand years, are of the tribe of Judah; AND NONE OF THEM ARE JEWS. "Judah is a lion's whelp," said the dying Jacob. Every noble house of Europe that has a lion on its coat of arms is descended from that line. "Judah, thou art he whom thy brethren shall praise; they hand shall be in the neck of thine enemies; thy father's children shall bow down before thee." To Judah belonged the Scepter, and the sons of Judah have held a good many scepters, ruling over the

descendants of the other twelve tribes. So far we are not yet dealing with the line of Shelah that entered Palestine, from which descended the Jews after the division of Solomon's kingdom, and the house of David, which ended its temporal rule in Palestine with Jehoiachin and Zedekiah in 585 B.C.

The fall of Troy is said to have taken place 1183 B.C., as given by Eratosthenes of Alexandria, and Appollodorus, as quoted by L.G.A. Roberts, in his "British History Traced from Egypt and Palestine."

The escape of Aeneas with his son Ascanius to Italy and the subsequent story of the adventures of his great-grandson Brutus are related to us in the Old British Chronicles. These are handed down to us through Latin translations made by the Christian British scholars: Gildas Albanins of the 5th century A.D., Nennius of the 9th century, and Bishop Geoffrey of Monmouth, who lived about 1150 A.D. Our extract quoted is Geoffrey's version, translated from the Latin into English by A Thompson of Oxford in 1718 A.D., and reproduced by J. Giles into modern English. Our text is taken from Professor Waddell's book and includes, in brackets, Professor Waddell's explanations:

"After the Trojan war, Aeneas, fleeing with Ascanius from that destroyed city, sailed to Italy. There he was honorably received by King Latinus, which raised against him the envy of Turnus, King of the Rutuli, who thereon made war against him. Engaging in battle, Aeneas got the victory, and killing Turnus, obtained the kingdom of Italy (Latium); and with it Lavinia, the daughter of Latinus. After his death Ascanius, succeeding to the kingdom, built Alba on the Tiber, and begat a son named Sylvius, who...took to wife a niece of Lavinia...and had a son called Brutus. At length, after fifteen years were expired, the youth accompanied his father in hunting, and killed him accidentally by the shot of an arrow...Upon his father's death he was expelled from Italy, his kinsmen being enraged at him for so heinous a deed. Thus banished, he went into Greece, where he found the posterity of Helenus, son of Priamus, kept in slavery by Pandarus, king of the Greeks. For, after the destruction of Troy, Pyrrhus, son of Achilles, had brought hither in chains Helenus and many others; and to revenge on them the death of his father, had commanded that they be held in captivity. Brutus, finding they were, by descent, his old countrymen, took up his abode among them, and began to distinguish himself by his conduct and bravery in war, so as to gain the affection of kings and commanders; and above all the young men of the country...His fame spreading over all countries, the Trojans from all parts began to flock to him, desiring, under his command, to be freed from subjection to the Greeks...There was then in Greece a noble youth named Assaracus, a favorer of their cause, for he was descended on his mother's side from the Trojans...Brutus having reviewed the number of his men and seen how Assaracus's castles lay open to him, complied with their request. (It is then related that Brutus fought a battle with the army of Pandarus at the river Akalon, and eventually routed the enemy and captured the king and extracted from the latter his consent for the Trojans to depart from Greece, provided with the ships and provisions necessary for this purpose and "gold and silver," as well as the hand of his beautiful daughter Ignoge for Brutus)...He (Pandarus) accordingly delivered to the Trojans three hundred and twenty-four ships, laden with all kinds of

provisions and gold and silver, and married his daughter to Brutus. The Trojans, now released from his (Pandrasus') power, set sail...The winds continued fair for two days and a night together, when at length they arrived at a certain island called Leogecia [Leugas, the modern Leucas, about 35 miles south of the Acheron River of Epirus], which had been formerly wasted by pirates and was then uninhabited...In it was a desolate city in which they found a temple of Diana and in it a statue of that goddess, which gave answers to those that came to consult her...Then they advised their leader to go to the city, and after offering sacrifices, to enquire of the deity of the place what country was allotted to them for their place of settlement...So that Brutus, attended by Gerion the augur and twelve of the oldest men, set forward to the temple. Arrived at the place, and presenting themselves before the shrine with garlands about their brows, as the ancient rites required, they made three fires to the three deities, Jupiter, Mercury and Diana, and offered sacrifices to each of them. Brutus himself, holding before the altar of the goddess a consecrated vessel filled with wine and the blood of a white hart, prayed: --

Goddess of Woods, tremendous in the chase
To the mountain boars and all the savage
race! Wide o'er the ethereal walks extend thy sway,
And o'er the infernal mansions
void of day! Look upon us on earth! unfold our fate,
And say what region is our
destined seat? Where shall we next thy lasting temples raise?
And choirs of virgins
celebrate thy praise?

After repeating this prayer, he took four turns round the altar, poured the wine into the fire and then laid himself down upon the hart's skin, which he had spread before the altar, where he fell fast asleep. In the night, in his deep sleep, the goddess seemed to appear before him and thus responded:--

Brutus! there lies beyond the Gallic bounds
An island which the western sea
surrounds, By giants once possessed; now few remain
To bar thy entrance, or obstruct
they reign. To reach that happy shore thy sails employ;
There Fate decrees to raise a
second Troy, And found an empire in thy royal line
Which Time shall ne'er destroy,
nor bounds confine.

Awakened by the vision they set sail again and after a course of thirty days came to Africa. From thence they came to the Philenian Altars, volcanic sunken rocks east of Carthage and to a place called Salinae [port Selinus in S.S. corner of Sicily], and sailed between Ruscicada [Ras Sidi (ali-el-mekki) Cape at what was later Carthage Bay], and the mountains of Azara [the Auza Mts. in Algeria], where they underwent great dangers from pirates, whom they nevertheless vanquished and captured their rich booty. From thence, passing the river Malua [Wady Mulaye, west of Oran, forming the east frontier of Morocco] they arrived at Mauretania [Morocco], where, for want of provisions, they had to go ashore...When they had well stored their ships, they steered to the Pillars of Hercules...and came to the Tyrrhenian Sea [Gulf of the Tyrian-Phoenician city of Gades or Cadiz]. Upon its shores they found four several clans descended from the banished Trojans who had accompanied [the Trojan Phoenician] Atenor in his flight. The name of their commander was Duke Corineus, a modest man

in council, but of great courage and boldness, who could overthrow even gigantic opponents. When they learned from whom he was descended they joined company with him and those under his government, who from the name of their leader were afterwards called the 'Cornish' people."

We omit the next paragraph, which deals with Brutus' adventures in Aquitaine, where he met with reverses.

"Brutus, afflicted to observe the number of his forces daily lessening, while that of the enemy increased...at last determined to return to his ships while the greater part of his followers was yet safe and hitherto victorious, and to go in quest of the island the goddess had told him of. So, with the consent of his company, he repaired the fleet and loading it with the riches and spoils he had taken, set sail with a fair wind to the promised land, and arrived on the coast of Totnes. The island was then called Albion, and was inhabited by a few 'giants.' Notwithstanding this, the pleasant places, plenty of rivers abounding in fish, and its pleasing woods made Brutus and his company desirous to fix their habitation in it. They therefore passed through all the provinces, forced the 'giants' to fly into the caves of the mountains, and divided the country among them according to the directions of their commander. After this they began to till the ground and build houses, so that in a little time the country looked like a place long inhabited. At last Brutus called the island after his own name 'Brit-ain,' and his companions 'Brit-ons'...from whence afterwards the language of his nation, which at first bore the name of Trojan [Doric] or rough Greek, was called 'British.' But Corineus, in imitation of his leader, called that part of the island which was given to him as duke, 'Corinea' and his people 'Corinene' [Cornish men], after his own name; for though he had his choice of provinces before all the rest, yet he preferred this country [Corn-wall], which is now called, in Latin, 'Cornubia.' For it was a diversion to him to encounter the said 'giants,' which were in greater numbers there than in all the other provinces... Brutus, having thus at last set eyes upon his kingdom, formed the design of building a city, and with this view travelled through the land to find a convenient site. And coming to the river Thames, he walked along the shore and at last pitched upon a place fit for his purpose. Here he built a city which he called 'New Troy,' under which name it continued for a long time after, till at last, by corruption, it came to be called 'Tri-Novantum.' But afterwards, when Lud, the brother of Cassibellaun, who made war against Julius Caesar, obtained the government of the kingdom, he surrounded it with stately walls and towers and ordered it to be called after his own name. 'Kaer-Lud,' that is, the 'City of Lud.' After Brutus had finished building the city, he made choice of the citizens who were to inhabit it, and prescribed them laws for their peaceable government...At the same time also, the sons of Hector, after the expulsion of the posterity of Antenor, reigned in Troy; as in Italy did Sylvius Aeneas, the son of Aeneas, the uncle of Brutus, and the third king of the Latins. During these events Brutus had by his wife Ignoge three famous sons, named Locrin, Albanact and Kamber. These, after their father's death, which happened in the twenty-fourth year after his arrival, buried him in the city which he had built; and then, having divided the kingdom of Britain [excepting Cornwall] among them, retired each to his government. Locrin, the eldest, possessed the central part of the island, called

afterwards from his name 'Loegria,' Kamber had that part which lies beyond the river Seven, now called Wales, but which was for long named 'Kambria,' and hence the people still call themselves in their British tongue 'Kambri.' Albanact, the younger brother, possessed the country he called 'Albania,' now Scotland."

Such is the account that the Old British Chronicles give us of the adventurous coming of Brutus to Albion, naming the country after himself -- Brutus-land, or Land of the Brits -- Brit-ain, which we have seen means in the Phoenician "Covenant Land," as explained in a previous chapter. As mentioned previously, the coming of Brutus and also the historicity of the Old Brith Chronicles have been made light of and even rejected by modern critics; yet the testimony of several ancient British monuments, coins, and other substantial evidences, as shown by Professor Waddell, establish the coming of Brutus, as well as the other rejected details of the British Chronicles, as reliable history.

When reading our extract of the British Chronicles, allowances have to be made for the fancies of the ancient primitive and romantic minds to have their play; as for instance, "The Vision" of Brutus at the Temple of Diana. The latter goddess is, as shown by Waddell, a Grecian form of the tutelary goddess Britannia, to whom the ancient Phoenicians appealed for good luck; hence the Roman form of Fortuna. As the account states, Diana appeared to Brutus only in a dream, Diana's or Britannia's answer and prophetic blessing we have to accept, in the light of what has hitherto been told and what will further be disclosed in these chapters, as a paganized version of the prophecies relating to the destiny and mission of God's Covenant People Israel, the Barat- Phoenicians of the monuments and inscriptions, the British or Celto-English-Saxon race of the latter days.

Regarding the rejection of the Old British Chronicles by the critics as nothing but mythology, Professor Waddell writes in his thirteenth chapter:

"The ancient tradition was thus handed down in writing from generation to generation by the Britons, who, we shall find, were familiar with writing long before their arrival in Britain. And, as usual, it would be modernized from time to time into the vernacular of the period by later transcribers, just as modern writers modernize Chaucer and the early versions of the Arthur Legend. This tradition was universally regarded as genuine history down till about a century ago. The Brut of 'Brutus' tradition was current in early Welsh bardic literature and formed a class styled 'The Bruts,' including Layamon's. And Geoffrey's version was a mine from which our great poets and dramatists have drawn materials and inspiration for many of their romances on British life in the pre-Roman period, such as Shakespeare's "King Lear and Cymbeline." The arbitrary rejection of these traditional Ancient British Chronicles as a source of pre-Roman British History by modern writers since about a century ago, is based upon a kind of objection and mere dogmatic assertion, which, if applied to early Greek and Roman History and to the Old Testament tradition, would equally entail their total rejection also... Nor is the alleged objection that there is no classic Greek or Roman reference to the name of King Brutus, even were it true, which it is not, sufficient

grounds for rejecting the circumstantial British tradition regarding him. There is no classic reference to the Aryan ancestors of the historical Greeks nor to the names of the other descendants of Aeneas, that, Homer states, revisited and re-occupied Troy in the dark period following its sack and destruction by the Achaians. Nor is there any classic Greek or Roman reference to any of the Jewish patriarchs, prophets and kings or even to the Hebrews themselves."

Professor Waddell's testimony as given above, is the result of many years' study, both in the East and in Europe; where he has been busy collecting the inscriptional evidence upon which his conclusions are based. Unfortunately, however, Professor Waddell's attitude toward Sacred Scripture does not seem to be very reverential. As he is possessed like most people with that common malady, the "Jewish Complex," he is unaware of the true history and destiny of Israel, calling them the Jews; and therefore he is oblivious to the fact that his Barat-Phoenicians and most of his Catti-Phoenicians were none other than the seagoing Israelites, who became the great colonizing race of the world, the carriers of the Aryan civilization to Britain and other parts of Europe, and who, in our era, were destined to be the propagators of Christianity and all it has meant to mankind. The place of the landing of Brutus in Alban is stated to have been Totnes, in the sound of the Dart in Devon; and it is in keeping with the fateful fitness of things that the first harbor selected by the great admiral Brutus and his early Phoenician Britons for their first British fleet in Alban's waters should have latterly been the favorite resort of the British 'sea-dog' Sir Walter Raleigh, and be the location of the 'Britannia' training ship for our navy of the modern empire of Britain. There still exists at Totnes, on the fore-shore stree, the traditional stone called 'Brutus Stone' (which I have seen) with the local tradition that upon it Brutus first set foot when landing in Alban." (Waddell)

Mr. E.O. Gordon in his book, "Prehistoric London," page 108, tells us:

"It is at Totnes on the Dart, twelve miles inland from Torbay, the oldest seaport in South Devon, that we find the surest proof of the personality of Brutus in a custom handed down from time immemorial, and last observed May 6, 1910, when the Mayor read the Proclamation of King George standing upon a granite boulder of the principal street (Fore Street) leading up the steep ascent from the river to the Westgate of the town. Over this venerable relic hangs a sign inscribed: 'This is Brutus' Stone,' the tradition being that on this stone the Trojan prince on set foot, when he landed in Britain some few years after the fall of Troy, 1185 B.C."

The giants which Brutus encountered in large numbers, as told in the Chronicles, were no doubt the earlier Aryans, who, under the leadership of Hu Gardarn, reached the Western Isles almost a thousand years previous, the people who piled up the ancient mounds and erected the circles and other megalithic monuments. It is very likely that these early inhabitants opposed the occupation of their homeland by the newcomers. The very fact that the ancient name of Llandin for London prevailed instead of Caer Troia, or Tri Novantum, seems to verify it. The Welsh records disagree somewhat with the Chronicles, and claim that Brutus was proclaimed king at a national convention,

very likely after he had conquered the earlier occupants of the land, and that his three sons were named after the Three Pacific Tribes of the Cymri: Locrinus after Loegria (England), Kamber after Kambria (Wales), and Alban after Albania (Scotland).

Was hen the old English poet Spenser only romancing when he said, "Noble Britons, sprung from Trojans bold"? And Drayton, the Elizabethan poet:

...Isle of Albion highly bless'd With giants lately stored... Where from the stock of Troy, those puissant kings should ruse Whose conquests from the West, the world should scan suffice.

Milton also believed in the story of the Trojan founding of London, as shown by the words:

O City, founded by Dardanian hands, Whose towering front the circling realm commands!

"Another memory of the Trojan colonization is perpetuated in the numerous Troy Towns or Mazes cut in the turf in all parts of England and in those which still exist in the uplands of Wales, called by the shepherds 'Caerdroia,' the city of Troy, allusion to which is made in "Drych y Prif Oesoedd" and other Welsh histories. There is nothing more popular among the Welsh, we are told than the belief that they came originally into this island from Caerdroia. This tradition has impressed itself so indelibly on the Keltic mind that we even see shepherds on the summit of every hillock making pictorial representations in the surface of the grass of the Solway, mazes are also to be met with, and as in Wales herdsmen still cut labyrinthine figures upon the turf, which they call for no reason except that their fathers used the same expression, the 'Walls of Troy.' Whether the name Troy Town was used generically for all turfcut mazes, it is impossible to say, but it is certain that many of them in different parts of the country were so designated, and both in name and in form take us back to classical antiquity. Even around London the name survives; for example, at Peckham Rye an old row of cottages built on the site which formed part of the Common is called Troy Town. The upper garden at Kenisington was known as the 'Siege of Troy': it was on this site William III laid out a topiary maze, and at about the same time he restored Henry VIII's popular maze at Hampton Court, which that monarch may have probably founded upon a yet earlier maze of unknown antiquity." (Gordon). Brutus is celebrated in the Triads as one of the "Three King Revolutionists of Britain." He was also Great Britain's original law-giver, introducing the common Law that has been the foundation of British or Saxon liberty ever since. Lord Chief Justice Cope affirms:

"The original laws of this land were composed of such elements as Brutus first selected from the ancient Greek and Trojan institutions." (Preface to Vol. 3 of Report).

Lord Chancellor Fortescu in his work on the Laws of England observes:

"Concerning the different powers which kings claim over their subjects, I am firmly of opinion that it arises solely from the different nature of the original institutions. So the kingdom of Britain had its original from Brutus of the Trojans, who attended him from Greece and Italy and wove a mixed government, compounded of the regal and the democratic."

In the settlement of our country very often villages, towns, rivers, and counties derived their names from the first family that came, or from the place they had left behind in the Old Country. In this way we will be able to trace English, German, Dutch, French, Swedish, or Spanish immigrations to our shores in centuries to come, even if all records of their coming have been lost. Certain country, river, and town names in Old Virginia will indicate forever that its first settlers were English; and likewise in New York and Pennsylvania the early Dutch immigrants left indelible records of their coming. Wherever there is a Williamsburg, we may be sure that there is a William connected with it.

So also did Brutus and his Brits leave the evidence of their settlement of Britain in place-names. Starting from New Troy or London, we find Barat names radiating through the countries of England, particularly along the ancient so-called 'Roman roads' bearing the old Briton names of Stane Street, Watling Street, Evening Street, etc., are studded with ancient Briton town sites, as we shall see, and thus presumably were roads mentioned in the British Chronicles which were engineered by the Ancient Britons in the pre-Roman period and merely repaired by the Romans, to whom they are now altogether credited by those latter-day writers who have erroneously believed that the Britons were savages." (Waddell)

Starting in a westerly direction from London, we find in Kent Barat place-names such as: Bred-hurst, near Kits' Coty dolmen and the "Roman" Watling Street; Bord-en on Watling Street, near Milton; Britten-den. In Sussex: Burton, with prehistoric barrows near the Roman Stane Street; Brighton, with old Stone and Bronze Age remains and Briton coins. In Hants: Briten-den; Barton, with prehistoric remains; Buriton, with prehistoric earthworks; Brad- ing, on the Brading Downs. In Wiltshire: Bradon Forest; Burton; Brit-ford on Avon, with prehistoric camps and Stone Age remains; Bratton on Salisbury Plain, with prehistoric barrows; Port-on, near Stonehenge, with numerous graves of early Briton kings of the Bronze Age. In Dorsetshire: Brit-port or Brute-port; Bride-head, with prehistoric barrows; Brad-ford near Dorchester on Roman road. In Devonshire: Barton north of Dartmoor; Brad-ford on Dartmoor, with Cromlech; Brid-ford. In Cornwall, Bartine in St. Just parish, with Stone Circles; Pridden near St. Buryan, with menhir; Braddock, with prehistoric interments.

The Severn Valley was another early avenue of British Civilization, and its Welsh bank remained largely free from Roman domination. There was located the ancient capital of the British kings and the seat of an Arch-Druid, Caerleion on the Usk. On the south is Somerset or "The Seat of the Somers, Summers, or Cymrys." The western promontory at the Severn Mouth is "Hercules Point," the "Herakles Akron" of Ptolemy (or modern Hart-land Point). The Upper Severn rises in Montgomery, which name

seems to be derived from Mount Gomer, or Mount of the Cymry or Somers. In the Severn Valley we have another series of Barat names. In Somerset: Parret River, on which is located the Isle of Avalon of sacred fame; Burton Pynsent, near Taunton Abbey, with prehistoric earthworks; Bratton, east of Cadbury with ancient "camps"; Priddy, with numerous prehistoric barrows; Burthe, with Bronze Age remains. In Gloucestershire: Brito (Bristol), the ancient "Caer Brit:" Bred-on Hill. In Worcester: Pirt-on; Bred-on, at the Mouth of the Avon; Bredi-cott. In Monmouth: Byrdhin River at Caerleon or Isca on the Usk. In Glamorgan: Briton Ferry. In Montgomery: Brythen Hills, on Upper Severn

Professor Waddell gives in his interesting book (from which these names are taken) many more British place-names of Barat origin. The professor also shows that a good many rivers, particularly in the south of England, have been named by the Phoenicians after the rivers and towns of their eastern home. He says:

"Certain it is, I find, that the majority of the chief river- names from Totnes to the Thames, including the latter river-name itself, are clearly transplanted namesakes from the rivers of Epirus, whence Brutus sailed, and rivers of Troy and Phoenicia. These Phoenician, Epirus, and Trojan names were, presumably, bestowed thereon by Brutus or his early descendants; just as similar series of such names has been applied to the Cornwall coast to the west of Totnes, and just as modern British colonists transplant the cherished name of their old homeland to their new colonies. Similarly, from Totnes to the Thames the coast is studded with such Asia Minor and Hellenic Names...The next large river on the way to the Thames is the modern Exe, called by the Romans under its old Briton name of 'Isca,' also written 'Sca' which presumably preserved the old sacred name of the river of Troy, the Sca-mander or Xanthus. That the front name 'Sca' was a separate and super-added name, and possibly a contraction of 'Ascanios,' seems evident from the modern river being called merely 'Mendere.' For the Sca-mander (or Sca-mandros of Homer) was presumably also called 'Asc-anios.' This title therefore of 'Isca' for the Exe, appears to disclose the Trojan source of the name of the numerous favorite residential rivers in Britain called Esk, Usk, Exe, etc. Thus the river at the site of the Briton King Arthur's capital of Caerleon in Monmouth was called 'Isca' by the Romans, the modern 'Usk.' And just as there are several Isca, Esk, Usk or Exe rivers in Britain bearing this favorite name, so there were others in the Toad and Thrace."

The British Chronicles give us a complete systematical list of the kings of Britain, beginning with Brutus, and also the length of reign of the various kings. A careful study of them will show to any keen observer that they are perfectly reliable and far from fictitious. Professor Waddell remarks:

"Those lists contain no supernatural length of reign such as disfigure some ancient chronologies, which nevertheless, are generally accepted as 'historical.'"

The following list is an extract from Professor Waddell, who compiled his from the British Chronicles, with the help of Dr. Powell's and Hardings lists. Seventy [three

British kings in all are listed, of which the author selects only the following paramount rulers of ancient England:

Approx. Accession

No. B.C. Names and Contemporary Events 1. 1103 Brutus Saul king of Israel. 2. 1079 Locrinus Son of Brutus. 3. 1069 Gwendolen Fegent, wife of No. 2, daughter of Duke Corneus 5. 1014 Memprius 6. 944 Ebrauc Founder of York and Dun-Barton. (Solomon builds temple). 8. 942 Leir Builds Carlisle (Caer Leil). 9. 917 Hudibras Built Canterbury (Caer Caint) and Caer Wyn or Winchester. 11. 858 Leir II (Shakespeare's King Lear). Built Caer Leir (Leicester). 14. 760 Rivalo (Rome was founded in 753). 18. 600 Kymar (Nebuchadnezzar comes against the Jews). 21. 473 Dunwall Codifies the British Laws. Molmutius 22. 433 Belinus Ruled jointly with Brennus, his brother. The latter sacks Rome in 390. Bilingsgate commemorates Belin's name. 27. 351 Danus Pytheas, Phoenician navigator, visits Britain. 67. 110 Beli II or Beli Mawr (the Great), Has three sons, Lud, Nennius, Cassibellaunus. 68. 70 Lud Has two sons, Androgeus and Tenuantius. 69. 59 Cassibellaunus Caesar invades Britain in 55 and 54 B.C. 70. 40 Tenuantis 71. 29 Kymbelin (Shakespeare's "Cymbeline"). 72. 7 A.D. Guiderius Eldest son of Kymbelin. 73. 35 A.D. Arviragus Caradoc or Caractacus, son of Bran, king of Siluria. Betrayed to the Romans by the queen of Brigantes. Claudius invades Britain.

The Rev. R.W. Morgan gives in his book, "St. Paul in Britain," from the Pantlwydd MSS, of Llansannar a list of the kings of Wales and Siluria residing at Caerleon, from Brutus through Camber to Bran, king of Siluria. The latter, Bran the Blessed, resigned his crown in favor of his son Caradoc to become Arch-Druid of the college of Siluria. Caradoc became pendragon or chief king of Britain to resist the threatening Roman invasion under Claudius. Our list gives the kings of Loegria (England) residing in Caer Troia (London) through Locrinus to Guiderius, whose son Caswallon also resigned his crown in favor of Caradoc or Arviragus. It is this line of Cambrian kings, from Brutus through Camber to Bran and Caradoc, that the Rev. Milner gives in his genealogical list.

Professor Waddell, working the given reigns backward, fixed thereby the coming of Brutus in 1103 B.C., which date is in perfect agreement with the events following the fall of Troy in 1183 B.C., as given by Eratosthenes. Waddell states in defense of the British king-lists;

"Their authenticity is attested not only by their own inherent consistency and the natural length of each reign in relation to the events recorded in the Chronicles, and by their general agreement with the few stray references by Roman writers to some of the later kings, and with the royal names stamped upon early Briton coins, but also by their being confirmed by the royal names on several Early Briton coins, which names are unknown to Roman and other history; and these ancient coins had not yet been unearthed, and thus were unknown, at the period of Geoffrey and other early editors of these Chronicle lists of the Early Briton kings."

Another independent witness to testify to the coming of Brutus and the approximate date is supplied by an inscription in the vestry of the church of St. Peter-Upon-Cornhill in London, which gives us 1120 B.C., for the coming of Brutus, which differs only seventeen years from the dates fixed by the Chronicles:

St. Peter-Upon-Cornhill

Bee it known to all men that in the year of Our Lord God 179 Lucivs the first Christian King of this Land, then called Britaine founded ye first Church in London that is to say ye Church of St. Peter Upon Cornhill and bee founded there an Archbishops See and Made that Church ye Metropolitane and Chiefe Church of this Kingdome and so it indured ye Space of 400 yeares and more, unto the coming of St. Austin the Apostle of Angland the which was sent Into this land by St. Gregorie ye Doctor of ye Church in the time of King Ethelbert and then was the Arch Bishops See and Pall removed from ye for said Church of St. Peter-upon-Cornhill unto Dorobernica that Now is called Canteburie and there it remaineth To this day and Millet a monke which came into this land with St. Austin [Augustine] hee was made the first Bishiop of London and his see was made in Pauls Church and this Lucivs king was the first founder of St.Peters Church upon-Cornhill and Hee regned king in this land after brute (Brutus) 1245 yeares and in the yeares of our Lord God 124 Lucivs was crowned king and the yeares of his reigne were 77 yeares and hee was Buried (After some Chronicles at London and after Some Chronicles hee was buried at Glocester in that Place where ye Order of St. Francis Standeth now).

The evidence produced so far regarding the colonization of Britain by the Phoenician Barats of Israelites allows us to view in a better perspective the naval enterprises of Hiram and Solomon, who ruled one hundred years after the coming of Brutus. (Solomon reigned from 1010 to 970 B.C.) That Spain, the ancient Iberia, was a Hebrew-Phoenician colony is well known, and now it is evident that Britain was also a part of that splendid colonial empire of Tarshish, supplying the mother-land with tin, silver, iron, amber, and other products. If Britain was not tributary to Solomon, then it was at least an independent part of an early British commonwealth of nations held together by the bonds of blood relationship, common laws, institutions, and ideals, like the present great commonwealth of nations, the British Empire and the United States.

The Rev. Pascoe Goard in his book "The Kingdom of God" speaks of this period of Solomon's maritime expansion:

"The probability is that the origin of the Trinity House organization, the beginnings of which are shrouded in the mystery of early days, must be assigned to this time, as indeed tradition does so assign it. There may be found many enlargements of the charters of Trinity House, but not one has found its beginning. Perhaps if there shall be found by the Palestine Exploration Society, or otherwise, the archives of Solomon's reign, the origin of the Trinity House Charter will be found among the documents of that reign. We are more intimately connected with the past, back to three thousand

years ago, or more, than most people imagine, or will be prepared to admit. This will no doubt become more and more clear as the years go by."

In these chapters it is the author's intention to coordinate some of the findings of the various authorities on the origin and antiquities of the Celto-Saxon or British-Saxon Race, and to lay them before our intelligent reading public in the hope of arousing their interest in the noble heritage that is theirs. In order to lend authority to my work it was necessary to quote to a large extent from the authorities themselves. The term of "Anglo-Saxon" does not properly express the origin of our Race, as the Angles were but a small group of emigrants to the British Isles; in fact, they were only a sub-branch of the Saxons, as will be shown later. Large numbers of Celtic, Saxon, and Gothic people remained on the continent, and are therefore descendants of Israel of old. However, the early British or so-called Celtic element of our ancestry is by far the largest. Although we of America do not call ourselves British and have had several quarrels with the mother country, yet we are part, and today a very important part of God's Covenant Men; and we cannot deny the Hebrew-Phoenician roots of the British.

It seems more than strange, perhaps uncanny, that the people of Britain and the United States have interested themselves so little in the antiquity of their race. Their scholars and explorers have gone far afield to explore ancient Babylon, Assyria, Egypt, Greece, and other ancient countries. Their civilizations have been unfolded before us, their languages have been deciphered, and the names of many of their kings are familiar; but in antiquities of their own race our scholars are not interested. Stonehenge and other British monuments the average Englishman walks around. The treasures of Tutank-amen's tomb excite the admiration of the world, but the equally fine workmanship of Celtic, Saxon, and Gothic ornaments, utensils, and weapons, collected in the British Museum and in the museums of Copenhagen, Stockholm, Gothenburg, and other northern cities are entirely unknown to the race to whose ancestors they belonged. Many a British or American Ph.D. has earned his Doctor's hat by his dissertation on the idiosyncrasies of the Latin, Greek, and Hebrew languages, but it would be interesting to know whether any of our Ph.D.'s know how many of our English words have Hebrew-Phoenician roots. How many learned Doctors could tell whence the term British or Saxon came? How many English college graduates could tell the origin of the names Cornwall, Avebury, London, Clochester, Bristol, Canterbury, Dunbarton, York, Keith, Casey, Scott, or Avon (there are no less than ten British rivers by the name of Avon)? Any who studied Greek will know the names of Greek battle-fields and rivers, but it is very doubtful whether any of them would know that the Thames got its name from the Thyamis in Epirus, and the Esk, Usk, and Axe rivers of Britain derive their names from the Scamander of Troy, as Professor Waddell has shown.

Uncanny it is indeed that the British or Celt-Saxon race takes so little interest in its past; but it is part of the program of "modern thought" and "higher education" that the natives of Britain before the Roman invasion must be "Painted savages roaming wild and naked in the woods," like the natives of New Guinea and the Congo do today. Professor Waddell remarks:

"So universal is this capricious attitude of modern writers, the one following the other often presumably without having examined the texts, that even the editor of the commonest English Edition of these Chronicles, Mr. Giles, loses no opportunity in preface and footnotes to disparage his text."

Once our "broad-minded" critics admit the existence of British civilization before the Romans and British descent from the Hebrew-Phoenicians and other eastern Aryan tribes, the whole artificial structure of our evolution from primates collapses like a cardboard house, and some of our theology also. Every evidence is on our side, and only a rigidly enforced program of keeping the reading public in ignorance upholds this pre-Roman British "Savage Story."

Strabo, the Greek geographer, and the contemporary of Kymbelin, left us a good description of a Briton of his time:

"He came, not clad in skins like a Scythian, but with a bow in his hand, a quiver hanging on his shoulders, a plaid wrapped about his body, a gilded belt encircling his loins, and trousers reaching from the waist down to the soles of his feet. He was easy in his address; agreeable in his conversation; active in his despatch; and secret in his management of great affairs; quick in judging of present accuracies; and ready to take his part in any sudden emergency; provident withal in guarding against futurity: diligent in the quest of wisdom; fond of friendship; trusting very little to fortune, yet having the entire confidence of others, and trusted with every thing for his prudence. He spoke Greek with a fluency, that you would have thought he had been bred up in the Lyceum, and conversed all his life with the Academy of Athens."

Strabo also tell us that the British merchants of his time navigated the Seine and the Rhine, and brought shiploads of cattle, corn, iron, hides, and other produce, exchanging them for brass, ivory, amber ornaments, and vessels of glass. Such is the testimony of a recognized Greek contemporary. let us now quote the epigram that the Roman poet Martial wrote to the British princess Gladys, daughter of Caradoc, the British king, after he was treacherously captured and taken to Rome as a prisoner. Gladys was adopted by the Emperor Claudius, who gave her the name of Claudia. The epigram reads:

Claudia! Rose of the blue-eyed Britons! Capturer of hearts! How is it tho'rt such a Latin person? Such graceful form? it makes believe thou'rt Roman! Thou'rt fit to be Italian or Athenian maid.

Claudia became the wife of the Roman Senator, Rufus Pudens, half-brother of St. Paul (Refer to Romans 16:13). This pair became close Christian friends of Paul and entertained him in their home when he came to Rome in 58 A.D.

There is no evidence whatsoever to support the myth that the pre-Roman British were savages or barbarians. It all depends upon what people mean by barbarians. To the Greeks and Romans all outside nations were barbarians, yet if popular amusements be

taken as a test, who could equal the Romans themselves for savage lust and blood-thirstiness as witnessed in the butcheries of the Roman Colosseum, where thousands of people, Christians and prisoners of war, were thrown to wild beasts to feast the eyes of Roman youths and maidens. Those were the "cultured" Romans of the "Classical Age," of which our educators rave. No evidence like that can ever be brought against the ancient British. England, the mother of liberty, never saw any barbarities until the Roman persecutions against the early British Christians under Diocletian, about 300 A.D., when about ten thousand British Christians, including several bishops, died for their faith in Jesus Christ. Yes, that was three hundred years before the Roman church ever set foot on British soil. Another myth that is being propagated by our Christian authors and teachers, or rather being repeated by them in ignorance of the true facts, is that St. Augustine in 596 A.D., brought the Christian religion to Britain. This is contrary to all ancient authorities and even to the authorities of the Roman Church itself. (Read again the inscription in the vestry of the Church of St. Peter-Upon-Cornhill). With Augustine's coming to Britain began that age-long struggle of the British Church versus the Roman, and the British Church has never been able to free itself from Roman influence to this day.

The Rev. Morgan says,

"In all the solid essentials of humanity our British ancestors will compare to great advantage with the best eras of Greece or Rome. In war the Briton, after the Julian invasions, walked the streets of Rome the only freeman in Europe, pointed at as the exception to the world: 'Invictus Roman Marte Britannus.' (The Briton unconquered by the Roman Wars). Caesar in his writings describes the people of Britain generally as civilized. He tells us that they were agriculturists, living under kings of whom there were no less than four in Kent alone; and that the people of Kent, the only people he passed among, were civilized people, and that their customs were much the same as those of the Gauls; that is to say, the people were civilized and richly and luxuriously clothed. He tells us that Britain 'is well peopled and has plenty of buildings, much of the fashion of the Gauls, they have infinite store of cattle, make use of gold money and iron rings which pass by weight, the midland countries produce some tin, and those nearer the sea iron.' many early British coins have been discovered in France and Belgium, attesting to pre-Roman international trade. It was only the uncivilized people of the interior, which Caesar called 'interiores' and who were, as Waddell has shown, non-Aryan aborigines, in regard to whom he says that they stained their skins blue and 'they seldom troubled themselves with agriculture, living on milk and flesh and are clad with skins.' (Refer to Caesar's *De Bello Galico*).

A mob of untrained savages could not have held their ground against the Roman legions under Caesar himself, as the records of Caesar's two failures to invade Britain bear witness. On the 5th of August, 55 B.C., the Roman fleet with Caesar in command crossed the channel from Whitsand near Calais. Cassibellanus, with 4000 war-chariots opposed him. Caesar himself says: "The legionary soldiers were not a fit match for such an enemy," and "the enemy's horse and war-chariots...inspired terror into the cavalry." Nennius (the king's brother) attacked the 10th Legion. Caesar was assailed by

Nennius in person. The sword of the Great Roman buried itself in the shield of the British prince, and before he could extricate it, the tide of battle separated the combatants, leaving the weapon a trophy to be long afterwards exhibited to the inhabitants of *Caer Troia*. Nennius died from the effect of the wound inflicted by the famous 'Mors Crocea' and was buried on the *Bryn Gwyn* (Tower Hill). Androgeus, or Avarwy, Lludd's elder son, had made a secret treaty, undertaking to open the gates of London to Caesar. The plot, however, was unsuccessful. This act of treachery procured for him among the mass of the people the opprobrious name of 'Mandubrad,' the Black Traitor, perpetuated in Caesar's Commentaries, in the form of Manubratius. This man was consigned to eternal infamy in the Triads of his country as the first of the 'three capital traitors of the island of Britain.' Avarwy and many of his partisans took refuge from the storm of national execration on board the Roman fleet and returned to Rome with Caesar after his fifty-five days campaign. The Black Traitor, Avarwy, died prior to the assassination of Caesar in Rome." (Gordon).

Spenser in his *Faerie Queene*, Book II, Canto 10, gives an account of Avarwy's treacherous deed, from which has been coined our English word "avarice." Caesar's first campaign lasted fifty-five days, during which time he failed to advance beyond seven miles from the place of landing.

"The second expedition embarked in above a thousand ships, and carrying the army which afterwards completed the conquest of the world on the fields of Pharsalia and Munda, set sail from Whitesand May 10, B.C. 54. The campaign lasted until September 10, when peace was concluded at *Gwerddlan* (Verulam, or St. Albans), the further point (70 miles) from the coast Caesar had been able to attain. The conditions are not particularized in either the Triads or the Commentaries. Hostages and a tribute are mentioned by Caesar, but it is certain from numerous passages in the Augustan authors that no Briton of eminence left the island a hostage or a prisoner. On the conclusion of the treaty, Caesar moved from Verulam to London, where he was entertained at the *Bryn Gwyn* (white mount) by Cassibelanus, the British pendragon, or military dictator, with a magnificence which appears to have found great favor in the eyes of the ancient Bards, who record it with great exactness. Leaving not a Roman soldier behind, Caesar embarked his forces at Rutupium, at ten at night, and arrived at Whitesand by daybreak the next morning, September 26, B.C. 54." (Morgan)

So much for the history of England, from 1100 B.C., to the beginning of the Christian Era. We can safely call it "history," for it can be verified from various sources which are all in agreement. It is as reliable as Greek history of the same period, and Egyptian history; yet that British history is unknown to our present generation. They are not interested in it. They would rather ridicule the heritage that is theirs. Well may the unknown English poet write:

When a land rejects her legends, Sees but falsehoods in the past; And its people view their Sires In the light of fools and liars, 'Tis a sign of its decline And its glories cannot last. Branches that but blight their roots Yield no sap for lasting fruits.

There is a voluminous literature in existence which indicates that up to the end of the Eighteenth Century the scholars of Britain knew that their people descended from the seagoing Hebrew- Phoenicians and from the Anglo-Saxons, who came from the shores of the Summerland on the Black Sea. But since the beginning of the Nineteenth Century the trend of thought of British and Continental scholars has been permeated by an attitude of critical skepticism towards their descent and towards Scripture. This attitude had its origin with Voltaire, Thomas Paine, and the German school of higher critics. The founders of that school were the Grimm Brothers, and Eichhorn, and Ewald. The Grimm brothers were the authors of several works on German mythology and of the famous fairy tales that have delighted the hearts of millions of children for a hundred years. They collected those stories from the ancient legends of Britain, of the Teutons, and of Greece and Rome. A few of them they could trace to Scripture, but as they were unable to establish their real meaning and origin they concluded that all of those legends were only myths and fairy tales. The many works of Eichhorn and Ewald and their manners show a prodigious amount of textual analysis of Scripture; each sentence, each word and jot and tittle is carefully examined and discussed with a critical eye and mind, but after everything has been studied and all is said and done, what is the sum total of their achievements?

All that the critics have accomplished we may say is that they have torn down the structure of the Old Testament. They have carefully weighed each brick and tested each timber, but not one of the learned professors has been able to replace what they have destroyed, nor put anything better in its place. Like a group of students of anatomy, they have dissected a body, but they have never discovered the life nor the soul that animated that body. Each of the scholars has added his criticism to that of his predecessors; very often one questions another's conclusion, but they all agree that the Bible needs criticizing. It is a strange fact that most people believe only what they want to believe, as for instance the finding of a handful of fossils is hailed as the discovery of a new "missing link," and "scientists" at once set to work to "reconstruct" from those bones the creature or the man to whom they belonged, even to the color of his hair and eyes. But that is what modern thinkers want to believe: they would rather be the sons of apes than the sons of God any time. Their chief aim seems to be to elevate man and belittle God.

A study of any one of the commentaries by Bible critics leaves the student in doubt as to whether he knows more about the subject after he has studied the book than before; and the only benefit he derived from it, if he takes it seriously, is that his faith in the Old Bible has been destroyed, that is, if he had any until then. The Genesis account of the Creation, the Fall of Man, and the Deluge the critics compare with those of the Chaldean, Egyptian, and Greek traditions and conclude that all of them, and in fact everything "prehistoric," are legends and fairy tales, even the promise and coming of a Messiah. However, it is strange, after all, that all the learned Bible critics from Spinoza until the present day have labored under the delusion that the Old Testament belongs to the Jews; and despite all their knowledge of Hebrew and their textual criticism they have never discovered that the Old Covenants were not made with the Jews but with Israel, the Covenant Race, the race that still bears its ancient Hebrew- Phoenician

name, Brith-ish. Need we wonder then that we don't know where we are going, when we don't even know where we came from.

It is of utmost significance that Germany today should go back to her ancient mythology, but unfortunately she does not understand how that mythology originated. If she knew, and if the British and our own people could see their origin through the mists of antiquity hanging over Avebury and Stonehenge, and their ancient Barat names, then they would better understand their noble heritage and their destiny. A great awakening is in store for our people, but, alas, also a great shaking.

Chapter X OLD IRELAND

From the preceding chapters we have seen that at the very time the Lord made the promise to David, about 1040 B.C.:-- "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own." (2 Samuel 7:10; 1 Chr. 17:9) -- that promise was being executed. In fact, sixty years before the promise was made Brutus had arrived in the Isles of the West, in 1100 B.C., and had named them Brith-ain, the Covenant Land. Until this day the only name in the Hebrew for Britain is Ai Ha im, "the Isles of the West." Ai or Hy being the origin of "isle." In earlier days the isle of Iona was called the Hy of Iona.

Bible students have wondered where those seven thousand men in Israel were, that did not bow down their knee to Baal, in the time of Elijah, as told in 1 King 19:18; and Elijah himself wondered where they were, as he did not know of many in the kingdom of Israel in Palestine. In the light of what has been revealed here, those seven thousand God-fearing men of Israel were the Druids in the "appointed place," Britain.

If we review the books of Joshua, Judges, Samuel, Kings, and Chronicles, and follow the history of Israel for the period of 440 years until the end of Solomon's reign, it looks tragic that Israel should have struggled for over 350 years before David and Solomon brought unity peace, and prosperity to the nation, and the Temple was built, and that as soon as the Temple was dedicated in 1000 B.C., when Solomon was at the height of his glory, disaster should come within thirty years. Can we not see an exact counterpart of that in America during the last fifteen years? America believed she was "sitting on top of the world." All that brains and money could do was accomplished; even President Hoover believed in 1928 that "we have almost banished poverty from our shores," when in 1930 the dream suddenly faded away, and the disappointment came.

So it was with Solomon; his days were golden days and silver was accounted as nothing. The "ships of Tarshish" brought all the treasures of the known world to Jerusalem and all the luxuries and vices also, to say nothing of seven hundred wives and three hundred concubines for the king. His success and glory turned Solomon's heart; he began to worship strange gods and neglected Jehovah. So has America today: "Wherefore the Lord said unto Solomon, For as much as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely

rend the kingdom from thee and will give it to thy servant." (1 Kings 11:11). It was the last warning, given at the eleventh hour, as the eleventh verse of the eleventh chapter indicates.

Within twenty years the Kingdom of Israel was taken from the House of David and given to Jeroboam: "I will take the kingdom out of his son's hand, and I will give it unto thee, even ten tribes." This verse and several others in the eleventh and twelfth chapters of 1 Kings make it evident that the Kingdom of Israel henceforth consisted only of ten tribes, while the two tribes of Benjamin and Judah constituted the Kingdom of Judah, some of whom in later years were called Jews.

We have seen from the previous chapters that ever since Israel entered Canaan five centuries before, the natural increase of the people, amounting to many millions during those five hundred years, had left the country and settled in distant lands. They left, family after family, shipload after shipload, in the same way that the people of England, Scotland, Ireland, Germany, and other European countries have left their native shores and come to America; and still there are more Scotsmen and Dutchmen in the Old Country than there were three hundred years ago. After five centuries of emigration there were still over five million Israelites left in Palestine when Solomon's kingdom was divided into two separate kingdoms of ten and two tribes respectively. But many times greater numbers of Israelites had left the country than there were at the time of Solomon; yet this fact Bible students seem to have overlooked completely.

After the separation of the two tribes from Israel, the latter could no longer go to Jerusalem and worship Jehovah in the Temple, so Jeroboam their king set up two golden calves, one in Bethel and the other in Dan, for the people to worship; and Bel, the god of Sun-fire, took the place of Jehovah. Swiftly the judgment came, and Israel disintegrated during the next three hundred years.

When the twelve tribes after their entry into Palestine, about 1445 B.C., divided the land among themselves, the tribes of Dan and Simeon were located in the south between the coast and the Dead Sea, with Judah and Benjamin north of them. The eighteenth chapter of Judges tells us that within forty years the Danites became dissatisfied with their lot and sent five men by boat to Zidon to look for larger territory near that city, which they found at Laish; and, after bringing from home six hundred men, they took Laish and killed its inhabitants without ceremony. This unscrupulous deed showed the daring spirit of the Danites, who from that time forward kept emigrating to the Aegean Islands close by; and so also did the other Israelites located near the seashore. The passage in the fifth chapter of Judges, verse 17: "And why did Dan remain in ships" indicates that even in those early days the people of Dan followed a seafaring life. After the division of the kingdom, both the tribes of Southern Dan and of Simeon were separated from their friends in Israel by the kingdom of Judah; and, as the two kingdoms were enemies most of the time, the people of Dan and Simeon felt themselves endangered by the people of Judah and emigrated constantly. Finally the day came in which the whole tribe, that is, what was left of it, resolved to leave in a body and seek another home.

A Jewish writer of the 9th century A.D., Eldud by name, tells us:

"In Jeroboam's time (990-970 B.C.), the tribe of Dan being unwilling to shed their brethren's blood, took a resolve to leave the country."



Where did they go?

From what we have learned before, a constant traffic had been in existence for a thousand years between Palestine and her colonies in the West. Iberia had been settled for centuries by the Hebrews, as the name indicated, and so also had England by Brutus and his people. But there was one island which so far had only been touched by the Phoenicians and was thinly settled. it was the most western Isle, the greenest and fairest of them all - the Emerald Isle, the Innis Fail, the "Wonderful Isle."

Moses spoke of Dan: "Dan is a lion's whelp: he shall leap from Bashan." From Bashan Dan did leap, and appears in the Irish Chronicles as the Tuatha de Danaan, meaning in reality "the tribe of Dan." The Irish Chronicles tell us that the landing of the Danaan in Ireland was opposed by the people already there, and a battle followed in which the Danaan were victorious. The Danaan, however, discovered that their opponents spoke a language similar to their own, the Phoenician language and peace was made, by which it was agreed that the Danaan should occupy the northern part of the island, called Uladh, the modern Ulster, where they became the dominant race for several centuries.

The people who opposed the Danaan called themselves Formorians or Fororians and used as their battle cry the word "Forroh," which appears to be a form of Pharaoh, the

title of the Egyptian kings. Light on this is thrown by an ancient Jewish Rabbi (quoted by the Rev. A.B. Grimaldi), who says that those early Irish were men of the tribe of Ephraim who left Egypt before the Exodus. At Loughguir near Limerick and elsewhere there are ancient stone circles, consisting of twelve stones, one large stone in center, and eleven smaller ones standing in a bowing attitude around it. Irish antiquaries tell us that those circles perpetuate the dream of Joseph, as told in the 37th chapter of Genesis, wherein Joseph dreamed that his sheaf was the largest, standing in the center, while those of his eleven brethren stood around and had made obeisance to his sheaf. This may seem like another fairy tale, yet those stone circles are still there.

There existed also an ancient Irish law which regulated the number of colors to be worn by persons of each caste: the princes could wear seven colors, the prophets six, the nobility five, the officers three, the soldiers two, and the common people only one.

"Here again do we find evidence of a descent from Joseph, whose father made him a coat of many colors,"

writes O'Halloran, the Irish historian. And,

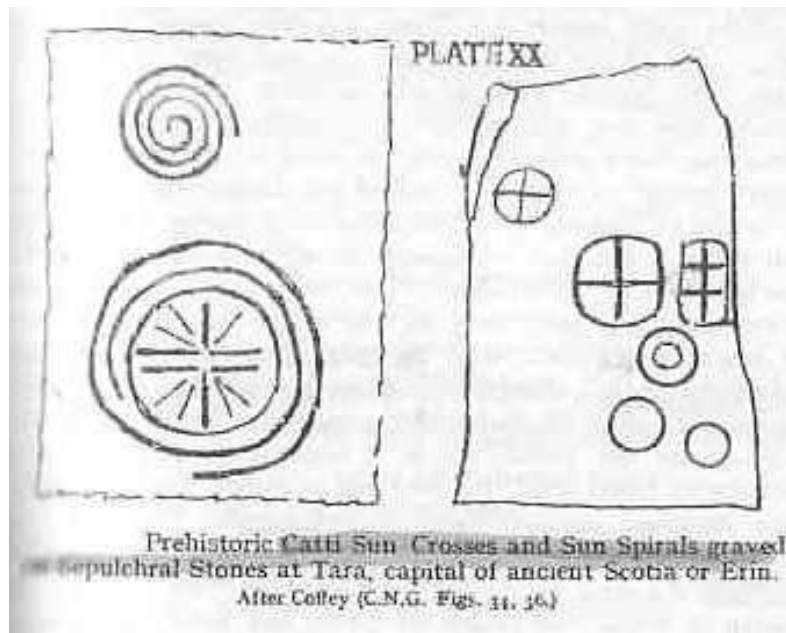
"Probably the plaid, according to the colors of which the Scotch clans were distinguished, originated in Joseph's Coat of many colors."

Another Irish antiquary, Col. Vallency, tells us that there were Irish priests of On, the word for "a stone pillar." In Tir-on (Tironne) was found a famous "On" overlaid with gold. All this appears to be a reminder of Joseph, who married a daughter of Potiphar, a sun-priest of On. So also are the Sacred Wells of Ireland commemorative of Joseph being placed in a well or pit by his brethren. So also is the ancient Irish custom to swear by the sun, moon, and stars commemorative of Joseph's dream, wherein the sun, moon, and stars bowed down to him. Furthermore, it is remarkable that all the ancient Irish stone circles were originally called Bothals by the people, or "The House of God," which word we can easily connect with the Bethel of the 28th chapter of Genesis, where God confirmed the Abrahamic Covenant to Jacob, and in memory thereof Jacob erected the stone upon which he had lain. "And he called the name of that place Bethel." All the ancient Irish traditions, names, and monuments corroborate each other and appear to indicate that Ireland's earliest settlers, the Fororians, were men of Ephraim.

As these people, according to some ancient writers, had left Egypt before the Exodus, they must have left there before 1500 B.C., as the Exodus took place in 1486 B.C. Of course, they may not have gone at once to Ireland but may have remained in Iberia for some time.

Like England, the Emerald Isle has many monuments telling of a bygone age and proving to us unmistakably that its earliest settlers were Phoenicians. Plate No. XIX shows the entrance to an ancient Phoenician burial mound or humulus near New Grange. In front of its entrance can be seen Phoenician Sun spirals carved on a stone

slab and turning in two directions, representing, according to Professor Waddell, the movement of the Sun from left to right and that of the returning or resurrecting Sun from right to left. Those symbols, like the left-handed Swastika, shown on the front cover of this book, are early expressions of a belief in a coming resurrection of the dead and were therefore appropriately placed in front of this ancient sepulcher. Plate IX shows stone carvings on the Hill of Tara, with Sun spirals and Sun crosses. (Refer to Chapter XII).



In its folklore and Chronicles Ireland has preserved more of its ancient past than England, which has become too "advanced" in thought.

"Thomas Moore, in his "History of Ireland," says of the geography of Ptolemy: 'It is worthy of remark that while of the towns and places of Britain, he has in general given but the new Roman names, those of Ireland still have on his map their old Celtic titles; the city of Hybernica still tells a tale of far distant times.' Speaking of names found in Spain, Moore says: 'The Iberni, whose chief city, according to Ptolemy was Ivernis, or Hybernica...we can little doubt as to the source from whence the Ivernis derived its name when we find on the N.W. coast of Spain another river Ierne, and also a sacred Promontory in its immediate neighborhood being of the same name.' Again, he speaks of 'the race to whom the Southern region of Ireland owed its Ibin, and Hybernica, the names of the river Ierne and its sacred promontory having existed ages before the time when the Scoti, a comparatively recent people, unknown to Maximus of Tyre or even to Ptolemy himself, found their way to those shores'" (The Enduring Empire of the Brit-ish, by Rev. P.H. Pritchett).

It is well-known history that the Scots of Scotland came originally from that fine race of people, the Irish-Scotch of Ulster. The origin of the word Scot Professor Waddell has traced from Xat, Catti, or Gadi, meaning "fortune seekers" or "adventurers," as

explained in Chapter VI. A striking account of the coming of those early settlers is given us by the "Chronicles of Erie or The History of the Gael Scot Iber," written in Phoenician and translated by Rober O'Conner. This is the way it begins:

"Hear the tales of the times of old; hear of Our Race, the renowned of the Earth...Our great fathers dwelt...beyond the sources of the great waters...Then did they spread themselves from the flood of Sgeind to the Tethgris...and then, after reaching to Affreidgeis, they became lords of all the lands of this people."

Then after centuries they met with disaster, for Chronicler records:

"A multitude from the Sun's rising beneath the land of the first abode of our great fathers poured in upon the land of our fathers that then lived, like unto the swarm of locusts...yea, even as a torrent of mighty waters...their name is Eis Soir." (Quotation taken from "The Royal House of Britain," by Rev. W.M. Milner).

This ancient Irish story is remarkable for it is essentially the same story as told in the previous chapters of this book; it begins away back with the coming of the Aryan race, "the renowned of the earth," after the Flood to the valley of the Tigris, where they became the rulers of the primitive races. The Chronicle does not mention Abraham nor Israel, nor is it continuous, neither does it take up the history of Israel until the Assyrian invasions, the "Eis Soir."

Those Assyrian invasions began in 745 B.C. The second came in 722 and the third and final deportation of Israel, the ten tribes, took place in 677 B.C. As early as the ninth century B.C., the growing Assyrian power began to harass the people of Syria and Israel and struck terror into the inhabitants of the whole land of Phoenicia. It was then that the greatest emigration of Israelites took place, to the Ionic States on the coast of Asia Minor, the Aegean Islands, and Macedonia, where they were safe from Assyria; and with them they brought a new impetus to the life of early Hellas.

Of those twelve Ionic States one was Miletus, whose people were of the tribe of Judah and descendants of Darda, the founder of Troy.

"It is a significant circumstance," writes H.B. Hannay, "that, at an early date in the annals of Miletus, there is said to have sailed from its harbors a body of adventurers."

These people were led by a certain Gadelius, Gadil, or Gallam, according to Professor Totten. The name Gadelius is the Latin form of Gadil.

"In the form gadil frequently used, the meaning is 'to be great' or 'to become great,' 'to be exalted,' in the plural, gadelim, 'the exalted,' 'the great,' 'the fortunate.' The Gadelians are said to have boasted that they were the heroes of Spain."

The word gadil however does not necessarily mean that they were of the tribe of Gad.

Passing through the Straits of Gibraltar, these Milesians settled for a while in Spain and founded the city of Brigantia. Of these adventurers the Irish scholar A.M. Sullivan writes in his "Story of Ireland," as quoted by H.B. Hannay on page 98:

"The Milesian colony reached Ireland from Spain, but they were not Spaniards. They were an eastern people who had tarried in that country on their way westward, seeking, they said, an island promised to the posterity of their ancestor Gadelius. Moved by this mysterious purpose to fulfil their destiny, they had passed from land to land, from the shores of Asia across the wide expanse of southern Europe bearing aloft, through all their wanderings, the 'sacred banner,' which symbolized to them at once their origin and their mission, the blessing and the promise given to their race. This celebrated standard, the 'sacred banner of the Milesians,' was a flag on which was represented a dead serpent and the rod of Moses; a device to commemorate for ever amongst the posterity of Gadelius the miracle by which his life had been saved."

Thomas Moore, the Bard of Erin, commemorates their coming in the following beautiful lines:

They came from a land beyond the sea, And now, o'er the wester main, Set sail in their good ships gallantly, From the sunny land of Spain, Oh, where's the land we've seen in dreams, Our destined home or grave? Thus sang they as by the morning's beams They swept the Atlantic wave. And lo, where afar o'er the ocean shines A sparkle of radiant green, As though in that deep lay emerald mines Whose light through the wave was seen 'Tis Innisfail, 'tis Innisfail! Rings o'er the echoing sea. While, bending to heaven, the warriors hail That home of the brave and free. Then turned they unto the eastern wave Where now their Day God's eye, A look of such sunny omen gave As lighted up sea and sky! Nor frown was seen through sky or sea, No tear o'er leaf or sod, When first on their Isle of Destiny Our great forefathers trod.

Irish chronology places the coming of these Gadelos about 700 to 650 B.C. Their landing in Uladh was, however, fiercely contested by the Danaans in the land; but the Gadelos held their ground and became the aristocracy of Erin. As they were of the same race of Israel, but of the house of Judah, they of course amalgamated with the Danaan; and out of the various forms Gadil, Gadelos, Gadels, Gaidheil, the term Gael and Scot emerged and Gaelic, the name of the language of Ireland, and the related Gaelic of Scotland, both of them branches of the Phoenician, as is also the Welsh and the Manx. In Isaiah 28:11 we read: "For with stammering lips and another tongue will the Lord speak to His people." Strong's Concordance gives the Hebrew word for stammering as "gael," while Young's Analytical Concordance gives the stammering as "leag." It is most striking, therefore, that one of the old names for the Irish should be "leagael," or, in Hebrew, a stammering people, the double word representing the left to right Phoenician and the right to left Hebrew.

This is the background of that fine race of northern Ireland, the Gaelic Scots, and the Highlanders of Scotland, the finest race of people who ever lived (and the writer does not belong to them either). These people, who like their ancestors are still great

adventurers and fortune seekers, carrying civilization and also the Cross to the ends of the earth, and whose ancient name of Gadi, Catti, or Xat was spelled with a St. Andrew's Cross, as we have seen in Chapter VI.

But it appears that very little of the Hebrew-Phoenician blood is left in Ireland, save in Ulster. In the southern part of the country the Hamitic-Phoenician blood has been infused and has created a mixed race, which has been making trouble ever since.

As we have identified in our study the Aryan race with the Caucasian or white race, we have, then, the whole of Europe, with a few exceptions in the most northern and in the eastern part, belonging to the Aryans, and of course their descendants in America, etc. Among these Aryans the Hebrews are the most prominent and most numerous, predominating in the British Isles, Scandinavia, Germany, Holland, and Switzerland. In the Latin countries the Hamitic element is in the majority, while the people of the Balkans and Russia are mostly Japhetic. A large Semitic element is also found in Arabia, Persia, and India. Most of the Semites are of course Hebrews, numbering between four and five hundred millions, and half of them are Israelites. The Jews number only about fifteen million people; yet they have been passed off as the whole show.

I also wish to point out here that millions of Israelites, who found the confines of little Palestine too narrow, emigrated northward and crossed the Dardanelles into Europe, where they are recorded by the Roman writers as the Cimmerians, Gauls, and Senones. The latter word is the Latin for Simeon. This tribe, like that of Southern Dan, was cut off when Judah separated from Palestine voluntarily without going into Assyrian captivity. The Senones, together with their brethren the Gauls, defeated the Romans in the battle of Allia on July 18, 390 B.C., and set fire to Rome itself. This was the first collision that Israel, the fifth world empire, had with Rome the fourth empire of Daniel's prophecy.

Roman writers speak very frequently of the Cimmerians, who, coming from the Black or Cimmerian Sea, roamed over Europe for centuries; but so indefinite are their wanderings and so confusing their amalgamation into the nations of Christian Europe, that it is not worthwhile to follow them here. That those Cimmerians were Israelites is evident from their name, derived from Omri or Khumri, the idolatrous king of Israel. The Latin word Cimmerian means "darkness." This is derived from the Hebrew word Chemarim, which occurs in 2 Kings 23:3 and Hosea 10:5 and applies to the idolatrous priests of Israel. Chemarim or Kimirim also means blackness or darkness. We therefore find Homer speaking of a Cimmerian darkness. The name of the Crimea is also derived from that source.

It appears, however, as stated in Chapter VIII that the earliest Aryan immigrants into Britain also called themselves Kumry or Cymry, a word possibly derived from Gomer, the son of Japhet. So remote are these people from us that we can only trace them by their names. The name of the Abiri preserved in Avebury circle certainly indicates that the earliest Japhetic immigrants were soon followed by Hebrews, who also adopted the

name of Cymry, or Cumri, from which is derived Cumbers, Cumberland, and North Cumberland.

The word Cimmerian given to Israel means a people walking in, or being in, darkness; and so were the Israelites, who had forsake the Lord and were abandoned by Him and cast into darkness for a period of "Seven-Times." This period of "Seven Times" is fully explained by the author in his book "The Seven Times of Prophecy." As that period has about expired, the blindness is being taken from modern Israel, and they are beginning to recognize themselves.

Chapter XI THE ANGLO-SAXONS

Before proceeding further I wish to point out in the reader and particularly to those students who are interested in the Lost Ten Tribes that none of the Israelites we have spoken of so far went into Assyrian captivity. Many students have concerned themselves with the fate of the Lost Ten Tribes, which represented the Kingdom of Israel; but few people have realized that at least three times as many Israelites left their homeland before the captivities began, either compelled by the increase in population before the captivities began, either compelled by the increase in population or, beginning with the ninth century, for fear of the Assyrian power, which then was invading the land of the Hittites and Syria.

Ever since the reign of Jeroboam, Israel had rejected Jehovah and worshipped Baal and the Golden Calf; and the retribution was not long in coming. Like all other nations that have defied God, Israel also had to pay for their folly, although they did not know the why and the wherefore of their punishment; neither does Israel of today, Great Britain and the United States, realize the cause of their depression. Natural reactions of have their cause in spiritual neglect; for every bad deed there is a punishment, just as the depression of today had this source in the spiritual decay of our age; but our nation does not seem to grasp that yet. So also did natural enemies like Assyria arise to carry out the Divine Judgment upon a Godless people.

As early as the reign of Ahab and Jehu, kings of Israel, we read: "In those days the Lord began to cut Israel short: and Hazael smote them in the coasts of Israel; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan." (2 Kings 10:32-33). From these words we may take it that it was during this period, about 900 to 800 B.C., that the disintegration of the Kingdom of Israel or the Beth-Sak, commenced; Beth-Sak is the Phoenician name for "The House of Isaac." The prophet Amos also calls them by the same name in Chapter 7, verse 16. Likewise, it is of great interest and importance to us that on the Armarna Tablets the Habiru, Habiri, or Abiri, who conquered Palestine under Abdasherah or Joshua are also named the Saga or Saka men. (Refer to The Oldest Letters in the World by Bristowe, page 32). Thus, it appears that Israel was their Biblical name only, while their heathen neighbors and enemies spoke of them as Habiru or H'Abiri, and Saga or Sakai, sons of Sac or Isaac; that is one of the reasons why they were so easily lost to later historians.

The real captivity of the Beth-Sak began in 745 when Tiglath- Pileser came and took large portions of the tribes of Asher, Zebulun, Issachar, and Gad into Assyria, as recorded in 2 Kings 15:29. Now, there are many people who believe that Israel should be looked for in the East in the same place where they were lost. Those good people do not realize that it all depends upon whether the thing we lose has legs or not. If we have lost a knife or any other object, it is more than likely that the object is still where we dropped it, but if we have lost a dog, for instance, or a boy, at a certain spot, the chances are that he will move away from there. And so it was with the Lost Tribes; they were a lively bunch, always "gadding about" and venturesome, ever pushing forward towards the setting Sun like all the Hebrew-Phoenicians. The empire of Assyria was at the height of its power at the time it invaded Palestine, but rapidly declined after 185,000 of its soldiers perished in the siege of Jerusalem, as recorded in 2 Kings 19:35; and with its ending the fortunes of the Sak-Geloths, the prisoners of Isaac, naturally changed, for, according to Prophecy, the eye of Jehovah was watching over them. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and i will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9:89)

In 720 B.C., Shalmaneser, king of Assyria, invaded Israel and laid siege to its capital, Samaria, which fell after three years in 717 B.C., to Argon II, successor to Shalmaneser. The account of this siege is given in 2 Kings 17:5-6 and 18:11: "And the king of Assyria did carry away Israel into Assyria, and put them in Halah and in Habor by the river Gozan, and in the cities of the Medes." A record of this Fall of Samaria was found written on the walls of the palace of Sargon II at Nineveh, which reads: "In the beginning of my reign I besieged, I took by the help of the god Shamash... the day of Samaria. Twenty-seven thousand two hundred and eighty of its inhabitants I carried away...I took them to Assyria and put into places people whom my hands had conquered. I set my offices and governors over them, and laid on them a tribute as on the Assyrians."

It was the Assyrian custom to take the inhabitants of a country and exchange them with those of another conquered territory. According to the Bible record, the Sak-Geloths, or prisoners of Isaac, were taken to the river Gozan and into the cities of the Medes. Professor Hannay identifies the Gozan with the Uzen river that flows northward through the land of ancient Media into the Caspian Sea. The location of Israel's banishment was therefore four hundred miles east of Nineveh and formed one of the outlying districts of the empire to which Israel was expected to pay tribute; but otherwise they were little molested. Professor Hannay believes that over three million Israelites were taken in all to Assyria, but this is probably exaggerated. We must also bear in mind that before Assyria could invade Israel they had to go through and overcome the Hittite empire, which came to an end four years after Samaria, after Carshemish was taken in 714 B.C. As perhaps half of the population of the Hittites, the Catti, were Israelites, we can readily see that a large number of Israelites went into Assyrian captivity and into the land of the Medes south of the Caspian Sea.

Living there semi-independently for the next hundred years, those Saks or Saki, as they appear on various eastern inscriptions, like the Behistun Rock, became the predominating element in Media, just as their ancestors had been in Phoenicia. They, in fact, were the leaders in the Medic wars of rebellion, first against Assyria and later against Babylon. For a period, it seems, the Saks passed under the name of Manda, a title derived from one of their chieftains, and modern historians such as Professor Sayce believe now that it was of those Manda or Saki that Cyaxares was king. It was they who under Cyaxares joined with the Babylonians under Nabopolassar, marched against Nineveh in 606 B.C., and destroyed it after a two years' siege, when the last Zar of Assyria, Ashur-Etililani, determined to perish in the flames of his capital and made a funeral pyre of his court. It was here that the people of Israel began to fulfill their Divine Destiny as God's Battle Axe, as we read in Jeremiah 51:20-21: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider." The power of Assyria had been the chosen medium to take Israel into captivity, but only a century later that power was destroyed by the sons of the prisoners they took into captivity.

After the Fall of Asshur the Saks or Saki became the dominant power in that region and, let it be noted, at the very time that the kingdom of Judah ended in Palestine and went into Babylonian captivity. About that time a large host of the Saks moved northward across the Araxes River and through the Caucasus Mountains into Southern Russia, where they became known as the Scythians, the Latin term for the Greek word Skuthai for Sak- Geloth, meaning the "prisoners of Sak." Some writers also speak of them as the Skolotoi. Before we follow the Saks into Europe, let us devote a few pages to those of their brethren who remained in Media. Professor Waddell in his map of Eastern Asia gives western Media as the home of the Guti or Catti, which name we have seen is a derivation of Gadil or Gad, and therefore either men of Gad or Judah or both, as we have seen before. These Guti or Catti amalgamated with the Saks, and together they formed the backbone of the growing power of Media. From a cylinder bearing the name of Cyrus we learn that Gobryas, General of the Guti in the army of Cyrus, came against Babylon and took it in 536 B.C. This was that memorable destruction of Babylon on the night of Belshazzar's feast, as told in the fifth chapter of Daniel. Here again Israel played their predestined roles as God's battle axe. In the words of Jeremiah 51:24-25, 28-29: "And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain...Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

For many years Orientalists could find no trace of this Babylonian Belshazzar and discredited the story of Belshazar's feast, until Sir Henry Rawlinson found an

inscription at Ur asserting that "near the end of his reign Nabonidus (the last king of Babylon) associated Belsharsizzar his eldest son with him on the throne."

Daniel 5:31 states that Darius the Mede took Babylon. This Darius is also a mysterious figure, as Cyrus was king of Medeo- Persia when Babylon was taken, the word Darius being merely a little, meaning lord or governor. Cyrus was succeeded by Cambyses in 529 B.C., and the latter was succeeded by Darius Hystaspes in 521 B.C. He was the king during whose reign the Temple was rebuilt, as told in the first chapter of Haggai. Even the Scofield Bible questions who this Darius is who took Babylon and suggests that he is Gobryas. If he is, then he as chief of the Guti was an Israelite, who as general for Cyrus ended the power of Babylon.

It appears, however, that Cyrus himself was defeated and killed by the Saki in 529 B.C. Herodotus and Diodorus tell us that Cyrus was killed by the Massagetai, under their queen Tomyris on the Jaxartes river. Another prominent name attached itself to lost Israel, that of Getai, which is the Medic form of Guti or Catti, and likewise means "wanderers," or 'adventurers,' and indeed such they were, wandering over Eastern Asia for centuries and later into Europe. Massagetai, means, according to professor George Rawlinson, "Great Wanderers," and it was they who defeated Cyrus the Great when he attempted to invade their territory on the Jaxares river east of the Oxus. Herodotus in stating that the Massagetai lived on the Araxes is mistaken about the river's location and means the Jaxartes.

Just as the history of Greece or Hellas begins with a mythical age, so also has the history of Persia its mythical beginning. The early Persian literature of the Zend Avesta is full of traditions of an heroic age with noble deeds and old-time chivalry. Accurate Persian history dates back to Alexander the Great, but previous to that legendary history goes back to the heroes of the Asa or Anglai and the Saki in the mythical stories of the Zend Avesta, all of whom were our friends the people of Israel, who, beginning about 700 B.C., had spread themselves over that territory between the Caspian Sea, the Hindu Kush, and the Persian Gulf, and even as far north as the Jaxartes river, where they founded Samarkand, meaning "New Samaria."

This was the period of Zoroaster or Zarathustra, who was undoubtedly a Catti or Israelite and who introduced the Bel-fire worship of the Catti from the Phoenician homeland into Ariana, the Persia of later days. Zoroaster taught the existence of one God, the creator of all things, to whom all things belong. Zoroaster's faith was a religion of righteousness or "Asha," from which is derived the word Asia. Like the Phoenicians, he and his followers worshipped God through His visible symbol, the Sun from which the Parsee religion developed which still survives in India until today.

The language of these Saki or Zoroaster's time was the ancient Zend in which the Avesta, the ancient lore, is written, as well as the Gathas or sacred hymns. As the Saki were Phoenicians, so also was their language, the Zend, a variation of it, which probably had survived in this district from the time that the earliest Aryans or Adamites came down from the mountain of the Hindu Kush 1800 years before.

It was at this period, 700-600 B.C., that the Runic characters developed from the Phoenician script, which characters we find engraved in that region as far east as Lake Aral, where the Massagetai lived, and all across Russia to northern Germany, Scandinavia, England, and Iceland. In those Runic characters the Sagas of the Aghs and Goths were written, the Gathas of Zoroaster and the Eddas of the Norsemen, which again are derived from the earlier Vedas of the Indo-Aryans. All of these ancient Sagas, though considered today only as fictitious literature contain the legendary lore of the heroes of ancient times, who were the forefathers of the Goths and the Scythians, the Getai or Guti of Tyrkland or Turkestan, and the Saks of Sakland, south of the Caucasus. There in that region south of the Caspian Sea was the cradle of the so-called Nordic races, and there also the cemetery of ancient Israel. Where Israel disappeared from the pages of history the Anglo-Saxons and the Goths were born.

An investigation into the origin of the Buddhist religion will show that it originated about 500 B.C., in the mountains of northern India among a people called the Sakyas. The name of Buddha himself is associated with that of Sakya. It is an open question whether a man by the name of Buddha ever existed. Some even associate him with the Odin of the Goths or with Thoth. Scholars believe that Buddhism is a survival of the early Sun cult of the Aryans. As the word Buddha is derived from the Sanskrit root budh, "to know" or "to awake," it expresses therefore the type of religion or philosophy that Buddhism is. What is of chief interest to us, however, is that the Sakyas of northern India, the people who were the originators of Buddhism, were a branch of our friends the Saki, Saghs, or Asa of Ariana, who had crossed into northern India.

Our frontispiece shows a reproduction of a rock carving, near the city of Bhopal in India, known as the "Topez of the Sachia," dating from the fourth century B.C. (Taken from British History Traced, by Roberts). Not only the name of Saki but also the picture itself is of great interest to us. Below we see a Lion and a Unicorn, which are the emblems of the whole house of Israel, the Lion of Judah, and the Unicorn the calf or Eagle of the separated kingdom of northern Israel. Both figures are still on the British Coat of Arms. In the center we see the shield of Britannia, or the Brits or Covenant race, together with two tridents, the same as that held by Britannia on our Plate VI. On one side hangs a double flag with the crosses of St. Andrew and on the other a starry banner. Of all the ancient stone carvings this is the most striking and of the greatest importance to us, for in it we can see that the original pattern for the Union Jack and the Star Spangled Banner was in the minds of our ancestors twenty-three centuries ago and probably before that, not only in Europe but in distant Asia.

The Saki again are mentioned on the Behistun Rock inscription, whereon Darius the Great boasts that he had taken some of them as prisoners (about 500 B.C.). One of the Saki, shown on the stone carving, by the name of Sakunka wears the typical conical cap of the Goths or Scyths. As Darius was at that period ruler of the whole Medo-Persian empire, extending from the Mediterranean to the Indus, the Saks were of course citizens of his empire and continued so until two centuries later, when Alexander the Great invaded Persia. It was the Saks, the Getai, and the Skuths who

gave more trouble than any of the other people he had encountered, and during his invasion many of them left their eastern homes and trekked around the Caspian Sea to join their kinsmen, the European Scythians.

After the battle of Ipsus in 301 B.C., the whole of Persia fell under the sway of Seleucus, and when his kingdom broke up fifty years later there arose a new power, Parthia, whose very name, identical in Parthy, Prat, or Brat indicates that its people were of the Covenant race of Israel the Saki (Refer to Professor Waddell's explanation of the variant spellings of Brit, Brat, or Part in Chapter V). The Parthian revolt against the Greeks was headed by Ar-sakes, whose name, meaning "the ruling Sak," again proves who the leading element of Parthis were. It must be explained here that not all of the people of Ariana in those days were Saki; no indeed, the main population of that country was Hamitic and also Sarmatians of Japhetic strain and in the most eastern sections were even some Turanian or Mongolian people. But it was the Saks who started what civilization that part of the world enjoyed, as they have likewise carried civilization to every country. The Parthians were renowned as horsemen and archers. They were clad in mail, by which their steeds were also protected. Their military tactics were proverbial. For almost three centuries the Parthian power extended its sway, even into Syria, where they defeated a Roman army; but after 50 A.D., their power declined, for the good reason that the Saghs who had been the backbone of the nation departed and followed their kinsmen into Europe.

Since 600 B.C., these wanderings of Israel into Europe had been in progress. After the Fall of Nineveh in 606 the parent stock of the Saks left their homes in Sakland and departed for Arsareth, taking the plunder of Nineveh with them. It is evidently the exodus that is spoken of in 2 Esdras 1339-46: "And whereas thou sawest that he gathered another peaceable multitude unto him; those are the Ten Tribes, which were carried away prisoners out of their own land in the time of Osea the King, whom Salmansar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river...For through that country there was a great way to go, namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there till the latter time.

Starting from their homeland in Sakland, between the present Tabriz and the Caspian, they crossed Araxes river and through a pass in the Caucasus migrated into the steppes of Southern Russia, moving westward along the shore of the Black Sea as far as the Carpathian mountains. From these mountains flows a river named Sereth, mentioned by Esdras, As meaning river. This Sereth, like the Pruth, is a tributary of the Danube. The name Pruth is another variant of the Prat or Barat name of Israel. There in the present countries of Moldavia and Bessarabia they came into conflict with the Cimmerians, an earlier flock of Israel, mentioned in the previous chapter, whom they drove westward into the present Germany. As the name of Scyth or Skuth is derived from Sak Geloth, it appears that it was they who gave Scythia its name. Pliny says:

"The Sakai were among the most distinguished people of Scythia, who settled in Armenia and were called Sacca-sani."

Diodorus Siculus, the Greek historian of the time of Caesar wrote of them:

"The Scythians, formerly an inconsiderable few, possessed a narrow strip on the Araxes, but by degrees they became powerful in numbers and in courage."

A reading of the fourth book of Herodotus makes it clear that the people of Scythia were by no means of one and the same race. Some of them were agriculturists and civilized, while others were Slavic and even Turanian nomads and savages. He says, for instance: "The Sakai, who were Skuths, had on their heads caps, which came to a point and stood erect; they also wore loose trousers and carried bows, daggers, and battle axes...These Amyrgian Skuths are called Sakai."

The Scythians told Herodotus that their nation had been in existence for a thousand years previous to the invasion of Darius. If we date therefore, a thousand years backwards from the time of Darius, 515 B.C., we arrive at 1485 B.C., the date of the Exodus, when Israel was founded. This referred to what Herodotus called the Royal Scythians, who considered the other tribes in the light of slaves. These lived among the Scythian tribes the Getae, who lived on the shores of the means merely "wanderers," and such the Saki were. Those Getae, as to Zalmoxis, which means nothing less than the "God of Moses." So also was the country where the Getae lived named Moesia, for in it lived the "people of Moses."

Many tumuli have been found in Southern Russia, some of whose interiors were built of white marble. In these were found chariots, pottery, jewelry, bracelets, gold, and precious stones of the finest workmanship and greatest abundance. The finest of those tumuli is that of Solokha in the Crimea, which served as a mausoleum for the Scythian kings for several centuries. This tomb contained magnificent furnishings of silver and gold. One of the royal skeletons found in it wore a heavy golden necklace with lion headed ends. Couching lions are also very prominent on the exquisite repose work of solid gold, adorning the walls and on the various gold and silver ornaments found, as well as on the handles and sheaths of the swords, which themselves were made of fine steel. The repose relief work pictured mostly battle and hunting scenes, on which the warriors appear in chain mail coats. It is also noteworthy that wearing trousers. All the ornamental design is of most unusual excellence, are found in the "American Journal of Archaeology" of 1914, Vol. XVIII., and in the "Illustrated London News" of January 3 and February 14. 1914.

Professor Hanny refers to a Hebrew manuscript found in one of those tumuli, which reads:

"I am Jehudi, the son of Moses, the son of Jehudi the Mighty, a man of the tribe of Naphtali, which was carried captive with the other tribes of Israel, by the Prince Shalmaneser, from Samaria during the reign of Hoshea, King of Israel. They were

carried to Halah, to Habor -- which is Cabul -- to Gozan and to the Chersoneus -- which is the Crimea." This confirms the story of these wanderers or Scyths, the people of Israel, who were taken to the river Gozan, the identical story to that found in 2 Kings, but it also tells us of the later wanderings to the Crimea.

In the Crimea have also been found numerous ancient cemeteries with Hebrew-Phoenician inscriptions on their tombstones; seven hundred of them have been deciphered by Professor Chwolsen of Petrograd. Our Plate XXI gives us a photograph of one of them, but it will be noted that the script is not the square Hebrew but marks a transition from the Phoenician characters to the later Hebrew. The inscription as translated read:

"This is the tombstone of the Buki, the son of Itchak the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile."

If we date the exile from the Fall of Samaria in 717 B.C., then the 702nd year of the Exile would be 15 B.C.

Another inscription reads:

"To one of the faithful in Israel, Abraham ben Mar-Sinchah of Kertch, in the year of our exile 1682, when the Chazar Prince David, Halmah, Habor and Gozan, to which place Tiglath Pileser had exiled the sons of Reuben and Gad, and the half tribe of Manasseh, and permitted to settle there, and from which they have been scattered through the entire coast, even as far as China."

This again corroborates our story of the wanderings of Israel, the Saki. But the dating of 1682 years for the exile must refer to the founding of the nation at the time of the Exodus, 1486 B.C., which would be the date of the tombstone at 197 A.D.

It is very strange that when all these inscriptions are there, telling of the sojourning of Israelites in Southern Russia, that scholars have paid no attention to them; but we may assume the main reason for this neglect is that, as the Jews have passed for Israel, the scholars have assumed that those early Israelites were the ancestors of the Russian Jews. As the Russian Jews are descended from the Jews driven out of Spain five centuries ago, there is no connection between the present Jews of Russia and those early Israelites, whom the ancient writers call Sakasuni, Saki, Guti, Getai, Sak-Geloths, Skuthai, Skoloti, and Scythians. Ptolemy mentions a Scythian race spring from the Sakai, called Saxones. They came, he said, from the country of the Medes. Aeschylus, the Greek poet tells us:

"The Sacae were noted for good laws, and were preeminently a religious people."

Albinus said:

"The Saxons were descended from the ancient Sacae of Asia, and that in process of time they came to be called Saxons."

On the other hand, modern historians and every Encyclopedia state that the Scythians were uncivilized barbarians, using as drinking cups the skulls of their slain enemies. Such indeed most of them were, as Herodotus tells us; yet the contents of the tumuli of Southern Russia, and particularly those of the royal tumulus of Solokha, prove by the ingenuity and workmanship of carvings in marble, silver, and gold that their builders were something more than savages. It is true that the Scythians left no ruins of cities behind them to tell of their existence, it must be remembered first that they were mostly agriculturists and second that such cities would have been levelled to the ground by the dreadful invasions of the Huns and other Turanian peoples that swept over Russia for centuries.

When, about 330 B.C., Alexander the Great had conquered Macedonia and advanced northwards into the lands of the Danube, where the Getae dwelt, the latter evaded him and moved northwards across Europe to the shores of the Baltic; and it is there that Pytheas of Marseilles found them in the third century B.C., and called them Gutones. They called themselves Guta-thiuda, meaning "people of the Goths." Thus, by their name of Guta they prove that they were the Guti, Catti, or Getai of Asia Minor.



Mr. H. Bradley in his work, "The Goths," writes:

"More than 300 years before the birth of Christ a traveller from the Greek colony of Marseilles, named Pytheas, made known to the civilized world the existence of a people called Guttones... who traded in the amber that was gathered on the Baltic shores... For four whole centuries, these amber merchants were heard of no more.

Then the elder Pliny, who died in the year A.D. 79, tells us that in his time they were still dwelling in the same neighborhood ...In many respects the career of this people is strikingly different from that of any other nation of equal historic renown. For 300 years, beginning with the days of Tacitus, their history consists of little else than a dreary record of barbarian slaughter and pillage. A century later, the Goths have become the mightiest nation in Europe. One of their kings sits on the throne of the Caesars, the wisest and most benevolent ruler that Italy has known for ages; the other reigns over Spain, and the richest part of Gaul. We look forward 250 years, and the Gothic Kingdoms are no more; the nation itself has vanished from the stage of history leaving scarcely a trace behind."

In this relation, it is very important and interesting that in the Gothic epic of Beowulf, written about 1000 A.D., the hero of the story, Beowulf, is a son of Ecgtheow, king of the Geats or Getae. The poem also relates many particulars in the history of the royal houses of the Danes, Swedes, Angles, and Ostrogoths. (Refer to Beowulf in Encyclopedia Britannica).

The name of Goths may have vanished from history, but not the people; at least not in Germany and Scandinavia, for another form of Gutones is Teutons. A study of the articles "Teutone" and "Teutonic Languages" in the Encyclopedia Britannica will inform the reader that the old Germans, Teutons, and Goths were one and the same family of people, speaking the same language and believing in the same gods. It is unfortunate that since the World War it has become fashionable with some English writers to denounce everything by the name of German and to disavow any relationship with them, one of those writers openly stating that he "would hate to be related to the Germans." Such hate is unbecoming to a scholar and throws grave doubts upon the reliability of his work. Such an attitude could be excused during the heat of the War, but it is mischievous and unscientific to continue such propaganda. Even the royal house of England has renounced the name of Queen Victoria's Prince Consort of Saxe-Coburg-Goths, a name which surely is Saxon and Gothic enough. If they renounced that name, why not also the name of Guelph, which is also German or Teutonic.

The English, the German, the Dutch, and the Scandinavian languages are all branches of one central stem, the ancient Gothic, the early symbols of which were the Runes and Fuuthorks, which in turn are derived from the Aryan-Phoenician, as Professor Waddell has shown and as any study of the history of the alphabet will reveal. The gods of the Northmen are the same as those of the Saxons and the Teutons. The Odin of the Norse is the Woden of the Angles and the Wotan of the Germans. Even the names of the days of the week are the same in German, English, and Scandinavian; Sunday, devoted to the Sun god; Monday, to the Moon god; Thursday, to Thor the god of thunder; Friday, to Freya; and Saturday to Saturn. It is true that the Germans of today are not pure Saxon nor Gothic, but have a large mixture of Japhetic blood and the strain of Ishmael among them; but from the Elbe westward the Saxon element predominates. It is tragic that Germany of today should go back to her ancient mythology, to the Swastika, and

even practice the rites of Sun worship; but it establishes, nevertheless, the common ancestry of Teutons, Saxons and Celts.

A perusal of the Exodus, a collection of the ancient Sagas of the Goths, collected by Snorri Sturluson in the twelfth century tell us how Odin led the Asa, who called themselves a Divine race, from the shores of the Black Sea through Russia into southern Scandinavia, where they became the aristocracy. It is from the Eddas that we learn of the gods of the ancient Asia men: Thor, Balder, Frig, Heimdall, Aegir, Freya, and the Valkyries. One of the sagas recites how God, disguised as a man name Rig, met on the seashore the first pair, named Ai and Edda, and gave them the power of childbearing, and from them has spring the race of the thralls.

Concerning the Eddas, Professor Waddell on page 73 of his "Aryan Origin of the Alphabet" writes:

"The Runic letters of the Goths, British Scandinavians and Anglo-Saxons, and used by Cadmon or Caedmon, uniquely preserve very numerous archaic features of their Sumerian parents, which indicate far remoter and more independent origin than the Greek or Roman letters from which they have been supposed to be derived. This significantly confirms the vastly remote antiquity of the great Gothic epics which the Runic writing enshrines, namely. 'The Eddas.' These Eddas, I find, are not mythological poems of Gothic 'gods' as hitherto supposed, through their mutilated and perverted Teutonic 'translations' and 'paraphrases'; but are the genuine historical Gothic tradition, handed down in writing continuously through the ages on the rise of the Aryans, Sumerians, or Goths under King Heria, Thor or Ar-Thur, and of their struggles and achievements in establishing the Higher Civilization in the Ancient World."

From Chapter VI we have already seen that Professor Waddell has shown that the Gothic Thor is derived from Dar in Indara, the Aryan name for Jehovah. Thor therefore is none other than the Gothic pagan name for Jehovah, and they made Him the god of thunder and of Justice.

The Hebrew-Phoenician inscriptions found in Crimea and vicinity indicate that the Saki, who left those inscriptions there, were not a heathen people and were conscious of their Israelitish descent, while on the other hand the mythology of the Goths shows that they were pagans. The enigma thus presented can only be explained by the fact that most of the Gothic sagas center around Odin, who, although made a deity in later years, was nevertheless a man and leader of the Aesir, Asen, Asa, or Asia men, whose capital was at Asgard in Asaheim, where his castle, the Valhalla, was located. Odin's actual existence was in the last half the third century A.D., as fixed by Anderson's "Royal Genealogy" and quoted by Milner in his "Royal House of Britain." As Odin is the central figure of Germanic mythology, it appears, therefore, that the Odin saga itself cannot be much older than the fifth century A.D.

Odin's people, the Aesir, Asa, or Asia men, were the descendants of those Asa or Angli of Ariana east of the Caspian Sea, whom we have seen previously were the Israelites who stayed in Media and became the civilizing element of that nation and district, the people who embraced the faith of Zoroaster, the religion of Asha, which gave Asia its name.

With the coming of those Asa or Asen in about 200 B.C., began that mighty movement of people from Asia, known as the Voelkerwanderung, which continued for centuries and hurled one wave after another of Asiatics, Israelites, Ishmaelites, Samatian Slavss, and Mongolian Huns upon the countries of Europe and supplied Europe with the Scythians and occupied their capital city of Gerrhus on the Dnieper, which became Asgard. The invasion of those Asa pushed the Sakai or Royal Scyths into Germany, where they appear as the Saxons, who migrated north of the Carpathians through Silesia into Saxony and the countries west of the Elbe like Wesphalia and Hanover.

For about four centuries those Asa or "Mighty Asen" stayed in Asaland, until the third century A.D., when under the leadership of Odin they started on the westward move again and headed straight along the shores of the Baltic to the North Sea coast, where they appear as the Angles. In their westward push they came into contact with their cousins, the Getae or Goths, whom they scattered northwards into Goetaland or Sweden and southward into Germany. There are other people in Sweden besides the Goths; some of the Donsk people of Danites settled there centuries before our era, and other Scythian tribes, but, besides the Lapps of the extreme north, all the Scandinavians came from that cradle of humanity south of the Black and Caspian seas. The so-called Nordic group is an important part of the Aryan race, but to that race also belong the Jews, whose features are derived from a strong infusion of Edomite {and Khazar} blood. {Some of} The present day Jews are the descendants of those who escaped the Roman wars of A.D. 70 and 135. Mr. Hitler and his professors will yet find that out before long and perhaps to their sorrow. However, our professors also know as little about our race as the Germans do about theirs, because for over a century our universities and seminaries imitated everything that the German skeptics thought; and now the whole intellectual world is befuddled.

Odin's people, the "Mighty Asa," considered themselves to be a Divine race. Professor Waddell in his "Aryan Origin" states that in the Gothic Runes the letter A is pronounced Asa or ace, meaning "the one," or "the first one." We still have the Ace in a pack of cards. Now, in Chapter IV it was explained that our A is derived from the Phoenician letter Aleph (bull), which originally lay on its side, as shown on Plate V., representing the horns of a bull and referring to the time when the Fall Equinox (lunar) lay in Taurus the Bull, at which time the creation of Adam took place and the Adamic calendar began. We therefore find Adam as pictured on the Accadian carving shown on Plate XVII., Fig. 2, wearing horns as a head dress. The meaning of it is that as the Bull, Aleph, was the first of the Constellations in Adamic chronology, so Adam also was the father of the Aryan race, the first One, the Ace or Asa, the holder of the Birthright. This Birthright was given to Abraham, the father of a ruling multitude; and it was upon Joseph and his two sons, Ephraim and Manasseh, that the Birthright

was conferred by the dying Jacob; hence, the symbol of that promise and of that tribe was a bull or unicorn.

It is therefore not surprising that the people of Odin, the Asa, or Angles, should in their homeland in Ariana, in Asaland and also in North Germany, wear the horns of a bull as their head dress, either brazen helmets having the ears and horns of an ox or else actually wear the horns of one, as shown on pictures of Odin and his Asa or Angli.

The prophet Hosea quite frequently speaks of the kingdom of Israel as Samaria or Ephraim; and because of their worship of the Golden Calf they were cast off by Jehovah. "Thy calf (Engle), O Samaria, hath cast thee off," we read in Hosea 8:5. The Hebrew for calf is Engle, and the calf, ox, or unicorn remained the heraldic sign of Ephraim in their captivity and wanderings; hence they passed under the name of Angli and Asa. Of Ephraim it was said by Moses in the 33rd chapter of Deuteronomy, verse 17: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Whether the Angli were conscious of that prophecy or not we do not know, but at any rate they loved to dress up in their crude taste, looking like bulls and unicorns; like bulls they pushed their enemies. The name of John Bull is still attached to the Angles until this day and the unicorn is still seen on the coat of arms of Great Britain, as it is seen on the rock carvings of the Sachi in India, shown on our frontispiece.

Before the coming of the Angles into northern Germany, there arrived another related tribe, that of the Juti, in the peninsula to the north of the Angli, who gave the country the name of Jutland. They were the Juti of Ariana, who were the descendants of the people of Judah whom Sennacherib took into Assyria in the reign of Hezekiah, as related in 2 Kings 18:13. Professor D.D. Luckenbill in his work, "Ancient Records of Assyria and Babylon," gives us the translation from the Taylor Prism of Sennacherib's own record of his campaign against Judah.

"As for Hezekiah, the Judean, who did not submit to my yoke, 46 of the strong walled cities, as well as the small cities in their neighborhood...by escalade and by bringing up siege engines, by attacking and storming on foot, by mines, tunnels and breaches I took. 200,150 people, great and small, male and female, horses, mules, asses camels, cattle and sheep without number, I brought away from them and counted as spoil. Himself, like a cage bird, I shut up in Jerusalem, his royal city."

Thus we see that over two hundred thousand Judahites were taken into Assyria (about 700 B.C.), while not half of that number of Judeans were taken a hundred years later into Babylonian captivity, from which only forty thousand returned. Those Judean prisoners in Assyria moved east into the mountains of Central Asia as the Yoti, but when that great migration of peoples began into Europe about the time of Christ, they too followed that westward urge and finally settled in the Danish Islands and in Jutland, Yut, or Judahland. They also took a prominent part of the Anglo- Saxon invasion of England during the fifth century and large numbers of those Jutes settled

on the east coast of Scotland. As we have seen in Chapter X and the following Chapter XII that the Gaelic Irish Scot Highlanders of the west of Scotland were also of the tribe of Judah, it makes most of the people of Scotland belong to that tribe. This would explain then the close character of the canny Scotch and the Judeans, as illustrated in the following antecode: A Scotchman and a Jew met at the beach, and each boasted that he could stay under water longer than the other. So they finally made a bet: he who came up first would have to pay a shilling. But neither won the bet; both were drowned, for neither would risk the shilling.

During the first century B.C., Rome was the mistress of the world, but not even Caesar attempted to extend his dominions into German, the land of the Teutons. When about 6 A.D., Varus the Roman general invaded Germany, he got only as far as Westphalia. Herman or Armenius, a Saxon chieftain, united the German tribes and destroyed the Roman army, consisting of three legions, in 9 A.D., in the forest of Teutoburg. This was one of the decisive battles of history, and Rome was compelled to relinquish her grip on Germany. It was the second time that Israel, God's battle axe, came into collision with the fourth world empire of Daniel and checked the expansion of that empire. That victory over the Roman legions is commemorated in a gigantic monument, 170 feet in height, crowned by the figure of Armenius with drawn sword, erected in 1875 near the German city of Detmold in Westphalia, shown on Plate XXII.

After that defeat the Romans kept on the left bank of the Rhine; but the Teutons soon followed them there, and great campaigns took place during the next century. In one battle 80,000 Romans were slain, and in 103 B.C. 300,000 of the Teutons in two great battles at Aix and Milan.

"To produce armies that could sustain such wars as these, the country of the Teutons must have covered a very large area of the German and Russian forests. It is scarcely likely that about the same period and in much the same country there would be three separate peoples called by such similar names as Gutons, Teutons, and Jotuns."
(Origin of the English, by Major de Weldon)

However, the great Gothic invasions of the Roman Empire did not come until the fourth century and were caused by the sons of the mighty Odin, who became the chieftains of the various Teutonic tribes and thus founded the confederacy of the Visigoths or Western Goths. Odin himself retired northward into Denmark and southern Sweden, where he died. Odinsee in Denmark still commemorates his coming.



The Rev. Milner in his "Genealogical Chart" shows that Odin was a descendant of Priam, king of Troy, and thus also of the house of Judah-Zarah, like Gallam, the conqueror of Ireland, and Brutus. Milner's authorities are the Anglo-Saxon Chronicles, the Icelandic Landfedgatel, and a Herald's College MS. The latter MS, tells that Odin in 250 A.D., married Frea, the daughter of Cadwalladr, king of Siluria and also of the line of Brutus. From the sons of Odin and Frea is descended Rurik, the founder of the Russian Empire in 840; the house of Wetin that has furnished the royal families of Denmark, Sweden, Norway, Saxony, and Coburg-Gotha; and the house of Guelph, to

which belong the houses of Hanover, Brunswick, Luneburg, Mecklenburg, Bavaria, and a host of other German noble families. Thus we see how Judah has furnished the Scepters for Israel.

It appears, however, that a body of the Baltic Goths separated before the coming of Odin and moved southward, back to their former home along the Danube, where they appeared as the Ostrogoths under their king Ostrogotha. From Ostro the name of Austria is derived. For a century the Roman Empire stood against the Gothic invasion, the reason being that Christianity was spreading rapidly at that time in southern Europe. Wulfila spread it from Constantinople, where he translated the Bible into Gothic. But many centuries were yet to pass before the northern Celtic peoples, the Saxons, Jutes, and the Angles should hear of Jesus Christ. In Sweden Odin was deified and the faith in him continued there until the eleventh century A.D. The reason why the north of Europe did not accept Christianity until centuries later was the invasion of the Huns, who drove a wedge between the Gothic nations of the North and the South. The Huns penetrated Europe as far west as northern France, until in 451 their power was ended in the battle of Chalons by the combined Roman and Gothic armies under Theodoric.

At the death of Theodosius in 395 the Roman Empire was divided by his two sons: Arcadius became the emperor of the East, and Honorius emperor of the West; but shortly after the Visigoths rose in rebellion and chose Alaric as their king. In 400 A.D., they besieged Italy but were repulsed. A second invasion in 408 was more successful. Rome was besieged and taken and plundered by the Goths. From this blow Rome never recovered, and from that time forward rapidly declined; and that mortal blow was again delivered by the people of Israel, the Goths, who fulfilled their Divinely appointed mission to break in pieces the nations. Three of the four empires in the vision of Daniel. (Refer to "The Seven Times, Chapter III, by the author) had been broken by the people of the Stone Kingdom: that of Babylon by Gobryas and the Guti, that of Alexander by the Parthians, and now the fourth empire, Rome, began to crumble under the blows of the Stone Kingdom of Israel.

The Romans, hard pressed by rebellion and the wars with the Goths, recalled their garrisons from Britain, where they had been since the invasion under Claudius in the first century A.D. The Western and Papal Rome arose, as discussed in "The Seven Times of Prophecy" by the author. But the nations of the Goths did not last very much longer either. Intertribal wars with the Lombards and the Franks, who were nothing else than different divisions of Israel at that time, disintegrated the Gothic power, which disappeared from history in the eighth century in Spain; only the Spanish nobility are still proud of their descent and so were the Huguenots of France, who refused to bow their necks to the power of Papal Rome. Israel was not to be established on the continent of Europe, although there are millions of people on that continent today who are the stock of Israel. The Stone Kingdom was to be established in the Isles of the West.

From Chapter X we have already seen that Ireland had been settled by Danites and the Gadelos of Judah, from whom developed that splendid race, the Irish Scots. From Chapter IX we have learned of the coming of Brutus and his Brits that gave Albion her new name, the Covenant land -- Brit-ain. For a thousand years British civilization developed. It was to this Covenant land that the Kingdom was transferred in the same year that it was taken from the Jews in Palestine, as Our Lord had foretold in Matthew 21:43: "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." In 36 A.D., after the Jews had finally rejected the preaching of the Gospel and had stoned Stephen to death, Paul was converted and commissioned to carry the Gospel to Israel and the Gentiles. The kingdom was taken from the Jews and in the very same year was established in Britain, when Joseph of Arimathea founded the first Christian church at Glastonbury, England.

The Rev. R.W. Morgan, Welsh antiquarian and scholar, states on page 111 of his book, "St. Paul in Britain":

"Christianity was first introduced into Britain by Joseph of Arimathea, A.D. 36-39; followed by Simon Zelotes, the apostle; then by Aristobulus, the first bishop of the Britons; then by St. Paul. Its first converts were members of the royal family of Siluria - that is, Gladys the sister of Caradoc, Gladys {Claudia} and Eurgan his daughters, Linus his son, converted in Britain before they were carried into captivity to Rome; then Caradoc, Bran, and the rest of the family, converted at Rome. The two cradles of Christianity in Britain were Ynys Wydrin, 'the Crystal Isle,' translated by the Saxons Glastonbury, in Somersetshire, where the earliest churches and schools, next to Ynys Wydrin, were founded by the Silurian dynasty. Ynys Wydrin was also commonly known as Ynys Avalon, and in Latin 'Domus Dei,' 'Secretum Dei.'"

Again, he says on page 123:

"Joseph and his company, including Lazarus, Mary, Martha, Marcella, and Maximin, came at the invitation of certain Druids of high rank, from Marseilles into Britain, circiter A.D. 38 or 39; were located at Ynys Avalon, the seat of a Druidic cor, which was subsequently made over to them in free gift by Arviragus. Here they built the first church, which became the center and mother of Christianity in Britain. Here also they terminated their mortal career, the gentle and conciliatory character of Joseph securing the protection of the reigning family, and the conversion of many of its members. Joseph died and was interred A.D. 76."

This founding of the first church in Europe is also confirmed by numbers of scholars from Eusebius, bishop of Caesarea to Archbishop Ussher, the compiler of our Bible chronology. Only a few I can quote here.

Gildas, the British historian of the sixth century tells us: "We know that Christ, the true Sun, offered His light to our island in the last year of Tiberias Caesar."

"The Church of Avalon, in Britain, no other hands than those of the disciples of our Lord, themselves, built." (Publius Discipulus).

"The mother church of the British Isles is the church in Insula Avallonia, called by the Saxons, Glastonbury." (Bishop Ussher). "If credit be given to ancient authors, this church of Glastonbury is the senior church of the world." (Bishop Fuller)

"It is certain that Britain received the faith in the first age from the first source of the Word. Of all the churches whose origin i have investigated in Britain, the church of Glastonbury is the most ancient." (Sir Henry Spillman)

Capellus, in his history of the Apostles, says:

"I scarcely know of one author from the time of the fathers downwards, who does not maintain that Paul, after his liberation preached in western Europe, Britain included." "Of St. Paul's journey to Britain," writes Bishop Burgess, "we have as satisfactory proof as any historical question can demand."

A copy of the Acts of the Apostles in the Turkish Archives at Constantinople contains twenty-nine chapters, one more than the Book of Acts in our Bible. This twenty-ninth chapter states, verses 1-10:

"And Paul, full of the blessing of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain; for he had a long time purposed to journey thitherward, and he was minded to go from thence into Britain. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian Captivity, had escaped by sea to the 'isles afar off' as spoken by the prophet, and called by the Roman's Britain. And the Lord has commanded the Gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel. And no man hindered Paul, for he had testified boldly of Jesus before the tribunes, and among the people, and he took with him certain of the brethren which abode with him at Rome; and they took shipping at Ostium, and having the winds fair, were brought safely into an haven of Spain. And much people were gathered together from the towns and villages and the hill country; for they had heard of the conversion of the Apostle, and the many miracles which he had wrought. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God. And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing into Britain, they went therein, and passing along the South coast, they reached a port called Raphinus. Now when it was noised abroad that the Apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the east Gate of their city, and lodged in the house of an Hebrew {by this we do not mean a Jew - but a true Israelite}, and one of his own nation. And on the morrow he came and stood upon Mount Lud; and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus Christ. And at even the Holy Ghost fell upon Paul, and he prophesied, saying: 'Behold in the last

days the God of peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the mount that testifieth of the patience and long-suffering of a servant of the Lord."

It is strange how our scholars and theologians can ignore all those evidences, from so many different sources, and have managed to keep them from the people. Various writers have listed the authorities that testify to the establishment of the Church in Britain in the first century A.D., such as Col. McKendrick in his "God's Commonwealths," the Rev. Lionel Lewis, vicar of Glastonbury, in his "Joseph of Arimathea of Glastonbury," and the Rev. Morgan already quoted. Archbishop Ussher quotes twenty authorities on the same question. Despite the Roman occupation of the land, Christianity spread rapidly over England; hundreds of churches and several bishoprics were established. At the Council of Arles in 314 A.D., three bishops from Britain attended. Constantine, the Roman Christian emperor was born in Britain of a Godly mother, Helena.

I have already quoted in the IXth chapter the inscription in the church of St. Peter-Upon-Cornhill in London, which tells us that the church was founded in the year of Our Lord 179. From the annals of the Cathedral of Winchester we learn that in

"A.D. 169 There stood on a portion of the site of the present Minister an early British Church...226 A.D. -- This British Church was transformed into a pagan temple during the Roman occupation... 293 A.D. -- A second Christian Church was erected during the reign of Emperor Constantine, whose son was for a time a monk in the adjoining monastery...825 -- 60. This Church was enlarged by St. Swithin; and was restored by King Alfred the Great and by St. Ethelwolf after raids by the Danes."

All the evidences testify that a large portion of the Britons were Christian people, and even J.R. Green in his "History of England" tells us of the destruction of British Churches from the North Sea to the Severn Valley by the Angles; yet modern historians willfully overlook early British Christianity and tells us that St. Augustine was the first to preach the Gospel in England. In this they are only partially right: Augustine was the first to convert the invading Angles to Christianity, after the invaders had massacred most of the Christian Britons, except in Wales, where the Angles never entered.

We may wonder why that early flame of Christianity was almost extinguished in England, but there was a reason for it. The main body of the tribe of Joseph (Ephraim and Manasseh), the holders of the birthright blessings, given in Genesis 49:22-26, had not yet arrived, the Angles, the people of the Bull that gave England her name. When in the fourth century the Roman garrisons were withdrawn from Britain, the savage Picts from Scotland invaded the land and plundered it. The Christian Britons asked two Saxon warriors, Hengist and Horsa, and their men to help them in evicting the Picts; but those Saxons or Angle warriors outstayed their welcome, finding that

England was a pleasant land with fields and green pastures, and turned on their British hosts and invited their kinsmen in north Germany to come and help themselves, which they did. For a century, from 449 to 557 A.D., the conquest of Britain and its people continued with savage fury. The invaders, the mighty Asa or Angles, launched themselves upon the Britons and their peaceful homes and churches, and when the Briton had almost been exterminated or driven into Wales and the surrounding isles, as for instance Iona, Britain had become England, the land of the Angles.

"The race that came to Britain was the race of the Angles; not the Anglo-Saxons, a term only introduced from the Continent after the Norman Conquest. The name given to the country was England, i.e., Angle-Land. The Church was Anglican. There were subdivisions named East Saxons, West Saxon, etc., but these were merely territorial designations brought by the Angles from their German localities. An inhabitant of Wessex would call himself indifferently either a West Saxon or an Angle; but none of the Angle kingdom called himself a Saxon,"

writes Major B. de Weldon in his "Origin of the English."

There are very few names in England connected with the Saxon name; most of the Saxons remained in Germany, Northern France, Switzerland, and Scandinavia, where their descendants still are. The term of Saxon belongs to the whole house of Israel, for "in Isaac shall thy seed be called (or named)," Scripture tells us in Genesis 21:12 and Romans 9:7. They were to be called the "sons of Isaac," and have been so through the centuries, the Beth-Sak, Saki, Sacae, Sakasani, Saxones, Sachsen, and Saxons. All the Angles were Saxons and so were the Danites, Catti, Getai or Goths, and even the Brits; but it was the Angles who gave England her name, in the same way that the Covenant race, the Barats or Brits previously gave Britain her name. England became the mother, and we all speak English.

In Exodus 19:5 we read: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." And in the 31st chapter of Jeremiah. Verse 9, Jehovah declares: "Ephraim is my firstborn." In the parables of the kingdom presented in the thirteenth chapter of Matthew Our Lord declares in the 44th verse: "Again, the kingdom of heaven is like unto treasure hid in a field..." The 38th verse declares that the field is the world. To this the Scofield Bible makes the following explanation: 'Our Lord is the buyer at the awful cost of His Blood (1 Peter 1:19), and Israel, especially Ephraim (Jeremiah 31:5-12, 18-20), the lost tribes hidden in 'the field.' Israel, especially Ephraim, was the treasure (Exodus 19:5; Psalms 125:4).' Israel, especially Ephraim, was the treasure hid in the field and was the nation to whom the kingdom was given when it was taken from the Jews, and from England the kingdom has spread and the Gospel has been preached, particularly since the time of the Great Reformation. Wherever the Anglo-Saxons have gone Christianity has gone with them. 28,000 of the 30,000 foreign missionaries that were in "the field" a few years ago spoke the English tongue; the rest spoke German and Scandinavian. The British and Foreign Bible Society has printed the Word in over

seven hundred languages; that society and the American and German Bible societies are the ones that have spread the Scriptures.

So far we have spoken only of the lost tribes of Israel, but there is another tribe that belongs to Israel also, that of Benjamin, who was loaned to Judah as a "light bearer," as seen from 1 Kings 11:36 and 12:21. Benjamin went with Judah into the Babylonian captivity in 590-85. About sixty years later, after the capture of Babylon by Cyrus and the army of the Guti, the people of Judah and Benjamin were set free; but very few of them returned to Jerusalem, only 42,000 of them, as given by Ezra. Josephus says that "only the lowest of the low, the poor in health, in knowledge, and in ancestry, the very outcasts, and refuse of the nation" went back to Palestine. These people were the Jews, which word is derived from Yehudim, meaning, according to Josephus, "the remnant of Judah." Neither are these Jews pure Israelites, for during their stay in Palestine they intermarried with the masters of Palestine, the Edomites, the Idumeans, and Syrians, and took on the dark complexion and features of those people {today, according to the Jews own figures, 95% of all the Jews in the Western World are the descendants of the Khazars of Russia and other people that accepted Judaism over the years}. Generally, the Israelites were tall and fair, the cream of the Aryan race, as we find them in the Irish Scots, the pure English, and the Norwegians; while the Jews the "shew of their countenance doth witness against them," as Isaiah said. The Jews were to be "a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them," according to Jeremiah. So they have been. Nevertheless, our Doctors of Divinity have given them a halo which the Bible does not give them.

The mass of the people of Judah and Benjamin remained in Media. The descendants of Judah we have already identified with the Yute or Jutes of Jutland. H.B. Hannay shows good reasons to believe that the Galatians of Asia Minor were the people of Benjamin, who had escaped from Babylon and Media, the word Galatia being derived from Gulutha, Babylonian for "prisoners." It is also known that the Galileans of Christ's time were Benjaminites, and must have been later immigrants into Palestine, for the Jews would have little to do with them. They also spoke a different dialect from the Jews, and among the Galileans Our Lord spent most of His time; eleven of his disciples were Galilean fishermen and only one was a Jew {the traitor} -- Judas. At Christ's Ascension an angel addressed His disciples, and called them "Ye Men of Galilee."

An examination of Paul's Epistle to the Galatians shows that they were Israelites. Professor Max Mueller in his "Lecture on the Science of Language" said:

"The Goths made a raid from Europe to Asia, Galatttia, and Cappadocia, and the Christian captives whom they carried back to the Danube were the first to spread the light of the Gospel among the Goths."

It is certain that when the Ostrogoths left the Baltic in the third century A.D., for the Balkans, they were pagans; and it appears therefore that Wulfilla, the bishop of the

Goths and translator of the Bible into Gothic, was one of the captives from Cappadocia and as such a Benjaminite. Professor Waddell states that he came from Cappadocia.

Now, it has already been shown in Chapter VI that the legend of St. George had its origin in Cappadocia. Professor Hannay in his "European Race Origins" tells us that a group of those Benjaminites left Pontus in Cappadocia about 300 A.D., in boats and started on a long voyage through the Mediterranean and along the western coast of Europe and landed finally in the fjords of Norway, where they appear as the Vikings. Their emblem was a wolf, which was also the emblem of Benjamin, to whom his dying father Jacob/Israel said in Genesis 49:29: "Benjamin shall be as the wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." If those Benjaminites ever heard of the Gospel, then they certainly must have "slid from grace," for as Vikings they soon became the terror of northern Europe, living by piracy for centuries. In the ninth century the Vikings invaded Northwestern France under Rolf the First, Duke of Normandy, and rapidly mixed with the population, accepted Christianity, adopted the French language, and became the Normans.

When those Normans under William the Conqueror invaded England and defeated the English in the battle of Hastings 1066 A.D., all the tribes of Israel were regathered in the Covenant land. The Normans brought the French language with them. It, together with the Gothic and early English tongues made our English as it is today. In the so-called Saxon conquest of the Angles in the fifth century A.D., most of the Britons were exterminated or made slaves by the invaders, (speaking of England only) but the Norman invasion was not as barbarous. It therefore required almost two centuries before the Angles became reconciled to the Norman conquerors, but by the end of the thirteenth century all the different tribal elements had been welded into one people.

There is a prophecy in the sixth chapter of Hosea, verses 1 and 2, which reads: "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." As "a day is with the Lord as a thousand years, and a thousand years as one day," says the Good Book and gives us thereby the time scale for those three "days" in Hosea. For two "days" Israel is presented as "torn" and "smitten," and so indeed they were during their captivities and wanderings; but with the beginning of the "third day" the Lord will raise them up. If we date two thousand years from the Fall of Samaria in 722 B.C., we arrive at 1284 A.D., which marks the beginning of the "third day." In that very year Prince David of Wales was executed and the Welsh resistance broken; Wales became a part of England with English institutions and laws. A few years later a Scottish rebellion took place; Edward I of England marched northward and invaded Scotland as far north as Aberdeen, taking most of the great castles of the Scottish chieftains, and at Montrose accepted Baliol's surrender of the crown of Scotland. When Edward came home to England he brought with him the famous Coronation Stone from Scone, upon which the kings of Scotland and Ireland had been crowned for 1500 years. Thus we see that under Edward's reign Wales and Scotland and England became one, although the Scots kept rebelling for several centuries. (See next Chapter).

Then indeed was fulfilled that other prophecy of Hosea 3:4-5: "In the say way the Children shall stay for a long time, without a King; and without a leader; and without a sacrifice: and without a Capital; and without an Ephod or Teraphim! At last the Children of Israel will return, and seek the Lord their God, and David their King, and reverence the Lord and His beneficence, in the future ages!" (Fenton, Bible in Modern English). From that time onward the House of Israel has had a king, and a capital again, when the Stone of Jacob was transferred into Westminster, as centuries ago it had been in the East-Minster, in Solomon's Temple at Jerusalem.

The thirteenth century marked indeed the restoration of Israel's national unity. At its opening the English barons demanded from King John a recognition of all freemen's rights, and a restoration of the ancient laws of Britons and Saxons was drawn up in the Magna Carta on the 15th of June, 1215, which has been the foundation of British liberty, law, and justice ever since. However, those laws were nothing new, for we had their original in the Mosaic Law of Israel. Edward in his reign followed a policy of domestic consolidation and financial as well as legal reforms that has shed much lustre upon his reign, and which made his time almost the most important epoch in the constitutional history of England.

Two thousand years before in Palestine Israel had been one nation; then they were torn, smitten, and scattered; but now they were united again. Celt, Saxon, Angle, and Norman have made Great Britain what she is today, and that race has made the United States of America great also.

Chapter XII THE THRONE OF DAVID

As the object of this book is to trace the ancestors of the race that forms the backbone of the people of the United States of American, it may appear superfluous at first thought to deal with the Throne of David; yet, as to many readers the very thought and thread of this book is revolutionary from hitherto held conceptions, so also will be to them the subject of the Throne of David. Besides, many readers will find that they themselves belong to the House of David. This is an age of wonders, so don't be surprised at anything that is going to be discovered or brought to light these days. These are great days, despite the Depression, and greater days are yet in store for many of us, but I am not so sure whether for all of us.

In our ninth chapter, dealing with Brutus, we have already studied the foundations of the House of Judah. According to 1 Chr. 2:34, Judah had five sons: Er, Onan, Shelah, Phares, and Zarah; but a reading of the 38th chapter of Genesis makes it clear that Er and Onan died childless, and the 19th verse of the 26th chapter of Numbers confirms it. This chapter gives us the roster of the people of Israel who entered the land of Canaan and tells us in verses 20-22 that the descendants of the other three sons of Judah numbered 76,500 people. These people constitute the tribe of Judah but not the Jew. The Jews were the remnant that came out of Babylonian captivity {and from the Khazars}. It seems that our theologians have studied the Bible backwards instead of forwards; because the ancestors of the Jews were the tribe of Judah, which was one of

the tribes of Israel, does not make all the Israelites Jews; yet such a naive idea is held even by the most modern of our theologians and educators, and the only authority they have for it is that their Sunday School teachers said so and their grandmothers. Many Americans are descended from Irish stock, but that would not make the people of Old Ireland from Irish stock, but that would not make the people of Old Ireland five or ten centuries ago Americans, would it? It is strange that even our modern highbrows are so illogical in this respect and still hold to very primitive ideas.

The first chapter of Matthew gives us the genealogy of Jesus Christ, the son of David, who came of the line of Pharez, Hezron, Aram, Boaz, and Jesse. David was the second king of Israel, and Solomon was the last. After the separation of the kingdom of Judah from Israel in 970 B.C., the House of David ruled only over the House of Judah, while Israel had kings of divers houses. Zedekiah was the last Davidic king of Judah. His two sons were killed before his eyes; then his own eyes were put out and he was taken to Babylon as a prisoner by Nebuchadnezzar in 584 B.C., as told in the 25th chapter of 2 Kings.

Was that the end of the Throne of David?

Orthodox Bible students tell us that it was and that the throne was vacant and will be vacant until Christ returns again to occupy it. But the promise was "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This promise was made by the dying Jacob in the 10th verse of the 49th chapter of Genesis.

Oh, how little faith even orthodox Bible students have had in the promises of the Scriptures. If Shiloh refers here to the Messiah's first coming, then that promise was only a fairy tale indeed, for nobody has held that Scepter from the time of Zedekiah until Christ. Besides, that Scepter was a literal Scepter; and Christ's Scepter has been a spiritual one, at least until today. Orthodox Bible students in their eagerness to hold up Christ have also done Him a great deal of harm when they allow their wishes to outrun the statements of Scripture concerning temporal matters. The Old Testament is first of all a historical record of the people of Israel and a prophetic forecast of their destiny; and those who question that, whether they be modern critics or orthodox believers, if they spiritualize whatever is possible, have done untold harm to the Old Book.

"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (2 Chro. 13:5). If our orthodox friends believe that these are God's Words, then I would like to ask them now much of this promise they really do believe. The Word says "David shall rule over Israel forever." But unfortunately it did not say 'where,' so the faithful could see it. Again in 1 Kings 9:5 Jehovah promises: "Then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying. There shall not fail thee a man upon the throne of Israel." In the 89th Psalm Jehovah establishes His Covenant with David and his house forever: "I have made a covenant with my chosen,

I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah...I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his hand in the rivers...Also I will make him my firstborn higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgment; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, or suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

As long as the sun endures, so long shall that Covenant last; and as the sun has been shining every day since David's time that Covenant must be still in force, and the House of David must still be ruling over Israel.

Many of the higher critics of the Bible, from Tom Paine to Bob Ingersoll, have challenged the orthodox defenders of the Bible to show them where and how this Davidic Covenant has been fulfilled, but orthodox theology has never been able to show where, except in heaven. Yet the Covenant reads "If his children forsake my law, and walk not in my judgment...Then will I visit their transgression with the rod and their iniquity with stripes." This cannot be applied to Jesus Christ, who was perfect and who died for our transgressions; and I don't think it can apply to those who are in heaven. It can only apply to David's literal sons throughout the ages.

"And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the hose of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off, thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to the rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." (Jeremiah 33:19-26)

What about it, earnest Bible students? If you really believe that Jehovah uttered these solemn words, then it is your sacred duty to prove to an unbelieving world of skeptics and agnostics where, when, and how those words have been verified.

The answer is given in 2 Samuel 7:8-16: "Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I WILL APPOINT A PLACE FOR MY PEOPLE ISRAEL, AND WILL PLANT THEM, THAT THEY MAY DWELL IN A PLACE OF THEIR OWN, AND MOVE NO MORE (See also 1 Chr. 17:9); neither shall the children of wickedness afflict them any more, as beforetime. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever."

We have already seen that the "appointed place" was in the Covenant Land, in Brith-ain, in the Isles of the West; and it was there, as we shall find, that the Throne of David was established a few years after it was thrown down in Jerusalem.

"The King is dead, long live the King." The King never dies, he only demises the throne." These slogans are as old as history and even older; they go back to Adam and his dynasty, which ruled for nine hundred and thirty years (Genesis 5:5) or thirty-one Golden Cycles of thirty Solar years each. At the end of each Cycle the dynasty was renewed at the shrine of the Deity. These cycles of Renewal Mr. Davidson has explained and demonstrated in Paragraphs 35 and 38 of his book, "The Great Pyramid," and also has shown their application in Egyptian history in his work, "Early Egypt and Babylonia." These 30-year cycles also form the basis of the 2520-year cycles of Prophecy, as 84 times 30 equals 2520, and are fully explained in my "Seven Times of Prophecy."

The first Egyptian Dynasties, whose kings were Aryans, instituted a series of Renewal or Sed Festivals that had their origin in 622 A.K. (3378 B.C.), which was the year of Enoch's birth. To the Egyptians their kings were the heaven born sons of God, who could never die, for they considered that the king sat on the throne of God until the Messiah should come. Rameses II, who was the Pharaoh of the Oppression and who knew perfectly well that the Israelites in his land were the carriers of the Messianic promises, declared that the Egyptians were the Messianic carriers and that the Messiah had come in the shape of Osiris.

In Chapter VI we have traced the Messianic promises back to the early Aryans by means of their crosses. The legend of the Phoenix is the history of the translation of Enoch. On Egyptian temples the Phoenix is portrayed as an oval (rising) sun with long, outstretched wings. Professor Waddell in his book, "Phoenician Origins," page 248, shows a Hittite Sumerian seal picturing a Phoenix with a Cross in the Sun. St. Clemens of Alexandria tell us that the Phoenix is the symbol of the coming Resurrection and of the Messiah (Refer to Phoenix on title page); and in the language of Malachi 4 we read of the returning Messiah as "the Sun of Righteousness with healing in His wings."

All the kingdoms of the ancient world held their kings to be the incarnation of the Deity. Concerning this ancient belief and its meaning Professor S.H. Buchanan in his "The World and the Book" writes on pages 364-65: "Kingly priests, after the order of Melchizedek, standing in a line that hold the hope of a Divine incarnation have held universal sway over the human races. Montezuma and Mikado, the Sun-God of the mound-builders, and the Pharaohs; the royal lines of Peru and Central America, Brahma and Chisnu of India, as well as its Buddha, are all the outcome of the faith that looked for the Divine One. Men universally have made of this Divine One just what Christ's disciples wished to make of Him. The conquests of Mexico and Peru by the Spanish were made by the assassination of the royal families holding this hope. This done, the hope of reconstruction departed. The chief difference between the mound-builders and other Indians was the result of the destruction of their royal lines. Whenever this was done they became nomadic and hunters, and fell back upon an altarless, intangible worship of the sun as the Great Spirit, and faded away...Fully four-fifths of the flags and coins of the nations of the world show traces of origin from the patriarchal cherubim."

If, then, all the ancients, whose kings were mostly Aryans, believed their rulers to be the Vicars of the Messiah until His return, is it not only natural that a son of David should sit upon the Throne of Jehovah, as David and Solomon did, until "He come whose right it is." According to the promises quoted, that Throne would never be left vacant, for, according to Luke 1:32, "the Lord God shall give unto Him the throne of his father David." God has promised that the Throne shall be there when He comes, so it must be somewhere. The faith of faithful Bible students does not seem to be strong enough to believe that David's Throne must be somewhere else, after it was overturned in Jerusalem in 584 B.C., and they also appear to have overlooked the prophecy in Ezekiel 21:25-27, which prophesied that the Throne would be overturned; "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it and it shall be no more until he come whose right it is; and I will give it him."

Jeremiah the prophet had warned Zedekiah, his own relative, of the coming Judgment (refer to Chapters 36-39 of Jeremiah), but his warnings were not heeded. To get rid of such a pessimist the prophet was thrown into a filthy pit; and he was only set free by the command of Nebuchadnezzar after Zedekiah's capture. The captain of the guard

even invited him to come with them to Babylon, but Jeremiah's mission lay in another direction, to replant the seed of David in another land. Although Zedekiah's sons were slain the diadem and the scepter were overturned into the female line, Zedekiah's daughters, and these Jeremiah took to Tahpanhes in Egypt, accompanied by Baruch the scribe, as told in the 34th chapter of Jeremiah.

Let us now turn to the riddle that the prophet Ezekiel presents in his seventeenth chapter: "Thus said the Lord God; A great eagle with great wings, long winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar; he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs."

The word eagle is, no doubt, used to represent a means of transportation, for "it came" and "took" and "carried" something into another land. That something was "his young twigs" (young members) of the "highest branch of the cedar of Leban" (symbols of the royalty of Palestine). Also the seed of the land" (the people of Israel) was placed in another land "by the great waters" (not the Mediterranean), "was planted in a fruitful field," "set it as a willow tree." No other tree will take root as easily and quickly as a willow. It increased and became a vine, this vine of "low stature," and turned its branches "toward him." This "him" must necessarily be above the branches, i.e., be acknowledged as a ruler; but the inference is that this ruler is also not very high, i.e., low, because the vine is of low stature. This personage referred to as "him" is the low one to whom the diadem was to be turned over. Previously, we have related the wanderings of many of the people of Israel to Ireland "by the great waters."

Quoting the seventh and eighth verses we continue the riddle: "There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches and that it might bear fruit, that it might be a goodly vine."

"Another great eagle" means a different means of transportation than the one before used. And this vine bent "her" roots toward "him," that is, a female twig joining a male twig, by the furrows of her plantation. This last phrase helps us greatly to identify the place by the "great waters," where the replanting was to take place, in Ulster, Ireland; for in olden time, Ulster is spoken of as the "plantation of Ulster." "I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it." (Ezekiel 17:24)

For further elucidation of this subject the reader is referred to the Rev. J.H. Allen's book, "Judah's Scepter and Joseph's Birthright," and J.D. Massey's interesting work,

"Tamar Tephi." As Scripture tells us that Jeremiah took the king's daughters into Egypt and we lose sight of them there; by analogy we apply Ezekiel's riddle of the tender twig to the transplanting of the royal line into Ulster, and, therefore, let us take up the thread from there, and follow it.

Irish historians are unanimous that about 580 B.C., there arrived in Ulster a notable man, a patriarch or saint, accompanied by an Eastern princess, and a lesser person by the name of Simon Brach, or Barech. This party brought with them several remarkable things about which Ireland's songs and legends cluster; those things were a harp (David's harp), and a wonderful stone, the Stone of Destiny, the Lia Phail. According to many traditions, Jeremiah took the princesses to Spain, where one of them married a prince of Zaragossa. With the other princess he arrived in Ulster some time later. Irish tradition tells us that Jeremiah married the princess Tamar Tephi to Eochaidh, the Heremon, or head king of Ireland, after the latter had embraced the worship of the true Jehovah.

Jeremiah became the chief figure in Irish history, life and religion. He became the patriarch of Ireland, and is the original "St. Patrick." The latter was, as is well known, not an Irishman at all, but an early missionary to Ireland, who was interpolated by the Roman Church to take the place of the original saint- patriarch of Ireland, for reasons of their own. In Simon Barech who accompanied them we recognize Baruch the scribe, of Jeremiah 36.

* For twenty-five centuries Irish songs and ballads have lauded the princess who came with Jeremiah, Tamar Tephia, meaning "Tamar the princess." She is also spoken of as Tea Tephi. Irish historians call her the king's daughter or the daughter of Pharaoh (Pharaoh meaning royal house). Tamar, we will recall, was also the name of her ancestor, the mother of Zarah and Pharez. Her name and her story, as well as that of the Patriarch of Ireland, are so interwoven with Irish folklore, traditions, and history it is difficult for critical highbrows to eradicate it.

The Hebrew-Phoenician words connected with Tamar Tephi, Jeremiah, and Tara alone prove a powerful evidence of their Hebrew origin. Jeremiah is known in Irish tradition as the "Ollamj Fodhla" or "Fola Ollam" denotes in Hebrew the possession of "hidden-knowledge." Fola in Hebrew is "wonderful" or in Celtic "revealer," the two together describing a Hebrew prophet. Jeremiah, the Ollam Fola, demanded from the Heremon, the king, a renunciation of the Bel and serpent worship practiced in Ireland and an acceptance of the Mosaic law and the worship practiced in Ireland and an acceptance of the Mosaic law and the worship of Jehovah before he gave his charge, the princess Tamar, to the king for a wife. From this eradication of the serpent worship appears to have grown the legend that the Patriarch, St. Patrick, drove the snakes out of Ireland. At Cathair Crofin, the royal residence, Jeremiah established a school or college, known in Irish history as the Mur-Ollamain or "school of wisdom," and the name of Cathair Crofin was changed to Tara, which word is derived from the Hebrew- Phoenician Torah, meaning "the Law." In the succeeding centuries Tara became a famous seat of

learning, and not only for Ireland but also for Western Europe. It is of this center that Thomas Moore wrote:

The harp that once through Tara's halls
The soul of music shed, Now hangs as mute on
Tara's walls As if that soul were fled. So sleep the pride of former days,
So glory's thrill is o'er. And hearts that once beat high for praise
Now feel that pulse no more!

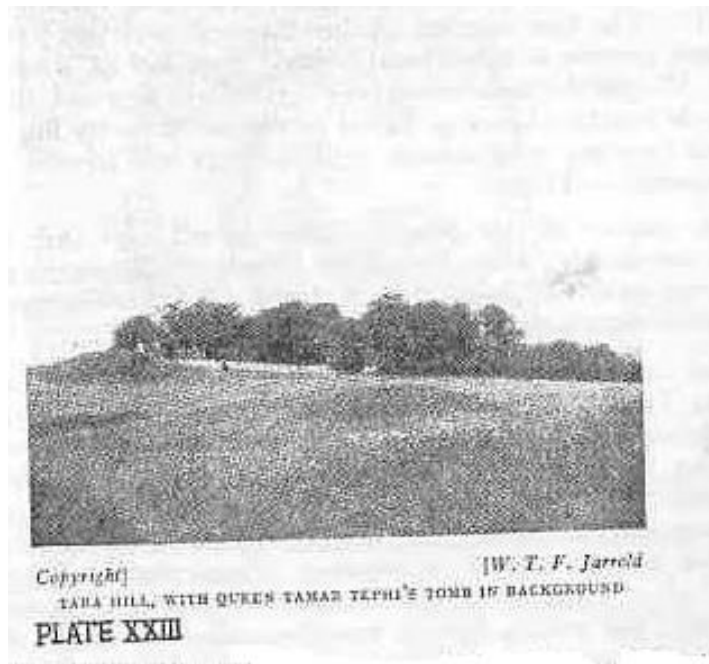
For over two thousand years the only national emblem that Ireland had was the harp of Tara with its angel guardian. That emblem was seen floating from her castles and was stamped upon her shields and coins, and is seen upon the stamps of the new Free State.

For documentary proofs concerning the role that Tamar or Tea Tephi and Jeremiah played in Irish lore, the reader is referred to the Rev. Milner's excellent work, "The Royal House of Britain," which also contains an exhaustive Chronological Chart of the Royal house of Judah Zarah and Judah Pharez, tracing the descent of many noble houses from that line.

The princess Tephi is said to be buried in a burial mound, the Great Mergesh, on the Hill of Tara. (See Plate XXIII). Several attempts have been made by archaeologists to enter that mound, but every attempt has been frustrated by the neighboring Irish peasantry with guns and pitchforks. That mound is sacred to the Irish people, but some day soon it will be opened, and speculation is rife as to what it will contain. In the historic Four Courts of Dublin hangs, in companionship with Moses, a medallion portrait of the great Irish legislator, identified by the Rev. F.R.A. Glover with Jeremiah (Shown on Plate XXIV). Jeremiah himself is said to be buried near the ruins of Devenish Abbey on the Isle of Devenish in Lower Lough Erne, near Inniskillen, County Fermanagh.

Tamar Tephi's marriage to Eochaidh, the head king of Ireland, accomplished the transplanting of the Royal line of Judah, Phrez, David from him that is high of Ezekiel's riddle to him that is low; for Eochaidh himself was of the line of Judah Zarah as a descendant of the Milesian prince Gallam, who, at the head of the Gadelos, overcame the Danaans about 700 B.C. Professor Totten of Yale in his "Irish Genealogies" traces Gallam's descent to Calcol, brother of Dards and son of Zarah. Professor Totten says:

"The term Milesian is derived from the medieval title of Gallam, the conqueror of Ireland, who was called Milesius, or the Milesian, i.e., the soldier, a term derived from the Latin "miles," whence we derive our word "militia." In Chapter X it has been explained that Galam and Gadelos are derived from the Hebrew- Phoenician gadil, meaning "to become great," in the plural "the exalted," "fortunate ones," or "fortune seekers." Thus the Hebrew roots indicate that these people, the people of Gadeliu, were the exalted ones who were low at first but who were to inherit the diadem of David after it was taken from Zedekiah.



It was around the hand of Zarah, meaning "the seed," that the mid-wife tied the Scarlet Thread, and Professor Totten tells us that in Milesian records of Old Ireland the sons of Gadeliu or Gallam call themselves the Curaithe na Cruabh ruadh, meaning "the Knights of the Red Branch." Some of my readers who are of Scotch- Irish descent will find in "Fairbairn's Crests of the Leading Families of Great Britain and Ireland" several crests picturing a forearm, which stand for the "Red Hand" of Ulster and indicates that their ancestors belonged to the "Knights of the Red Branch."

When Princess Tamar of the line of Judah-Pharez, "the breach," married Eochaidh the Prince of the Scarlet Thread, the high tree of Ezekiel's riddle had united with the low tree, and the two branches of Judah, Pharez and Zarah, were reunited; but we must always bear in mind that it was of the line of Pharez, "the breach," the Messiah came, to heal "the breach."

"Furthermore, these Knights of the Red Branch, of whom Gallam, the conquering Milesian, was one, called themselves Craunnogs, or 'the crowned.' the true meaning of their name is 'tree tops,' for it comes from words common to all dialects: craun 'a tree,' and og 'a tuft' or 'termination.' We use the same word for a 'crown,' as they did, and the very use of it in common language would be enough to verify this identity of race were there not other reasons in their history and legends to establish it conclusively."
(Totten)

The memory of that Scarlet Thread is still kept alive in Britain, although unwittingly; every one of the British official papers is wrapped with a red cord. Likewise, a red thread runs through every rope in the British Navy, and we still talk about "red tape."

From this union of Tamar Tephi with Eochaidh the Heremon of Ireland at Tara sprang that long line of Irish Ardaghs or overlords, who for one thousand years were crowned

upon the Stone of Israel and wielded the Scepter of Judah over the whole of Ireland. The last of those Ardagh's was Murtough, who, dying without male issue, left his daughter Earca, who married Muiradhach, king of Abilene (Dublin). This was the second transfer through a female. These people of western and northern Ireland called themselves Scots, as Bede in his "Ecclesiastical History" records, and western Ireland was then called Scotland. About this time, the fifth century, the Pictish clans of Caledonia had weakened themselves by inter-tribal warfare and the west coast offered opportunity for invasion. Fergus MacEarca, son of the Princess Earca, headed an armada across the Irish Sea and landed on the Mull of Kintyre or Kintraw, which word is derived from the Hebrew Kenar, "sent," and Tur, "rock." After much stubborn fighting he occupied the whole of Kintyre and founded the kingdom of Argyle, derived from the Hebrew Ard, "leader," and Giloh, "he that overturns." Fergus also occupied the southern Hebrides (from Heber), including the Hi or Island of Iona, on which there was already at this time a Cathedral and a congregation. Here Fergus was crowned king on the Stone of Destiny in 498 A.D. During the reign of Aidan (548-604), the fourth king of Argyle, St. Columba came to the island of Iona and founded a famous school of missionaries. It was here that the Presbyterian Church of Scotland was founded.

The fifteenth king of Argyle, Kenneth MacAlpin (836-854), married the heiress of the Pictish throne of Scotland and became the first king of Scotland. His descendant, the seventh, Malcolm III was murdered in Glamis Castle, leaving only his daughter Beatrix to carry on the royal line of Judah. She married Crinan the Thane of Albanach. Thus the Scepter of Judah was transferred for the third time. Seven kings of the house of Albanach ruled over Scotland. As the last one died without issue, the two daughters of David, Earl of Huntingdon, carried on the line of Judah.

Margaret married Alan, Lord of Galloway, and founded the house of Baliol. Isabel married Robert Bruce, Lord of Annandale, and founded the house of Bruce. This was the fourth transference of the Scepter of Judah, (Many readers of Scotch descent can trace their genealogy to these ancient houses and through them to the royal line of David).



The fifth transfer took place when Margaret Bruce married Walter the Steward of Scotland and thus founded the house of Stewart. When James IV of Scotland, son of

Mary by Lord Darnley, became James I of England, the Scepter of Judah ruled over the United Kingdom of England, Scotland, and Wales; and all the various divisions of Israel, the Celts, the Saxons, the Angles, and the Jutes had been blended into one nation.

The Stewart reign came to an end. The house of Orange ruled only for a short time, but the Scepter of Judah was transferred again, for the sixth time, when Princess Sophia, daughter of James I married Ernest of Guelph, Duke of Brunswick, who was the line of Judah-Zarah-Odin, as spoken of in the previous chapter. (See Chronological Chart by Milner). The son of the two was George I of England. The Scepter remained in the house of Guelph until Queen Victoria and then passed into the house of Saxe-Coburg with Edward VII, son of Prince Albert and Queen Victoria. This was the Seventh transfer.

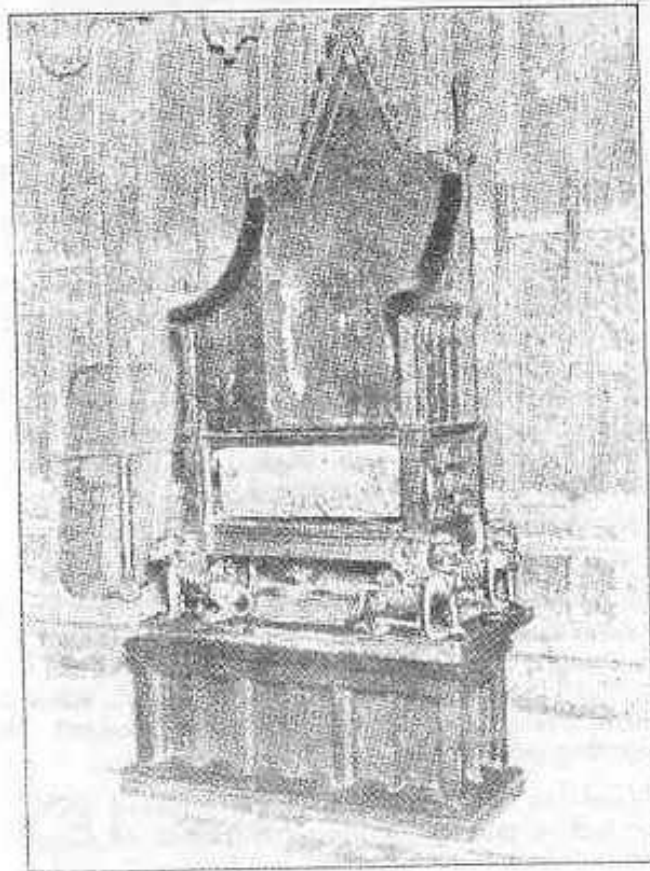
The next and final transfer will be when King George or Prince David hands it back to "Him whose right it is," and that will be very soon. This will be the eighth transfer; eight is the number of Christ, marking a new beginning. Concerning the significance of the number eight refer to "The Seven Times of Prophecy," page 81.

The Scepter shall not depart from Judah, nor a lawgiver from between his feet, "until Shiloh come" was the Prophecy; and it has been fulfilled to the letter. Almost all the noble houses of Europe have lost their scepters and they are wondering why. The British Throne is yet standing. In this connection it is interesting to recall the remark of King Edward, which he made thirty years ago at Cannes to Grand Duke Alexander of Russia, as told by the latter in his book, "The Twilight of Royalty." Pointing to the present Prince of Wales, who was then only a child, King Edward said to the Grand Duke: "There is the last king of England."

The Rev. J.H. Allen in his book "Judah's Scepter and Joseph's Birthright" gives an appendix in which he traces the genealogy of the British sovereigns in an unbroken line from Adam. This list was compiled some twenty years ago and ended with King Edward VII. The authors of that list were wholly oblivious to any significance of numbers; yet it reveals some numerical units that are most startling to students of Prophecy.

30 Thirty generations from Adam to Obed, father of Jesse. 31 Jesse, with whom begins the royal line. 49 Eighteen kings in Palestine. (Note the 49, 7 times 7). 50 Tea Tephi, the 50th (the Jubilee number). 103 Fifty-three kings of Ireland from Eochaidh to Earca (makes 103, an intercalary cycle). 116 Thirteen kings of Argyleshire, from Fergus. 141 Twenty-five sovereigns of Scotland, from Kenneth II to Mary. 151 Ten sovereigns of England, from James I to Edward VII. 152 To the above list we now add the name of the present King George. 153 We have reached the climax of these numbers if we add to the foregoing Prince David of Wales. His number is the mysterious number, 153, the number of the elect. Refer to "The Great Pyramid's Message to America," page 28, 2nd Edition. In this connection it is striking to note that the Prince of Wales has so far refused to marry. Will he be the last king of England?

Probably the most treasured possession of the Court of St. James (St. Jacob's) is the Coronation Stone in Westminster Abbey. (See Plate XXV). All of Britain's princes and princesses, who have reigned in Ireland, Scotland, or England, from Tamar Tephi to Queen Victoria and since, have been crowned upon that stone. This is British history and not fiction. The stone lies beneath the seat of the Coronation Chair; it is of oblong shape, and twenty- six inches in length, sixteen inches broad, and eleven inches high. It is a dull reddish sandstone; there is none other like it in Britain. Geologists tells us that it belongs to a sandstone formation near the Dead Sea. On each side of it are two iron rings through which poles were passed to carry it. This stone has been resting in Westminster Abbey since 1298 A.D., when Edward I brought it from the Abbey of Scone. Before that it lay in the church of Iona, where Fergus the Great was crowned upon it in 498 A.D., after he had inherited the stone from his mother Earca, whose ancestors kept it in the royal hall of Tara for a thousand years. Yet its rings are worn down by years of carrying.



CORONATION CHAIR AND STONE OF DESTINY, WESTMINSTER ABBEY

PLATE XXV [Copyright: Sport and General Press Agency, Ltd.]

An old Irish rune refers to that stone and was put into the following words by Sir Walter Scott:

Unless the fates are faithless grown. And prophet's voice be vain, Wher'er is found this sacred stone, The Wanderer's Race shall reign.

Edward I called it a "precious relic." This Stone of Destiny is said to be Jacob's stone, upon which he laid his head on the plains of Luz. it is the stone of Israel, the "Rock" that was carried in the wilderness, which was smitten by Moses twice and the waters gushed out abundantly. Sometimes it is spoken of in the Old Testament as the "pillar," upon which Israel's kings were crowned. "And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el." (Genesis 35:13-15). That rock, Bethel, the Lord's house, is in the Lord's house today, i.e., in Westminster Abbey; and beneath that Stone lie the mortal remains of the kings of Israel.

When Tea Tephi brought with her that symbol into the Isles of the West, the diadem was overturned for the first time. When her descendant, the Irish Princess Earca, passed it to her son Fergus, king of Argyleshire, that symbol went to Scotland, and the diadem was turned over for the second time. And for the third time into England, when the son of Mary Queen of Scots became James the First of England. it was this third turnover that gave us the English Bible.

Truly God has kept His Word. He promised David that there should never lack a man to sit upon the Throne of David. He has overturned that throne three times, as we have seen, and it is still in existence today, waiting for Shiloh to come. "And the Lord God shall give unto Him the throne of His father David. And he shall reign over the house of Jacob forever; and of His Dominion there shall be no end." Shiloh means "rest giver," and Shiloh alone can give us rest and deliver us from the present chaos. "Unto Him shall the gathering of the people be," as Jacob said. Nothing but His wisdom and power can restore order out of the weltering chaos of human factions. His Throne will not be set up in Britain nor yet in Old Jerusalem, but in Shiloh, which is located ten miles north of Jerusalem, and will form the center of the Millennial Jerusalem, a city twenty-four miles square, as told about in Ezekiel, Chapters 40-48.

Then "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2:3) No amount of unbelief can hold up God's plans, and our people who have been led astray by their teachers and shepherds are earnestly advised to study God's plans for themselves, as found in His Book and now corroborated by the monuments. How much longer must our people suffer before they turn to the Bible for guidance instead of to the wisdom and beliefs of men?

Chapter XIII THE UNITED STATES IN PROPHECY

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THE UNITED STATES IN PROPHECY



In the preceding chapters I have collected what evidence I could gather and present in condensed form in these pages concerning the origin of the Celtic and Anglo-Saxon race, who were the builders of the American Republic. Their origin has been shrouded in mystery all these years and still is a mystery to the people at large, so much so that it is received with hostility and ridicule by our educators and clergy. Perhaps this is not strange; every great advance in thought has been fiercely contested by the upholders of the old concepts. Every advance and reformation has been a revolution and the greatest revolution in the history of mankind has just begun. The belief that the Jews represent ancient Israel can not be shaken in a year or two; yet **IT IS THAT FALSE CONCEPTION THAT HAS ALMOST DESTROYED THE VALUE AND SIGNIFICANCE OF THE OLD TESTAMENT TO US.**

Most of the modern criticism of Scripture can be traced to four conceptions that Christianity has held for ages, which conceptions have now been proved to be false:

First: That Genesis taught that the world was created 4000 years before Christ; which is not true. The Word says, "In the beginning God created," but it does not say when that beginning was; neither does modern science know.

Second: The belief that Adam was the first of the species of man, homo sapiens, is contradicted even by many passages in Genesis, referred to in our Chapter II. Adam was, according to over five hundred passages in the Old Testament, the first Adamite, not the first homo sapiens. Adam was the first Aryan, as all the evidences show, some of which I have collected in this book.

Third: The belief in a universal Deluge is contradicted by many statements of Scripture and impossible to harmonize with the chronology of the Old Testament, to say nothing of the physical impossibilities and consequences. Once these three points in question are explained and seen in their true relations, then it will be seen that there exists absolutely no contradictions between the statements of Genesis and the findings of modern science.

Fourth: The fourth great stumbling block to the critics of the Old Testament has been the assumption that God's chosen people, Israel, were the Jews. In reality the Jews are only a part of the house of Judah, as must have become clear to the earnest reader of this book. The Jews have their place in the Old Testament, but that place is different from Israel's. The difference between the two houses I have demonstrated in my "Destinies of Israel and Judah."

Since the Reformation, orthodox theology has stood almost still as far as the exegesis of the Old Testament is concerned and during the last 150 years had to stand by helplessly watching the higher critics pick the Old Book to pieces. With the exception of the scholars of the Historicity School of Prophecy, the Fundamentalists have added practically nothing to their understanding of the Old Testament. During the last century inquisitive scholars have subjected the Scriptures to a searching criticism, which became more hostile as the evolutionary hypothesis began to occupy the minds of men; and a serious rift between the defenders of the Old Book and its critics developed and widened every year, until today faith in the Bible as the Word of God has been mostly destroyed in the minds of our college bred classes.

What have the Fundamentalists done to fight this destructive criticism of the Bible? Practically nothing.

What could they do but say: "The Bible says so, and we believe it." Historical proofs they could not furnish. With the exception of anti-evolutionary arguments defending Genesis and some arguments concerning the Book of Daniel, orthodoxy has done little or nothing to counteract the destructive arguments of the critics. Nine out of every ten commentaries on the Old Testament existing have been written from the higher critical viewpoint, and the Fundamentalist authors of the few orthodox commentaries had to take refuge in spiritualizing what they could not explain any other way. No greater admission on the part of the orthodox groups that they do not understand the Old Testament can be found than in our Sunday School lessons. The board who composes those lessons walks through the Old Testament with "seven league boots" so to speak, merely touching a chapter or even only a few passages of each book here and there; and many Sunday School scholars have wondered, as the author used to do, what about the other 99 percent that we are skipping over? Is that mystery or mythology? But our Sunday School Board could not teach what they did not know themselves and the only thing they could do with those mysterious chapters was to leave the severely alone.

The Old Testament indeed is nothing else but legends, if we assume that the people of Israel are the Jews; and we cannot blame the modern critics for condemning it as Jewish mythology. Many of the critics from Thomas Paine to Robert Ingersoll and Professor Driver of Oxford have challenged orthodoxy to prove to them where, when, and how the glorious promises which Jehovah made to His Chose People have been fulfilled in the Jews, and the Fundamentalists have been unable to furnish those proofs.

Thousands of sermons have been preached on the Birthright, on the characters of Esau and Jacob, and how the latter obtained the Birthright deceitfully from his brother; but all that our good friends the preachers, orthodox and modernist, have been able to tell us is that the Birthright pertained to spiritual blessings. Let us examine this question for a moment. If Abraham, Isaac, and Jacob were Jews, as our theologians tell us, then those supposed spiritual blessings of the Birthright do in no wise belong to us but only to the Jews; neither can those blessings be transmuted to a Gentile Church, for Jacob committed a very unchristian act in the way he obtained the Birthright from his hungry brother.

The Church has always been in Israel, both in Old as well as New Testament times, and still is; all the Apostles, with the exception of Judas, who was a Jew, were Israelites, and so have been most of the Church fathers. The first Church in Europe was started in 37 A.D., in Glastonbury, England, as has already been told in Chapter XI. When Paul went to Rome in 66 A.D., he found there already a group of Christians, who had come from England. A "Gentile Church," of which we hear so much, does not exist nor ever did exist in our land. Our theologians are merely repeating that phrase without examining the case. Most of the Epistles are addressed to the twelve tribes "scattered abroad." The "Epistle to the Hebrews" should make that fact plain, both in title and text. There is no equivalent in Greek for our term "Gentile." It is an English word and found in no other language. Gentile is derived from the Latin "gens," meaning "tribes." Paul said, "I am an apostle of the ethnos," meaning "nations" or "tribes," and meant in this case the tribes of Israel. In general however, the word ethnos is translated "heathen." As a "heathen church" would be an absurdity, it becomes obvious that the term "Gentile Church" is a misnomer. For further discussion of this all-important subject I refer the reader to my "Destinies of Israel and Judah."

The early Churches found by the Apostles in the East have developed into the Latin, Greek, Armenian, and Coptic churches, and as such could be termed "Gentile" in the sense that we understand it; but the Protestant Church and its various forms has since the Reformation been in Israel, the Anglo-Saxon nations.

However let us turn to the Birthright. For want of space we can quote only a few references concerning it: "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" (Gen. 18:17-18)

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in

multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18)

"And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." (Gen. 35:10- 11)

A more detailed discussion of those promises the reader will find in my "Destinies of Israel and Judah."

If the earnest reader pays attention to those passages, then he or she will find that they cannot be applied to the Jews and in fact were never intended for them, but belonged to the Covenant Race, the British or the Saxon race, the sons of Isaac as found in the Celtic, Saxon, and Nordic races of the British Empire, northern Europe, and the United States of America. It is Great Britain and America that hold the gates, the strategic points of the world, as for instance: Gibraltar, Malta, Suez, Aden, Singapore, Hongkong, Cape of Good Hope, the Falkland Islands, the Panama Canal, Hawaii, and the Philippines. There has been only one company of nations -- the Anglo-Saxon nations.

These facts are crying aloud for recognition and if we can see in them the fulfillment of God's glorious promises to our ancestors, then the Old Bible becomes a New Book to us, for we find in its Promises and Prophecies the title deeds of Anglo-Saxon world supremacy and leadership, a hegemony that we have almost lost, for we never knew where it came from and we have never given God the due credit for it. The Mosaic Law is the basis of our Common Law as divergent from the Civil Law of Europe, and if we had kept close to the Ten Commandments, then we would not be in the fix we are in today. A valuable exposition of this Law question the interested reader will find in "The Law of the Lord, The Common Law" by the Rev. Pascoe Goard.

But let us now turn to Genesis 48:15-20 and note how the dying Jacob transferred the Birthright blessings to the sons of Joseph and not to the sons of Judah, from whom {some} of the Jews and Christ are descended. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, 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 firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them

that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

Although Manasseh was the older of the two, yet the chief blessing was given to the younger, Ephraim, that he should become a multitude of nations. We have seen that story recited perhaps in some Bible story books or perhaps in some Bible pageants, but we have never heard it explained from our pulpits, orthodox or modernist. Our preachers never studied this question in their seminaries and therefore know nothing about it; and if you wish to fall from your pastor's grace. Reader, then press him to explain those passages. Need we wonder, then, that the critics tell us that all that stuff is "Jewish mythology," when no preacher can explain it, either Fundamentalist or Modernist. And, coming to the point, if the British Empire and its commonwealth of nations, including our Republic, does not answer to that multitude of nations, then there is no other group of nations that has ever "filled the bill," and all these stories are indeed what the critics claim they are -- Jewish traditions.

Turning to the 49th chapter of Genesis, we read in verses 22- 26: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd of the stone of Israel:) Even by the God of thy father have prevailed above the blessing of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

If those verses mean anything to you, Reader, then what do they tell? "Blessings of heaven above, blessings of the deep...of the breasts, and of the womb." As Christ came of the line of Judah then those blessings cannot be spiritual but are material, of rich harvests, of mineral resources, and of numerical increase; as the sands upon the seashore. Unto the utmost bounds of the everlasting hills."

Who has inherited the richest mines and oil lands, and boundless wheat fields, corn fields, and pasture lands of the temperate zone, in Northern Europe, North America, South Africa, and Australia, but the Anglo-Saxon race to which you belong, Reader? Don't the facts stare you in the face? However, it is a fact that facts always precede any theories formulated about them, and people argue for years on verities which only needed recognition, as for instance, the movement of the earth around the sun; yet when Copernicus had observed it and taught it he was ridiculed by his age, and particularly by the theologians. All that we need today is a right slant on the Bible so we may see in its pages our history prewritten; for history is His Story.

Once more we find the Birthright blessings confirmed upon the sons of Joseph by Moses in the 33rd chapter of Deuteronomy, verses 13-16: "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the

ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush: let the blessings come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

If our orthodox friends have nay faith in these promises, then I must ask them, where do they think that Joseph's land is located?

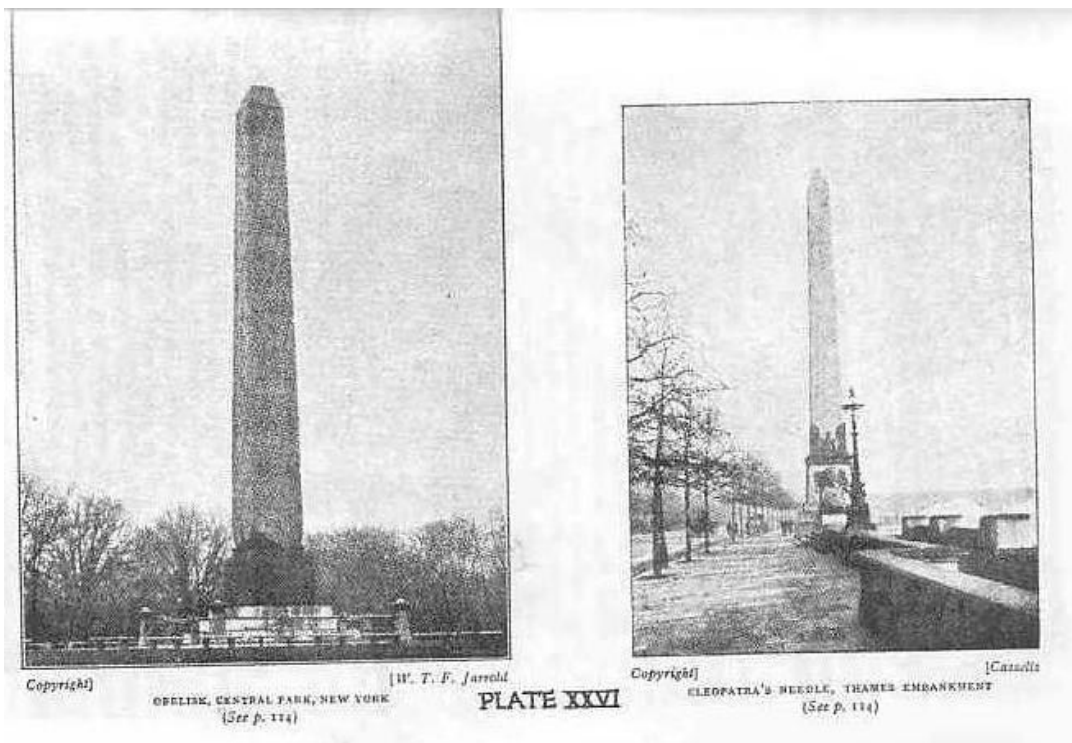
It cannot be old Palestine nor the new Palestine, for God's promise in Genesis 28:15 is that these blessing shall come before Israel's return to Palestine; and I trust that our Fundamentalist friends won't try and tell us that Joseph's land is in heaven. "For the chief things of the ancient mountains, and for the precious things of the lasting hills." Those promises can only apply to that vast mineral oil, forest, stream, and agricultural wealth of North America and the British Empire. God has promised them to our father Joseph, and we have inherited them without giving God the credit for this rich heritage; instead we have taken that heritage and it has now become a curse to us, for most of our people used that heritage for the amassing of gold and not for the blessing of their fellowmen.

The great question that confronts us is: Can we blame our theologians for their blindness and failure to interpret God's promise to us, or is this part of Israel's blindness, "until the fullness of the Gentiles (nations) be come in," as Paul stated in Romans 11:25?

Joseph was separate from his brethren, as the passage just quoted states. "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." We have already seen in Chapter XI that it was the Asa or Angles who wore the horns of the bull as headdress when they invaded Germany and Britain and thus fulfilled their Divinely appointed destiny as the leaders of the Celtic-Saxon race. Hence England is called John Bull, and one of the symbols on her coat of arms is a Unicorn, which symbol we also find in the ancient rock carving of the Sachi in India, as shown on our frontispiece.

According to accurate chronology, as fixed by Mr. Davidson in his "Early Egypt, Babylonia, and Central Asia" and shown in simple form in my "Coordinated Chronology of Israel and Egypt," the entry of Jacob into Egypt took place in 1702 B.C., during the reign of Thothmes III of the 17th Dynasty. It was during his reign that the famine occurred at which time Joseph became the Prime Minister of Pharaoh. Joseph married Asenath, the daughter of Poti-pherah, a priest of the Temple of On in ancient Memphis. It was there that Joseph was governor and saved up the grain for the coming famine. There, in the public square of Memphis, stood two obelisks, and there are no other two obelisks in the world like them. Where are those two obelisks today? One of them is Cleopatra's Needle, standing on the Thames Embankment in London; and the other stands in Central Park, New York City. It was presented by Ishmael,

Khedive of Egypt, to the United States and brought to New York by Mr. H.C. Vanderbilt in 1880. (See Plate XXVI).



Thirty-six centuries ago Joseph's children, Ephraim and Manasseh, played around these two obelisks in ancient Memphis, the capital city of Egypt; and today those two monuments are standing in the metropolitan centers of the two great nations, Ephraim and Manasseh, which still hold Birthright of the children of Abraham, Isaac and Jacob. There is no more touching story in all the Old Testament than the story of Joseph and his brethren and how he recognized and forgave them when he had come to power. That story has thrilled the hearts of millions of Anglo-Saxon Bible readers, but how much more would it thrill them if they knew that Joseph was our grandsire and that those two obelisks were silent witnesses of the calling of our race to world leadership and Christian service.

"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. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock...Of the Rock that begat thee thou art unmindful, and hast forgotten God that

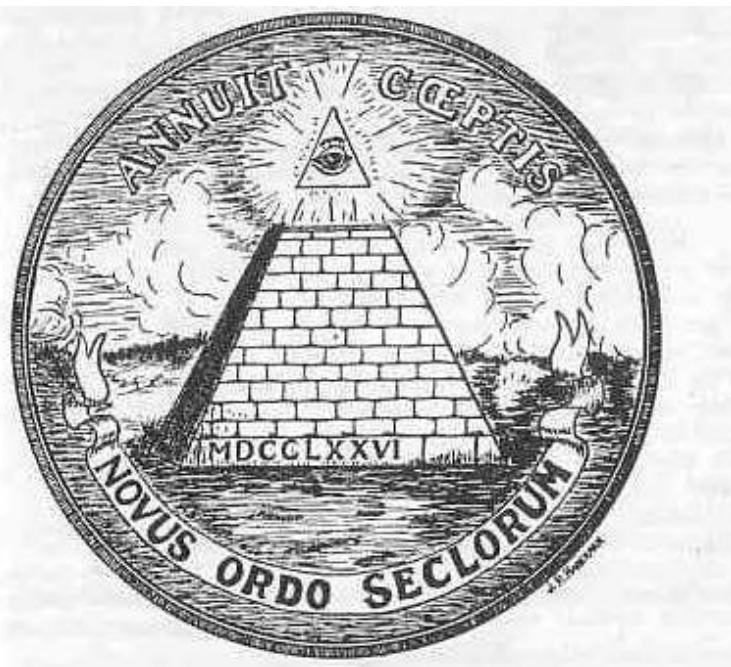
formed thee...O that they were wise, that they understood this, that they would consider their latter end!" (Deut. 32:8-13, 18, 29)

How faithfully Jehovah has kept His promise to His people. He has set us upon the high places of the earth. He gave us the richest increase of the fields. He allowed us to suck oil out of the rock, and how little we have appreciated His blessings; our preachers never told us how much we really owe to God and to His promises.

We have already seen in Chapters V and VI that the symbols of the Barat-Phoenicians, Israel, were the Sun, the Cross, an Eagle (the Phoenix), and a Woman (Barati or Britannia), and if we now turn to the twelfth chapter of Revelation we find these same symbols used again: "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (the twelve tribes of Israel)...And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne...And to the woman were given two wings of a great eagle, that she might fly into the wilderness."

Where is that wilderness?

Again, if we look to the British Empire and the United States of America we find the answer. It was our race, the Covenant or Saxon race, that has inherited the desolate wilderness and made it bloom. Spain occupied portions of North America, but could not hold them. France followed Spain to build on our shores a colonial empire but did not succeed. The British and Saxons came, settled on the eastern shore, founded there our Republic, and occupied the desolate heritage, which had been preserved for us.



Now, verses 6 and 14 of the twelfth chapter of Revelation speak of a period of "a thousand two hundred and threescore days" and "time, times and half a time," which two periods combined represent 2520 years, as all students of Prophecy know. (Demonstrated in my "Seven Times of Prophecy"). For a period of 2520 Solar years, Israel is to be kept in a place prepared for her, in the "appointed place," which place, as we have seen, is the Covenant land, Britain. If we date 2520 years from the beginning of Israel's captivity in 745 B.C., we arrive at the year 1776 A.D. Every American knows that date, and its chronological connection with 745 B.C., proves again our lineal descent from ancient Israel. It was then that a new nation was born, or rather an old, old nation reborn, entering into the heritage promised to our grandsires, Abraham, Isaac, and Jacob, Joseph, Ephraim, and Manasseh.

In America were the thirteen tribes of Israel, reunited; there were the thirteen colonies that broke away from the mother country. The number thirteen has been called the unlucky number, but a little examination will show that it is our national number, and a very lucky one indeed. Our national emblem, "The American Eagle," consists of thirteen letters; leaves, and in the left thirteen arrows. In its beak the Eagle holds a scroll on which is written in thirteen letters "E Pluribus Unum" (One out of many), and above this is a cloud in which shine thirteen stars. Does that not cloud remind us of the cloud of the Lord that accompanied Israel in all their journeys? (See Exodus 40;36). There are also thirteen bars on our flag and thirteen rods in our National mace. Massachusetts as a colony had an emblem with a motto. That emblem was a pine tree at the base of which was coiled a rattlesnake. Above the tree the motto reads, "An Appeal to God," thirteen letters, beneath the snake another motto in thirteen letters, "Don't Tread on Me."

All through our history the number thirteen stands out preeminently. July the Fourth, the birthday of our nation, contains thirteen letters and our first navy consisted of thirteen ships. The Confederate flag held thirteen stars, although there were only eleven states in the confederacy. Fort Sumter was fired upon on the thirteenth day and Dewey took Manila on the thirteenth. We entered the World War under Woodrow Wilson, whose name contains thirteen letters. The first expedition to France sailed in thirteen ships. They left on the thirteenth of June, 1917, and took just thirteen days to cross. The battle of Belleau Wood, our troops' first major engagement, took place on Friday the 13th of June, the birthday of General John J. Pershing, who has also thirteen letters in his name.

Are all these number thirteens merely a coincidence or do they constitute mystical symbols, which indicate the Presence and action of the Unseen Hand of Jehovah?

On the reverse side of our great seal is shown a symbolical pyramid and on its suspended apex stone is portrayed the eye of the Almighty watching over the destiny of our nation. This Pyramid, shown as standing in the wilderness, also consists of thirteen courses of stone, representing the thirteen states and is symbolic of that building erected by the descendants of the thirteen tribes in the wilderness of the New World. Above it is written in thirteen letters *Annuit Coeptis* (He has favored our

beginning). But that Pyramid stands unfinished; its Apex Stone is suspended above it and symbolizes that our people will yet be compelled by the conditions of the present crisis to call upon God to finish the Building for them. Then the New Order referred to below in the inscription *Novus Ordo Seclorum* (A new order of the ages has begun) will indeed be with us. To that New Order present day events are hastening. Writing on this symbolism, Professor Totten of Yale in "The Seal of History" writes: "Now the preliminary date thereof is 1776. It is a type only or prophecy of the 'Novus Ordo Seclorum' itself, which is yet future. In that day an elect body, founded on the Apostles...its proportions circummetric in every sense of the word, will be recognized by all mankind, and all nations and tongues shall flow to it to know the truth which maketh free indeed. The reverse face (of the Great Seal) is thus preeminently a type of the Body of Christ, and an En-Sign of the New Covenant yet to be consummated. (Ephes. 1, 10-22)."

In this connection it is important to point to the Great Pyramid of Gizeh, which was also constructed without an Apex Stone. As the Great Pyramid represents a structural allegory of the Kingdom of God, it is only in harmony with that allegory that its symbolic Apex Stone is missing, for the Kingdom upon earth will be consummated only under Christ, the Stone which the Builders rejected. (To understand more fully the reference to this Pyramid allegory of Scripture the interested reader is referred to my "Great Pyramid's Message to America.")

In my book, "The Seven Times of Prophecy," I have demonstrated the course of the prophetic cycles of Israel's 2520 year punishment and have shown that the first series, beginning in 970 B.C., the year of the breaking up of Solomon's kingdom, terminated in 1551 A.D., marking the middle of that great century of Reformation; and that Reformation took place primarily among the Anglo-Saxon nations. The time had arrived for Israel, regathered in the Isles and Coastlands of the West, to shake off their age-old enemy, Rome. The story of that Reformation is too well known to repeat it here, but few have observed its real setting, its national and racial significance. With only isolated exceptions, it was the Saxon or Nordic race, the people of the British Isles, Northwestern Germany, Holland, the Scandinavian countries, and the Huguenots of France, who protested against Papal doctrines and domination and went back to the open Bible.

Assyria, Medo-Persia, Greece, Rome, and the revived Roman Empire, the Papacy, had ruled over Israel, as the prophets had declared; but now the time of Israel's rebirth had come, and they began to carry out their appointed mission with the Bible as their text book, to become the pioneers of the Christian civilization.

In 1558 Elizabeth became the queen of England. During her long reign the people of England developed that marked character of the Anglo-Saxons, of giving fair play to their fellow men; religion became a matter of the individual's choice and right, and each man's home became his castle. Despite the many attempts of Papists to foment religious trouble and despite several uprisings of Catholic nobles against the Queen, the attempted invasion of the Spanish Armada cemented Protestants and Catholics into

one nation. English seadogs, like Hawkins, Cavendish, Frobisher, and Drake, impudently dared the might of Spain and in small vessels attacked the big Spanish galleons wherever they found them. Of Philip's proud Armada of 140 ships, manned with thirty thousand men and three thousand guns, not one ship nor even a boat ever landed on the shores of Britain. Only fifth-three ships returned to the ports of Spain, after being driven around the north of Scotland. The vessels that had escaped the little ships of the English navy were destroyed by the storms of the northern ocean. Surely this was "the Lord's doing," and the people of England knew it and praised God for it.

With Elizabeth's reign began the British sea power and the Freedom of the Seas that guaranteed protection for all who were engaged in peaceful enterprise. If it had not been for that little English navy that broke the power of Spain and the Papacy, no Bible nor a single Protestant missionary would have ever reached the shores of America. In fact, it is very doubtful whether English settlement on our shores would have been possible at all.

Before Elizabeth, England was a weak and divided nation and Catholic Spain the mighty power and mistress of the sea; but when Elizabeth died in 1603 a new power had arisen out of the sea, Great Britain, Britannia. The ancient Barati of the Phoenician sailors had at last awakened from her age-old sleep; the Phoenix of Israel that had sunken in the East with the demise of Solomon had risen again to greater glory in the West, in preparation for its appointed destiny.

That destiny was to be the great protective power of civilization, as spoken of in the Vishnu Purana Epic:

"His (Barat Phoenician) sources of subsistence are Arms and the Protection of the Earth...The Guardianship of the Earth is his special province..."

According to Genesis that destiny was to be "a great and mighty nation" and "a company of nations," and according to Isaiah: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." It is to this period of Israel's rebirth, beginning with the Great Reformation, that Isaiah's Message is addressed as set forth in Chapters forty to sixty-six. This is that portion of Isaiah which Professor Breasted and his friends the critics say was written by another, but unknown, Hebrew prophet who lived after the Babylonian captivity. The critics are trying to tell us that this portion of Isaiah was fulfilled during the Jew's return to Palestine, but no Jews are mentioned in these chapters of Isaiah; neither were the Jews located in the Isles of the West, to which these messages are addressed.

"Listen, O isles, unto me; and hearken, ye people, from far, the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me; and said unto me. Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. And now, saith the

Lord that formed me from the womb to be his servant, to bring Jacob again to him. Through Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, In an acceptable time I have heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritage; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isaiah 40:1-10)

This is His "covenant of the people," the Brith-am that Jehovah has made with us, to proclaim His salvation to the ends of the earth, to set the prisoners free and prepare for the Kingdom of Heaven upon earth. These passages and many of those other beautiful chapters of this portion of Isaiah, starting with the 40th chapter, have comforted many hearts; but they would mean much more to us if we realized that they have a national as well as individual meaning. From thousands of pulpits these portions of Isaiah have been read without the listeners knowing that they actually belong to us and to our race. The churches which have proclaimed those messages and God's salvation are in Israel, not among the Jews, nor among the heathen; that was our mission and responsibility to preach salvation to the ends of the earth. It was our mission to print the Word and our race has done what has been done; the British and Foreign Bible Society, several American Bible Societies, and the German Society have printed the Bible in eight hundred different languages and sown the seed throughout the world through thirty thousand missionaries.

"Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant, or deaf, as my messenger that I sent? who is as blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken and hear for the time is come?" (Isaiah 42:18-23)

When the Pilgrim Fathers landed on the shores of New England over three centuries ago, they and their successors, the pioneers, brought the Bible with them and depended upon the God of our fathers, the God of Israel, to guide them in conquering the American wilderness. Exactly seven Prophetic Times, or 2520 years, from the beginning of the end of the Kingdom of Israel in 745 B.C., our Republic began, in 1776 A.D., when the descendants of the thirteen tribes had regathered on our shores and started to build a new structure, a new Pyramid; but that Pyramid is still unfinished, in fact, it was in grave danger during the last few years because some of its foundations were built upon "shifting sand," upon gold and greed; and it began to sink.

Mr. D. Davidson in his work, "The Great Pyramid's Prophecy Concerning the British Empire and America," has shown that the Great Pyramid's chronology fixed the 10th of January, 1776, as an epoch-making date in the history of Israel in America. It was on the 10th of January, 1776, that Thomas Paine published his pamphlet "Common Sense," in which he called upon the people of the colonies to rebel against the mother land. (Refer also to Kingdom Bulletin No. 2). It was also Thomas Paine who started in America the era of rational criticism of the Bible, which paved the road for the doctrine of evolution in our colleges and ushered in our modern era of materialism that almost overwhelmed the spiritual teachings of the Bible. Orthodox theology was helpless to stem that tide of one-third of our churches are still loyal to the Fundamentals of Scripture. It is also evident that most of our college-bred classes have inhaled the iconoclasm of the critics and philosophers, and today most of them feel like lost sheep in a wilderness of diverse thoughts.

The school of Athens and its philosophers have displaced in our educational system the Hebrew school of the Apostles and Prophets, for our people never knew that they were Hebrews themselves, the great colonizing race. And now after experimenting for ages with Babylonian systems of statecraft and economics, and Athenian as well as every other heathen form of philosophy, our leaders are going back to the teachings of the Hebrew Scriptures and realize that there is no other hope for our nation and the world than to follow Jesus Christ and adopt and practice the principles of His Kingdom, which is now imminent.

God has kept His Covenant with Abraham, Isaac, Jacob, and Joseph, but we, their descendants, have been unmindful of our Heritage and of the Rock that begat us. If my friends the Fundamentalists had had more knowledge of the Old Testament and could have demonstrated to an unbelieving world that our Anglo- Saxon supremacy and civilization is a verification of God's Covenant with Abraham and his seed, then the theory of man's evolution from primates could never have received the general acceptance it has. If we are not the descendants of Abraham of four thousand years ago, then how can we be the sons of Adam of six thousand years ago? And if we are not Hebrews then we must have grown like the evolutionists tell us we did; we just happened this way, and just grew like Topsy thought she did. It is time for orthodoxy to awake and stand for the whole Bible, for God is marching on.

No doubt millions were thrilled when they listened over the radio one Sunday afternoon in June of 1933 to that wonderful oratorio, Handel's Messiah, sung by seven thousand voices at the Century of Progress Exposition. But unfortunately they were unconscious of the fact that those glorious words, found in the fortieth chapter of Isaiah, were Jehovah's own Words to our race and to our day.

"Comfort, ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and

hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry, And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth; the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringeth good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: and behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" (Isaiah 40:1-13)

"The voice of him that crieth in the wilderness" is not merely the voice of John the Baptist, who prepared for the Messiah's coming, but looks forward to the time that we are living in, when a new spirit is arising amidst the ruins of a dying system and is preparing us for the New Age and the return of the Messiah, to occupy the Throne of His father David.

"Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? it is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity...Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:21-23, 27- 31)

It seems that our shepherds have missed much when they tell their flocks that the Old Testament belongs to the Jews and at the same time derive spiritual messages from its pages. A great awakening has begun in our land, and a still greater one is in store for the lost sheep of the house of Israel. It is characteristic of our age that many of our people are looking solely to science to bring about the New Age and leave God out of the equation entirely; they appear to be through with God, but they will yet find that God is not through with them. These are strange days and stranger things are yet to follow.

Serious trouble is in our land today, because we have forsaken the God of our fathers and worshipped other gods. it is of this time that Jeremiah is speaking in his 30th chapter, verses 4 - 8: "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bounds, and strangers shall no more serve themselves of him."

Jacob, our people, God's people, "shall be saved out of it," or as the marginal reading has it, "may be saved out of it." America and Great Britain have lost their way but are now finding it again in this valley of disappointment and tears; and through this present collapse of the Babylonian economic system which we have followed all these centuries, our people will find their way to Jehovah their God, and to His Kingdom. "Who hath heard such a thin? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isaiah 66:8)

In closing I wish to quote these immortal lines of Rudyard Kipling, who evidently was conscious of our origin and our calling: God of our fathers, known of old-- Lord of our far-flung battle line-- Beneath over palm and pine-- Lord God of Hosts, be with us yet, Lest we forget--lest we forget!

Far-called our navies melt away-- On dune and headland sinks the fire-- Lo, all our pomp of yesterday Is one with Nineveh and Tyre! Judge of the nations, spear us yet, Lest we forget--lest we forget!

For heathen heart that puts her trust In reeking tube and iron shard-- All valiant dust that builds on dust, And guarding calls not Thee to guard. For frantic boast and foolish word, Thy Mercy on Thy People, Lord!

