

Tribesman

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Editorial

To the readers of BRIT-AM Truth No.10

This issue of Brit-Am TRUTH hopefully signifies a turning-point in the history of the Brit-Am magazine. We hope that henceforth the magazine will appear much more frequently, that its size continue to grow, its appearance improve, and that its quality be enhanced. Linda Merle describes how surnames arose in the British Isles especially in Scotland and Ireland. The upshot of her conclusions seems to be that while a common family name may suggest mutual ancestry very many more factors need to be considered. The LETTERS are interesting since they indicate how others are reacting to the Brit-Am message. The letters also show valuable insights in other areas as well. John E. Wall discusses the National Symbol of Canada and suggests that the population contains a contingent from Dan. P.S. Vermaak of South Africa considers the military proclivities of the Tribe of Benjamin whose martial talents included their own style of running, archery, and the use of the sling. Winston Spencer Churchill was the war-time Prime Minister of Great Britain and one of the greatest national leaders of all time. We have re-published an article in which Sir Winston despite an unnecessary and half-hearted attempt at some rationalization re-affirms his basic belief in Scripture and explains his admiration (repeated on more than one occasion) for Moses who took the Israelites out of Egypt and through whose agency God gave them the Torah. Another article describes the attitude of Winston Churchill to the Jews and Zionism. Sir Winston in some ways was a prototype of Ephraim in general. He stood at the hub of events over a long period and serves to exemplify the attitude of the British People, or at least those of them most-true-to-their-origins, in their "finest hour". A Conceptual Difficulty is encountered when explaining Brit-Am beliefs to some people. They find it difficult to reconcile the geographical distance of the British Isles and their national characteristics with an origin from the area of Ancient Israel. An article based on a Review of "The Atlantean Irish" by Bob Quinn shows that Ireland (as well as Wales and other parts of Britain) for centuries had close contacts with North Africa, Egypt, Phoenicia, and other areas of the East Mediterranean all bordering Ancient Israel. Simply put, if they could have had such connections with areas around Israel then they could also have had the same with Israel itself. The article, like the book it reviews, gives a list of interesting but somewhat disparate facts. Nevertheless it makes a point of service to our research in general and psychologically to our advantage by demonstrating the historical feasibility of what we belief in. In addition some the facts adduced directly pertain to an Israelite presence in western waters. The present issue, like all issues, appears to have taken upon itself its own theme. This issue is centered on analyzing the peculiar characteristics of different Israelite Tribes. In this issue particular characteristics of the Tribes of Manasseh, Reuben, and Benjamin have received attention. In addition to this, Winston Churchill is presented as a prototype of Ephraim. Material illustrating the eclectic yet Hebraic nature of the Ancient Irish is given. The Tribes of Simeon and Dan were prominent in Ireland and aspects of Dan are also to be found in Canada as explained by John E. Wall.

Overall the articles contain valuable information much of which would be very difficult if not impossible to come by elsewhere. The magazine also reads well. We aimed to produce a work of value, to impart information of much importance in an attractive format and style that make for enjoyable reading. To a degree, we have succeeded.

Genealogy

The Evolution of Surnames in Ireland, Scotland and Ulster

by Linda Merle

For many people their surname is a large part of their identity. We rarely stop to think of how surnames came to be or realize that for the majority of human history, our ancestors had none. In addition, we do not realize that they were often fluid and that our ancestors changed them at will. Consequently we may find through DNA research that our DNA does not match other men with the same surname.

The purpose of this article is to provide an overview of how surnames came to be in the three kingdoms of England, Scotland, and Ireland.

Roman Britain

The first 'look' we have at Britain is in Roman times. The Romans occupied much of southern Britain, up to the 'waist' of Scotland. At that time it was settled by the aboriginal people who are believed to have come from Spain.

The majority of men in Ireland and Scotland are their descendents, as confirmed by DNA. We do not know what languages they spoke, though we believe it was Celtic. Tribes continued to migrate northward into Britain for thousands of years. Others migrated from the east into England.

Beyond the areas of Roman domination, to the north in the future Scotland, called Albania, lived the Picts, other Celtic tribes, and in Ireland the Gaels. The Gaels spoke Q-Celtic and are believed to have arrived later, displacing or assimilating Ireland's first Celtic peoples.

Editor: Celtic Languages are divided into Q-Celtic (Scotland and Ireland) and P-Celtic (Brittany-France, Britain, Cornwall, Wales) an example of the difference being "mac" (son of) in Scotland and Ireland whereas in Welsh one would say "map". This linguistic difference has ethnic connotations. P-Celtic speakers (alongside Q-Celtic ones who were later dominant in Scotland) suggest elements more closely related to the British Welsh etc. Lowland Scotland is often considered to have been in part populated by P-Celtic speakers. Speakers of Gaelic in Highland Scotland and Ireland were Q-Celtic.

None of these people used surnames. Probably they were known by their name plus that of their father, or at least this was so in Ireland.

Dark Ages

The Roman Empire collapsed, one reason being the invasion of aggressive barbarians pressing in from the east. About 500 AD they abandoned Britain, where like all other Roman lands, centralized government collapsed. The Romanized Celts were overrun by Germanic tribes, some already settled on the east coast and they retreated west into the mountains of Wales and north to Galloway (Southwest Scotland). The future England

was resettled by Germanic tribes. Later the east was invaded and ruled by Danes. Still later, around 700 AD, the Viking raids began, destroying what little civilization remained.

Germanic tribes also settled in the south east section of Scotland, pushing the Picts northward, as the Welsh forced them out of Galloway in the southwest. Then the area was also invaded by the Danes and the Vikings.

In Scotland about 500 AD an Irish tribe named the Scotti began to settle. Four hundred years later, their Gaelic language had completely displaced Pictish. We know they gradually spread north and eastward. Today Pictish is a lost language. By the end of the Middle Ages, several kinds of people lived in Scotland: the descendents of Germanic tribes in the south east around Edinburgh, Galloway Celts in the south west, the descendents of Picts on the northeast, and in the North West the Gaels.

Ireland was spared the invasions of Germanic tribes but experienced the Viking invasions. Until the Viking invasions, Ireland preserved civilization in Europe which was being overrun by Germanic-speaking "barbarian".

Throughout this period there was no Scotland, England or Ireland. Small tribes held areas by force. Sometimes they banded together to form alliances. No one had surnames. People used patronymics: John son of William son of Thomas.

Middle Ages

The Dark Ages ended gradually as order and centralized government evolved, allowing more trade and prosperity. Gradually the nations we now know came to be, and with them, the first surnames. The form of government that proved most effective was Feudalism. In the feudal state, the king owns all the land. He grants it out to his major supporters, who grant out smaller portions to their knights, who were really officers in the king's military. If one of these knights or lords was disloyal, the king withdrew his grant. Below the knights were the common people, the farmers. Usually there were slaves as well.

The development of surnames is strongly tied to both feudalism and land ownership.

England

In England, smaller kingdoms were consumed by larger. Eventually in 1066, the Normans invaded and conquered all of England, uniting it into one kingdom. The Normans had originated as Vikings who invaded Normandy. By 1066 they were no longer Vikings. They spoke French. William brought over his knights and rewarded them with grants of land. He re-granted their land to Saxon nobles loyal to himself.

It was the Normans who introduced the Continental fashion of surnames to Britain. However, only the upper classes used them. Landed knights and nobles used their estate name as a surname. If you had an estate you had a surname. If you didn't, you had no surname.

Eventually over the centuries, the commoners also began to use fixed surnames. If a man left his village or town, he might be called by the name of the town he left. Of course many people left a place and several of them might acquire their original home as a

surname. They were not necessarily related. Others took the name of their occupation: stewart, baker, smith.

Scotland

However Scotland was not conquered by the Normans. What happened there? Malcolm Canmore (1031-1093), king of Scotland, struggled to forge a centralized kingdom out of several very different people, all of whom held their territories by right of conquest. None were beholden to him. This made it difficult to strengthen the central government to withstand invasion from England and resulted in many violent struggles between regional and ethnic magnates. The worse of these through the centuries was the battle for power between the Gaelic McDonalds and the Edinburgh government.

Malcolm resolved the problem by inviting Norman knights from England and elsewhere to settle. He married them to Gaelic heiresses (so the common people would see them as the 'rightful' lords), and granted them estates. They formed a new nobility who owed their undivided loyalty to him, almost all Norman in blood.

Along with the Normans came the surname craze. Many Scots surnames originated with the Norman knights, like Bruce, Lindsay, Douglas – many names now thought of as Scots. These surnames originated as placenames either in Scotland or their prior homes. The highlander continued to use patronymics

However all did not go well in Scotland. It was repeatedly invaded by England, its independence repeatedly challenged. Internally the Gaelic northwest was never brought under centralized control from Edinburgh. Powerful magnates like the Douglass and branches of the royal Stewarts vied for power, sometimes challenging the king.

In the Highlands, Norman nobility who had assumed the control of large areas headed up groups of Gaelic clansmen. They fought continuously for territory and power. Thus the clan was territorial. If you lived in McKenzie territory, you were a McKenzie. If asked your name, you said it was McKenzie. This clan grew four times in size almost instantaneously through acquisition of new territories whose inhabitants were forced to adopt the clan of McKenzie.

Clans grew in other ways too. Many times small groups or individuals willingly changed their 'surname' or clan to that of a larger one to gain protection. They might undergo a ceremony such as baptism. Then they were "McKenzies of the hen trough". In all these cases, the original patronymic or clan name was lost.

Consequently there are few real ancestral surnames in usage today in the Highlands due to the assimilation of smaller clans into larger. While many are proud of their surname, it may be that their ancestors were forced to take it and are actually descended from the enemies or victims of the clan whose tartan they so proudly wear.

In addition, both Norman nobles and Gaelic clans used catarans – mercenary soldiers. It did not matter who these men 'were' as they were hired on. These professional soldiers greatly increased the lawlessness of the Highlands. They used the name of the clan that they served. If they changed clans, their surname changed. Some of course produced children – whose clan was the clan that their father served or that of their mother.

Consequently, often the surname does not encapsulate the actual ancestry of the individual. This is particularly the case because in Gaelic cultures people changed them at will.

For example some people changed surname even when they moved. On a hunting trip to the Highlands in the 1700s Sir Walter Scott was reintroduced to a man he had met before. "Didn't I meet you before and didn't you have a different surname?" he asked the man. The man said yes, but that was when he'd lived on the other hill. The point being, he changed his surname when he moved to lands 'held' by a different clan. He had no pride in any of it and apparently no sense of loyalty to one hill or another as well.

In Black, "Surnames of Scotland", the point is made that while authorities and lowlanders saw surnames as 'fixed', as late as 1900, Highlanders changed them often for a variety of reasons. Sometimes the surname floated between English and Gaelic by pronunciation or translation.

Ireland

Meanwhile Ireland remained the domain of septs. The Normans were invited in to help settle a family squabble in 1169, but stayed on. They tended to assimilate into Irish. By this time the Irish were using sept or clan names as surnames, but just like their Scottish cousins, they changed them at will. For example, if a man conquered a large area, his sons might take his name as their surname or sept name.

Editor: "Sept" is a word of unknown origin meaning "Tribe" in Ireland. It is similar to the Hebrew "SheBet" which also means "Tribes". Very often the "p" interchanges for a "b" in Semitic tongues and the "sh" for an "s": The Hebrew "Shebet" and the Irish "Sept" are therefore almost the same.

So rapidly did the Normans assimilate into the Irish that in 1367 the Statutes of Kilkenny were passed forbidding Norman-English to take Irish style names and requiring that Irish living in the area controlled by them take English style surnames. Outside of that area, most Irish did not use a fixed surname but rather a clan name.

Ulster

In Ulster many Scots settled beginning in the early 1600s. Many incoming Scots spoke Gaelic and bore Gaelic surnames. Frequently they were identical or similar to the names used by their Irish cousins who had remained in Ireland. Hence it is impossible to sort Scots and English from Irish based on surname.

For example the occupational surname Smith was McGowan in Irish (son of the smith). It was often translated to Smith. It could also lose the Mc. Then it was Gowan or Cowan – a Lowland Scots surname.

The same person's name was sometimes recorded in both Scots and Irish. For example, in County Down in the mid 1800s a woman's surname was given in birth and marriage records as both Kilpatrick and Kirkpatrick. "Kirk" is church in Lallans (Scots); "Kil" in Irish.

Some of the incoming Scots of the Ulster plantations not only spoke Gaelic, but were Catholic. The McDonnells brought over Gaelic speaking, Catholic Highland tenants as did the Hamiltons in Tyrone. A book on Presbyterians and the Irish language, commented that even in 1700 the Scots of Bushmills, County Antrim could not speak

English very well. The first Protestant minister there in the early 1600s was an Irishman who was well known for his preaching in Irish to both Scots and Irish congregations. There are also cases of Scots in Ireland requesting Gaelic speaking ministers from Scotland -- and even cases of American congregations requesting them.

Modern Era

By the modern era – the seventeenth century or so – the English and Lowland Scots were using set surnames. Because English spelling was not standardized till the nineteenth century, spelling may vary widely. As the ancestors were usually illiterate they had no idea how to spell their surname. That task was left to the clerk recording it who did so phonetically, as he heard it pronounced.

However throughout the Highlands of Scotland and in Ireland, surnames were still fluid. The members of the populace who resisted fixed surnames were the Gaelic speakers who did not have a tradition of using them and in fact associated them with the English.

Irish immigrating to Scotland and England often assimilated by way of their surname with each successive generation shifting the name close to a standard Scots name. There are also cases in Ireland where because a single surname was used by so many that some families changed their name to make it more unique.

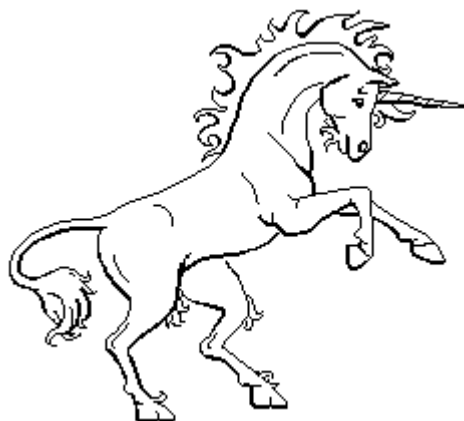
Sources:

The following are books widely accepted as definitive.

"A Dictionary of English Surnames" by Reaney and Wilson actually cover many British/Irish surnames. The front essay is full of details. It'll give you the earliest known occurrence of a surname and where that was: pipe rolls, etc.

"The Surnames of Scotland" by Black.

For Ulster "The Book of Ulster Surnames" by Robert Bell. It has been published under other names. He used Reaney and Wilson, Black, and several Irish sources as well as lots of local history. Bell lists his sources so you can 'go in' and do more extensive research on a surname.



Letters

Belief in the Tribes and Concern for Israel from Canada

Dear Yair, Greetings to you & SHALOM all the way from Canada, which can be cold, very cold, in the Winter and can be quite pleasant in the Summer. I am sure you are a very busy man doing all that wonderful research into our past HISTORY and where all our forefathers went. I pray that the Living and true God of Israel will keep and bless you as you search out that which could have been a puzzle for many like me.

It must be perplexing trying to do all this, when so many threats are against Israel, even with the Iran situation to wipe her out.

Much prayer is going up over here and in the US A. for the PEACE (Shalom) of Jerusalem. Yair, may you be protected by

the God of Israel, the God of Abraham, Yitschak, and Yacob.

I must thank you for the two books you sent some time ago,

"Joseph The Israelite destiny of America", and "The Tribes. The Israelite Origin of the Western Peoples". They were wonderful and I truly enjoyed them and read and read again. My mind is convinced that our forefathers are from over in Israel. Now I wish to know more... My heart has been towards the land of Israel and her security from her enemies.

Yair, Thank You again for all your great work and great information on the tribes. I look forward to hearing from you soon. SHALOM from David in Canada.

DAVID HARRINGTON,
Ontario CANADA

YOU ARE A GOOD LEADER!

Dear Davidiy,

You are a good leader. Hang in there. A lesser man would not be able to take all the complaining (another sign that we are Ephraim).

Coy Weaver, Tract City, Tx, USA

Blessing from Canada

Dear Yair

Thanks for the great work you are doing! We are very interested in what is being worked out here below by our Creator. May God bless your efforts.

Sincerely, David Bartlett, N.B., Canada

"You are vital to Ephraim"

Shabbat Shalom,

I know that your work is not always appreciated. You are vital to Ephraim. Thank you for coming out to meet us. Lech L'Shalom [Go in Peace]

Charlie and Miriam Stalsworth, OK, USA

THANK YOU FOR THE TRUTH!

Message: SHALOM!

Thank you for the truth. Deborah D Noble, MA, USA

THANKS

Thanks for continuing to put out the great and wonderful knowledge you put forth.

Baxter Miller

GRATITUDE

Ruth McGaughey

Message: Please know that your dedication & hard work to a worthy cause does not go unnoticed or unappreciated. Sent with much gratitude to you,
Yair! CA

PROUD TO SHARE IN SUCH AN IMPORTANT WORK

Shalom Yair,

I am proud to share in such an important work as
that of Brit-am. Stephen Pursley, AL, USA

FEEL JEWISH ORIGINS

Shalom Yair,

I am enjoying your Web site and your e-mails very much. I agree with your teaching and your insight on Ephraim and Judah. I feel that the two sticks are beginning to come together.

I want to share with you some things about my life and why I feel that you are so right about the Israelites and Judah.

I was born and brought up in a small town in north Florida in the U.S. My husband and I are both from the same area.

We live in what is called the Bible Belt. We were raised to go to church and to worship on Sunday because that's all that we knew.

A few years ago I really felt a stirring in my heart about Israel and the Hebrew roots of my faith. Every so often I would hear music that had the Jewish sound. I would see someone with a tallit and I even heard someone blow a shofar. That just set me heart on fire. I knew that I was hungry for something but I didn't know what.

About two years ago I started attending a congregation that studied Torah, they observe the Feast, they observe Shabbat, and they say the Shema. When I came in contact with all of this I knew that I had found what my heart had been longing for. The more I found out about the Hebrew way the more my heart was filled. I felt as if I had come home to a home that I didn't know I had, but had always been longing for it.

I believe with all my heart that I am an Israelite. I e-mailed you a while back and told you that my mother's maiden name was J... There were things that always made her wonder if there was Jewish blood within us because of some of the customs that was in her family. She loved Israel and she always taught me to love and respect the Jewish people.

I just feel such a connection to Israel and the Jewish people. Anything Jewish I just love. I wear a Star of David so that people will know that I stand with Israel.

When I was a teenager there were some Jewish merchants in our town and I would work for them during the holidays when school was out. Even then they held a fascination for me. They always liked me and I liked them and we all got along really well. I feel now it was because somewhere in my bloodline there is Jewish blood in me. They felt the

connection and so did I but we just didn't know what we were all feeling.

I know that I can't prove my bloodline but that's O.K. I agree that we are living in the last days and through God's miracle we will return to the Land and be able to see Zechariah ch.14 fulfilled. I am looking forward to that day.

May you be blessed in your work and continue to grow and prosper. I heard your interview with Tamar Yonah and enjoyed it very much.

God bless you, Martha

ENCOURAGEMENT FROM NORWAY

Keep on going strong! Your work is blessed and extremely important! I am looking forward to the Day when all Israel will be reunited.. Kjetil Tangen, Norway
Kjetil

ENCOURAGEMENT FROM FLORIDA

Keep up the Great Work, Yair! Lane Kelly, FL, USA.

GAINS KNOWLEDGE

I gain a lot of knowledge from your websites that explain the Books of the bible. Also in light of Israel's recent conflicts with the Palestinians, I hope that God may keep you safe during this troubling time.

From Jacob Jonker, Ottawa, Canada

WEBSITE EXCITING

Dear Sir

I would like to purchase your book "The Tribes". I have found your web site exciting. Both of my parents came to the United States after the Second World War. I am especially interested in the commission to Zebulun in Deuteronomy 33:18-19.

THANKS!!

I hold the utmost respect for your sincere scholarship and dedication, in researching for and publishing about, who the present-day descendants of Jacob's children are, and where they live...my belief in all the sort of date you have presented strengthened 200-fold as I continued studying with your publications, and web-site offerings, from the time 20 years ago, when I was reading what the Churches of God published, and what I gleaned amongst various groups, such as British-Israel...

Keven Benefield

Cary, NC, USA

ENJOYS WEB-SITE

Enjoy the web-site, Stay positive. Remember a veil has been cast over the nations.
Frank McIlwain, Texas

YOU ARE HAVING AN EFFECT

Shalom Yair,

I have been enjoying your teachings. I think you are having an effect, but don't get

discouraged if its not outwardly evident. A thought does a lot of maturing before it ever breaks through it's tacit boundary.

I'd like to ask you something if I may. I want to create a wood piece targeted for the American Christian population that simply conveys a message of support for Israel. I have heard a mitzvah that goes something like: "*thou shall not stand idly by to the hurt of your brother.*" All I have been able to find is this: "'al ta'amod 'al dam re'ekha," [Do not stand on the blood of your fellow]. Is this the correct wording of the mitzvah? Is there a Talmudic reference concerning this? I can look it up in the on-line Talmud if I had the reference.

Thanks, Tom

WW11 EXPERIENCE IN AUSTRALIA

I could not have been more surprised when I picked up my mail and found a package from Israel. Your book TRIBES is great! I am about one fourth of the way through it now, and I can't get over the amount of research that you did to write it. I have always been a student of history, but I have never been able to put it all together the way your book does. I think it is a masterpiece of work.

I noticed on the back cover of TRIBES that you are originally from Australia. I was sent to Brisbane during WWII to the submarine base. When I arrived, the base had been moved to Fremantle. There were 15 submarine sailors left stranded in Brisbane. At the same time 300 Italian prisoners from the war in North Africa had to get to Western Australia. Somehow the powers in charge decided to transfer the 15 Navy men to the Australian Army so we could help escort the Italian prisoners to the West. What an adventure for a teenager like me. I truly cherish the memory of that war time adventure and often wonder what became of all those Italian prisoners. Actually the ones that could speak and understand English seemed like pretty nice guys, caught up in a world they had no control over. The Australian Army was great to us yanks and I especially liked the train stopping several time a day so they could boil the billy , have tea and eat. The train had no dining room .Well, enough of my adventure.

Listening to the evening news from Israel, I know you must be faced with a terrible situation there. Everyone I know has great empathy for the Jewish people. But, when people don't know the past history of world events, they can make rash decisions from the news and television reports. I pray that everything works out for Israel, but I also hope that your government does not give in and give up any more of your territory. We are totally behind Israel. Thanks again for your kindness in sending me the book and let me know how much I owe you.

Lee Pace, Arizona, United States of America



Reuben is France! -More Evidence by Stephen Spykerman

After Jacob's prophetic deathbed blessing upon his twelve sons, Moses, much later on, also blesses their descendants just prior to his death on Mount Nebo. Whereas Jacobs blessing was spoken over their lives and the lives of their descendants whilst the family of Israel still dwelt in Egypt. Moses on the other hand pronounces his prophetic blessing on Jacobs offspring after their deliverance from Egypt, and whilst the sons of Jacob are on the threshold of entering into the Promised Land. Those same twelve sons by now have grown into fully fledged tribes, each numbering several hundred thousand people.

VIVE la FRANCE!

Moses blessing on Reuben is most revealing in several ways, as he cries out: ***Let Reuben live, and not die, nor let his men be few!***

It is most extraordinary, as here Moses is making a request to God to let Reuben live. *Let Reuben live!* If Moses had been speaking French he might have said:

VIVE RUBEN!

Today we are all familiar with the French slogan *VIVE la FRANCE! VIVE la REVOLUTION! & VIVE la REPUBLIQUE!*

Moses also asked; *Nor let his men be few.*

There is something most unusual about Moses request to God, as his form of blessing appears as if he is making a special intercession for Reuben. His blessing is in effect a prayer! He is pleading with God to let Reuben live and not to let him die! He then goes on to ask that Reubens numbers may not be few. As in most other blessings Moses directly pronounces the blessing over the individual tribes, yet in Reubens case he is asking God to have mercy upon Reuben, and says: Let Reuben live, and not die! What could be the meaning of this? Might it be that Moses was only too well aware of Reubens proclivity towards impetuous behavior and rebellion, which made him couch his blessing in the form of a prayer for Divine mercy upon Reubens descendants? This is certainly confirmed by the commentaries of the great sages of Israel some of which are listed in the Stone Edition of the Chumash by Artscroll. In fact The Stone Edition of the Tanach renders this verse as: ***May Reuben live and not die, and may his population be included in the count.*** The commentary in the Chumash explains the words of Moses as follows: *Jacob had criticized Reuben for the impetuosity that caused him to be stripped of his leadership role (Genesis 49:3). Moses prayed therefore, that this impetuosity not bring the tribe to extinction, for he knew prophetically that Reuben was destined to be exiled before the other tribes [see Deuteronomy 29:27; Leviticus 26:38] (Daas Soferim).*

And may his population be in the count. *Moses prayed that Reubens offspring always be included in the census of the Jewish people (Rashi), i.e., that no past deficiencies of Reuben or of the tribe would cause it to be counted out of the nation.*

One thing is certain; Moses prayer has been answered to the full. His request has surely been met, as France is one of the largest countries in Europe with a very large

population. After Joseph, Reuben is probably the largest tribe of Israel in the world today.

UNSTABLE AS WATER!!!!

To my mind when Jacob/Israel pronounced Reuben as being *UNSTABLE AS WATER*, he was describing his son's character, and as we look for this key character trait amongst the coastlands of North-western Europe, there is only one nation that immediately springs to mind FRANCE.

The French have in just over two centuries experienced eleven different forms of government, as well as nine major revolutions and revolts. In addition to this the nation has had sixteen constitutions in the same timeframe. The patriarch Jacob had prophesied that the descendants of his firstborn son Reuben would be *unstable as water*, and it is only when we look at the record of the French people that we see his prophetic words fulfilled to the letter. It seems rebellion and revolution courses through the blood of every Frenchman, and it is inscribed in the very DNA of Frances history. Even France National Anthem is a bloodcurdling ode to revolution. La Marseillaise was composed by Claude-Joseph Rouget de Lisle in 1792 at the height of the French Revolution, and it was declared the French National Anthem in 1795. Whilst the original song had seven stanzas, four of the most blood thirsty ones are no longer sung today. It is a heroic melody, and its stirring refrain is a call to arms to all French citizens this is how it goes:

*Let us go, children of the fatherland
Our day of Glory has arrived.
Against us stands tyranny,
The bloody flag is raised,
The bloody flag is raised.
Do you hear in the countryside
The roar of these savage soldiers
They come right into our arms
To cut the throats of your sons,
Your companions.*

*Grab your weapons, citizens!
Form your battalions!
Let us march! Let us March!
May impure blood
Water our fields!*

When we examine Frances more recent record we see the same pattern of sudden political convulsions in her society. One of the more recent earthquakes to shake Frances political establishment to its very foundations was the second place won by the neo-fascist National Front chief Jean-Marie Le Pen in the presidential elections. The event on 21 April 2002 sent shockwaves of alarm throughout the western world. Then again in 2005 the French took the whole world, and especially the nations of the EU totally by surprise by voting NON to the European Constitution! The whole EU project was temporarily thrown off course. The shock was all the greater for the fact that the proposed Constitution was primarily a French construct led by Valerie Giscard D'Estaing, a former President of France. The French people had once again demonstrated their unstable volatility in a massive rejection of her own political

establishment. Undoubtedly in future years we shall see much more of this typically French character trait. Unstable as water Jacob had said, never was a truer word spoken about those modern day French descendants of Reuben.

FRANCES NEED FOR RECOGNITION

Reuben's impetuosity and passion led him to make the biggest mistake of his life. It was his improper involvement with Bilbah, Jacobs's concubine, which led Jacob to pronounce Reuben *unstable as water*. This unstable character trait would cause him not to excel. Here lies another key to understanding the French character. The French portray the characteristics of a dispossessed firstborn son who can never quite reconcile himself to what he has lost. Hence the French psychological desire for pre-eminence leads her in a continuous quest for leadership and recognition. More than anything else the French crave recognition, and it is this congenital need that is the wellspring for all her bravura and posturing on the worlds stage. France maintains a powerful armaments industry which *ranks* among the greatest in the world. French politicians practice what is known as *Politique de Grandeur*, which is based upon maintaining *the Rank* of France in the world. France after Great Britain and the United States has the third largest military defense budget in the world, greater than that of either Russia or China. The French have a great need to feel good about themselves as a nation, which in turn feeds their overwhelming need for national glory. Any ruler or politician who is able to tap into this deep-seated need is guaranteed a huge following. Both Napoleon and Charles de Gaulle understood this secret. President Jacques Chirac tapped into this same psychological need for recognition when he opposed the American and British invasion of Iraq. As he stood up to the almighty American superpower his electoral approval rating went almost off the scale. This is why French leaders follow a path that has both her allies and enemies baffled time and again, as the path they tread under all circumstances is to demand recognition for France. As such the French are often viewed by other nations as fulltime members of the awkward squad. It has earned them the reputation of being the most irritating, infuriating and uncomfortable negotiators in the world. Nevertheless, it has brought many dividends to France, and it has put her in a position where she can never be ignored. In fact for the world to ignore France would be the greatest calamity and worst possible disaster for the French national psyche. France would rather be dead than be ignored!

The Significance of Reuben's Location

Reuben had a unique geographic location in ancient Israel. The half tribe of Manasseh together with the tribes of Gad and Reuben settled to the east of the Jordan River. Reuben lived in the southernmost part of the territory. In this we have yet another indicator pointing us to France, as today France is located to the east and the south in relation to the other tribal descendants of Israel. The British Isles are to her west, and the Netherlands, Belgium, Luxemburg, Denmark and Scandinavia are to her north, whereas the Swiss are on the eastern side of France. The tribe of Reuben was blessed with natural borders on three sides: the Dead Sea in the west, the River Arnon in the south and the Arabian Desert in the east. Only in the north did she border on to another tribe of Israel. Here we have another parallel with France, as she too is blessed with natural borders on all sides: the Atlantic Ocean, the Pyrenees, the Mediterranean Sea, and the Alps. Only in the north does she border onto one of the other tribes of Israel. Furthermore, once we examine France's colonial empire the case for France being Reuben becomes even stronger. Just a short sail from Marseille to

Algiers in Algeria, would take you to the place where the extensive Afro-French Colonial Empire began. Both Reuben and France have an association with the south. Remember also Reuben's position in the Camp of Israel in the wilderness was to lead the southern brigade. The desert also plays an important part in Reuben's ancient history. Reuben's territory bordered on the Dead Sea located in a barren desert region, and her eastern border was on the Arabian Desert, a wilderness of sand. Remember those old films about the French Legion? It was the French who colonized the Sahara Desert in Northern Africa well to the south of her new home in Europe. The Sahara was like a landlocked sea of sand in the centre of a French Colonial Empire. Just compare this mega desert sandpit inheritance of Reuben with the best parts of the earth, which fell to the modern day birthright sons of Joseph, such as all of North America, South Africa, Australia and New Zealand.

Reuben was Concerned with Much Livestock and Agriculture

Reuben was one of the tribes with a great deal of livestock, and he was aware of his need for good grazing country. When he saw the territory of Jazer and Gilead he recognized its excellent potential, and hence the leaders of Reuben and Gad approached Moses and the leaders of the congregation to ask permission to stay on the eastern side of the Jordan. "It is a land for livestock, and your servants have livestock," they said (Numbers 32:1-5).

Once again we see a parallel with France, as France, despite her successful aerospace, nuclear, armaments, automotive, telecommunications, railway, and ship building industries is still primarily an agricultural nation with much livestock. In fact France is the EU's leading agricultural economy, and it is also the world's second largest exporter of agri-foodstuffs, behind the U.S.A. A full 55% of the country's surface land area is given over to farming, and France is the fourth largest wheat producer in the world. France is also the largest meat producer in the EU. She is also the world's leading producer of sugar beet. It has, - wait for it, - the largest national herd of cattle with over 20.6 million head, mainly concentrated in the Atlantic coastal regions, such as Brittany and Normandy. She is one of the world's leading cheese and butter producers. French cheeses whether made from cows, goats or sheep's milk are world renowned. It seems farming is very close to a Frenchman's heart, and the farming lobby is the most powerful political force in France. French politicians will almost fight to the death to defend their farming lobby against other nations in the EU who wish to reform the cumbersome Common Agricultural Policy (CAP). Thus even in this area we see how much the French today portray the same characteristics as Reuben formerly did in his ancient homeland location east of the Jordan River.

Making Sense of History

It is only when we understand the true origins of the nations that we can begin to make sense of history. Once we accept that the French are an Israelite nation that is largely descended from Reuben the son of Jacob, we are able to make sense of her remarkable history. It is this understanding alone that gives us an insight into the reasons behind France's international profile throughout her history. When we understand that, as Jacob's firstborn son the glorious inheritance of the 'birthright' should by rights have gone to France, we begin to understand the rivalry between her and the English speaking peoples. All of a sudden everything falls into place and you begin to see why the French behave on the international stage the way they do. At the very root of it all lies the fact that they are a people who have lost their birthright to a

younger brother.

Tribal Characteristics

Manasseh- An Additional Character Appraisal.

Introduction:

In our various works and articles we have spoken of Manasseh possibly more than any of the other Tribes. This is because we understand that Manasseh became a predominant element in the USA and will play a vital role in the End Times.

We have shown how the name Manasseh in Hebrew can mean responsible representation. We have also described how "Machir" the first born son of Manasseh gave his name to "America" and explained that the name itself stands for the Capitalist System of Free Enterprise.

In our book "Role to Rule" we have point out additional points such as Manasseh being associated with the Presidential principle, and with forgetting the past and beginning anew.

The following article explores additional aspects of Manasseh using the same exegetical methods as before.

a. The Sources.

This article is based on a School of Jewish Rabbinical Exegesis known as "Derash" connoting "search, inquire". It largely involves a close examination of the meaning of Hebrew Names and secondary applications of Biblical Verses, i.e. of matters hinted at (sometimes quite strongly) rather than according to the initial simple literal meaning. Very often through "Derash" a truer deeper understanding in accordance with the apparent initial intention may be arrived at. Nevertheless, this method is not suited for everyone and not everyone appreciates it. We ourselves usually use it (or refer to the use of it by others) to confirm or illustrate conclusions reached by more straight-forward means of inquiry.

We are also only noting translated excerpts from much longer essays in which each idea is linked to the previous one and a great many more examples and additional considerations are given apart from the few we quote here. Even so we have endeavored to summary major points and to faithfully show the proofs and reasoning that lead to them.

The major source for this present article was R. M. Shlanger, "Shiftei Nachalatecha" (The Tribes of Your Inheritance"), Jerusalem, 5766 (2006).

b. The Message Received

Brit-Am on the whole identifies the USA with Manasseh while Britain and her daughters equate Ephraim though we admit to an overlap in population and sometimes in aspects of identity.

At all events with these general identifications in mind consider the following:

The Feminine Element within Mannaseh

R. M. SHLANGER emphasizes the element of "NoShiaH" (forgetting) in the name Manasseh and that one of the measures is the need to concentrate on the here and now and put the past behind us. We relate this to womanhood:

R. M. SHLANGER <<The task of a woman is fulfilled by way of forgetting since reducing matters to practicality requires forgetting the source of them. It requires seizing hold of elemental reality regarding what goes into effect. This matter is embedded in the word "Noshim" ["women" in the plural, from the Hebrew root, "nosheh", the same root as found in the name "Manasseh"] which from the source means "forgetting" and "putting aside", as in "Gid HaNosheh" [THE SINEW THAT SHRANK], that "moved from its place", likewise GOD, SAID HE, HATH MADE ME FORGET ALL MY TOIL>>.

R. M. SHLANGER: <<Manasseh was glorified through his feminine offspring. [Numbers 27:1] THEN CAME THE DAUGHTERS OF ZELOPHEHAD, THE SON OF HEPHER, THE SON OF GILEAD, THE SON OF MACHIR, THE SON OF MANASSEH, OF THE FAMILIES OF MANASSEH THE SON OF JOSEPH: AND THESE ARE THE NAMES OF HIS DAUGHTERS; MAHLAH, NOAH, AND HOGLAH, AND MILCAH, AND TIRZAH.

Midrash, Numbers Rabah 21;10: <<It was great credit unto the women, great credit unto their father, great credit unto Machir, and great credit unto Manasseh, that such wise and righteous women descended from them>>.

Talmud (Baba Batra 119;b): <<The daughters of Zelophehad were wise, they were inquisitive, they were righteous>>.

R. M. SHLANGER: <<Even though women did not inherit a portion in the land, the Daughters of Zelophehad merited to inherit the portion of their father, as it says, [Joshua 17:6] BECAUSE THE DAUGHTERS OF MANASSEH HAD AN INHERITANCE AMONG HIS SONS: AND THE REST OF MANASSEH'S SONS HAD THE LAND OF GILEAD.

<<Even Jacob our forefather praised Joseph over this matter [of righteous female descendants] when he said unto him:

[Genesis 49:22] JOSEPH IS A FRUITFUL BOUGH, EVEN A FRUITFUL BOUGH BY A WELL; WHOSE BRANCHES RUN OVER THE WALL.

[The expression "WHOSE BRANCHES RUN OVER THE WALL" is translated from the Hebrew expression which can ALSO imply "WHOSE DAUGHTERS MARCHED OVER THE WALL".]

Midrash Numbers Rabah 21;13: <<"WHOSE DAUGHTERS MARCHED ALONG THE WALL": This refers to the Jordan River which was made like a wall for Moses who was not allowed to enter the Land. Joseph was [however] promised, "Your daughters take [a portion] from this side and from that [i.e. from both sides of the Jordan].

<<In order to understand the distinctiveness of the womenfolk in the Tribe of Manasseh, clarification may be obtained through the Power of Forgetting hinted at in the name [Manasseh], the point of which is removing all impediments and concentrating entirely on the present. So too, a woman does not occupy herself with deep wisdoms obtained through learning and remembering but rather in putting things into effect and building the external apparatus of civilized living. Her fulfillment is experienced through the here and now the occupation with which causes a forgetting of profound wisdom.>>

Midrash Numbers Rabah 21;11:<<In that generation [of Israelites who came out of Egypt with Moses] the women would rectify what the menfolk damaged... so we find with the Spies who spoke negatively against the Land, [Numbers 13:32] AND THEY

BROUGHT UP AN EVIL REPORT OF THE LAND WHICH THEY HAD SEARCHED...[Numbers 14:1] AND ALL THE CONGREGATION LIFTED UP THEIR VOICE. Against the men went out the decree [not to enter the Land] for they had said WE BE NOT ABLE TO GO UP [Numbers 13:31]. The women however had not been with them in this counsel...the women approached to request an inheritance in the land. This is the reason why this episode [of the daughters of Zelophehad] was written close the demise of the Wilderness Generation for there the males destroyed [in the sin of the Spies] and the women built up [with the Daughters of Zelophehad who requested an inheritance in the Land].>>

The Male and Female Principles in Ephraim and Manasseh

Manasseh has the quality of beginning that action but Ephraim completes it, e.g. Gideon the Judge of Israel from the Tribe of Manasseh together with men from the Tribes of Naphtali and Asher (Judges 7:23) defeated the Midianites who fled. Gideon then called upon the Ephraimites to help pursue the Midianites and they did so capturing and slaying the Midianite leaders (Judges 7:25). The Ephraimites then came to Gideon to complain about him not involving them from the beginning in the campaign. Gideon answered that the Ephraimites had in fact gained the greater part of the glory: AND HE SAID UNTO THEM, WHAT HAVE I DONE NOW IN COMPARISON OF YOU? IS NOT THE GLEANING OF THE GRAPES OF EPHRAIM BETTER THAN THE VINTAGE OF ABIEZER? [Judges 8:2].

This is a characteristic of Ephraim and Manasseh with Ephraim completing actions initiated by Manasseh.

Ephraim has more of the masculine quality and Manasseh more of the feminine.

Ephraim was blessed,

[Genesis 48:19] 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.

<<HIS YOUNGER BROTHER SHALL BE GREATER THAN HE>>: Rashi. "For Joshua was destined to emerge from him [Ephraim] who would bequeath the Land and teach the Torah to Israel".

These two qualities of bequeathing the land and teaching Torah are masculine attributes.

The blessing to Ephraim included the expression,

<<HIS SEED SHALL BECOME A MULTITUDE OF NATIONS>> in Hebrew this is "Malo HaGoyim" or "the fullness of Peoples" meaning the very existence or completion of other nations being due to him.

The expression like most Hebrew expressions has more than one intended meaning. It also can be understood to say that "His fame would be throughout the nations". The sages (as paraphrased by Rashi) explained this to say that "All the world would be filled up with the report of his deeds and the mention of his name when he gave the command, <<SUN, STAND THOU STILL UPON GIBEON; AND THOU, MOON, IN THE VALLEY OF AJALON>> (Joshua 10:13)."

Joshua (representative of Ephraim) was referred to in the Bible in this instance as "The Man":

[Joshua 10:14] AND THERE WAS NO DAY LIKE THAT BEFORE IT OR AFTER IT, THAT THE LORD HEARKENED UNTO THE VOICE OF A MAN: FOR THE LORD FOUGHT FOR ISRAEL.

<<THE VOICE OF A MAN>> in Hebrew "Kol [voice]- Ish ["man" or "The Man" since "Ish" means not only "man" but also connotes importance]. Joshua in the Bible is therefore literally referred to as "The Man" in the same sense as this expression is now used in American English idiom.

The Power of Joseph in Spiritual Terminology is represented by "Yisod" meaning Foundation and Sexual Correctness.

"Yisod" [Foundation] represents the connecting element between the Almighty and this world, meaning that this world is capable of absorbing the will of the Almighty and of bringing the Torah to realization in every way.

This Power of Foundation has a feminine and a masculine aspect.

Ephraim has the masculine aspect of influence of giving forth to teach Torah and bequeath the Land. Manasseh on the other hand, represents the feminine attribute of receiving. The daughters of Zelophehad from Menasseh wanted to receive an inheritance in the Land. This had dynamically positive attributes as described herein but also involved the feminine attributes of receiving in order to nurture. The daughters of Zelophehad gave expression to an aspect of Manasseh.

In Hebrew the word for male is "ZaCeR" from the same root as "ZeCeR" "remembrance". The name "Manasseh" is derived from the Hebrew root "noshe" meaning forgetfulness which is the opposite of "ZeCeR". The Hebrew root "noshe" as we saw above also connotes "responsible representation" and gives rise to the word "noshim" meaning both "creditors" and "womenfolk" in the plural.

American males are as much (or more) "he-men" as anything else so they may not like the idea of Manasseh being associated with the Feminine Principle. The reply is that these are abstract Philosophical Principles involving qualities of affirmation versus negation and do not reflect on the individual.

Manasseh and the Land of Israel

A quality of Manasseh involves inheriting the land, love of the land, settling in it, and conquering it.

<<We find no other tribes that so loved the Land as Manasseh>>.

<<This is how the Quality of Manasseh shows itself, that even in the place of its forgetting it arouses through the uniqueness of the land of Israel and always returns to its independent essence which is the connection with the Almighty>>.

The attachment to the Land

Manasseh was the only tribe that fought alone to obtain its inheritance within the Land of Israel.

[Numbers 32:39] AND THE CHILDREN OF MACHIR THE SON OF MANASSEH WENT TO GILEAD, AND TOOK IT, AND DISPOSSESSED THE AMORITE WHICH WAS IN IT.

[Numbers 32:40] AND MOSES GAVE GILEAD UNTO MACHIR THE SON OF MANASSEH; AND HE DWELT THEREIN.

[Numbers 32:41] AND JAIR THE SON OF MANASSEH WENT AND TOOK THE SMALL TOWNS THEREOF AND CALLED THEM HAVOTHJAIR.

The daughters of Zelophehad of Manasseh demanded an inheritance in the Land

(Numbers 27:1) and members of their Tribe insisted that these daughters marry within the Tribe so as not to diminish the Tribal Portion in the Land (Numbers 36:5). The daughters of Zelophehad of Manasseh demanded an inheritance in the Land not only as rightful possession but as a God-given task of occupation.

[Numbers 27:4] WHY SHOULD THE NAME OF OUR FATHER BE DONE AWAY FROM AMONG HIS FAMILY, BECAUSE HE HATH NO SON? GIVE UNTO US THEREFORE A POSSESSION AMONG THE BRETHREN OF OUR FATHER.

The renewal of Israel will begin in the territory of Manasseh [R. M. SHLANGER]. The Zohar says that the future resurrection of the Dead will take place in the Galilee and R. M. SHLANGER identifies the Galilee with Manasseh. The archaeological researches of Zertal (described in our work "Joseph") confirm the dominance of Manasseh in the general Galilee area.

Manasseh and the Torah of Moses

The name Manasseh in Hebrew is linked with the name Moses. The two names in Hebrew are spelt nearly the same way.

Moses (in Hebrew Moshe) is spelt "MoSeH" with the capital letters showing the actual letters used and the smaller letters the implied vowels and subsidiaries.

Manasseh is spelt "MaNaSheH". The only difference between the two names is the letter "N" in Manasseh. The "N" represents the Hebrew expression "Noshe" i.e. "forgetfulness" which is the situation of Manasseh.

[Judges 18:30] AND THE CHILDREN OF DAN SET UP THE GRAVEN IMAGE: AND JONATHAN, THE SON OF GERSHOM, THE SON OF MANASSEH, HE AND HIS SONS WERE PRIESTS TO THE TRIBE OF DAN UNTIL THE DAY OF THE CAPTIVITY OF THE LAND .

[1-Chronicles 26:24] AND SHEBUEL THE SON OF GERSHOM, THE SON OF MOSES, WAS RULER OF THE TREASURES.

Gershon mentioned in these two verses is one and the same person (Midrash Yalkut) only in one cases is he called "the son of Manasseh" and in the other "the son of Moses".

The name Moses has been changed to Manasseh when a departure from the Law of Moses was involved. The name Moses ("MoSeH") in Hebrew emerges from Manasseh ("MaNaSheH") by the simple elimination of one single letter, the letter "N". Moses becomes Manasseh by the insertion of "N" which stands for forgetting.

Manasseh first deliberately forgets Moses and the Law of Moses but later has the quality of returning to "Moses" due to an inner drive within the essence of Manasseh.

Even though the name Manasseh contains the element of forgetfulness it still encompasses that of Moses within itself.

This quality is especially brought out through the attachment of Manasseh to the Land of Israel.

Manasseh and the End of Idolatry

R. M. SHLANGER: <<The Tribe of Manasseh possesses the quality of forgetting, as we see when Joseph explained the giving of the name Manasseh, "AND JOSEPH CALLED THE NAME OF THE FIRSTBORN MANASSEH: FOR GOD, SAID HE, HATH MADE ME FORGET ALL MY TOIL, AND ALL MY FATHER'S HOUSE" [Genesis

41:51]. The intention is that the Almighty causes a person to forget those things that interfere with his development and growth. So too, there is a quality in the Inheritance of Manasseh to cause idolatry to be forgotten out of Israel. This is written in the Book of Hosea concerning the work of the Almighty in the Valley of Jezreel,

"FOR I WILL TAKE AWAY THE NAMES OF BAALIM OUT OF HER MOUTH, AND THEY SHALL NO MORE BE REMEMBERED BY THEIR NAME" [Hosea 2:17]. Similarly the Sages spoke about the FORGETTING of Idolatry:

<What does Scripture mean, THEY MAY FORGET, YET WILL I NOT FORGET THEE"? [Isaiah 49:15].

"THEY MAY FORGET", This is the sin of the golden calf [i.e. it will be forgotten] YET WILL I NOT FORGET THEE. This is the giving of the Torah at Sinai [it will not be forgotten] [Talmud Berachot 32].

Manasseh symbolize the positive act of deliberately making to be forgotten the bad in our past. He is like the seed which disintegrates in the earth and is "forgotten" in order that fruit [the principle of Ephraim whose name means "fruitful"] may be brought forth [R. M. SHLANGER].

Manasseh and the Third Temple

The Hebrew Month of Cheshvan (Heshvan) is associated with Manasseh. This is also the month in which according one authority ("Bnei Yissachar") the building of the Third Temple will commence.

Kings of Israel from Manasseh were more like "Princes" or "Presidents" when compared with the monarchs from Ephraim.

Manasseh and the Messiah Son of Joseph

The Messiah son of Joseph represents several different but related phenomena in the End Times and the period leading up to it.

In Modern Jewish National Religious writings it is customary to consider the Messiah son of Joseph (MBJ) as embodied by the Zionist Movement that prepares the physical infrastructure in the Land of Israel and the social conditioning amongst the Jewish people to prepare them for a spiritual awakening that will culminate with the appearance of the Messiah son of David.

The Messiah son of Joseph (Moshiah ben Yosef) also represents what was apparently his original designation of a leader of the Ten Tribes. This leader will deliver the Ten Tribes from troubles and oppression and bring them back to the Land of Israel and a re-union with Judah OR at the least he will prepare the way for such events.

R. M. SHLANGER: <<They [the Sages in the Midrash] said that the Messiah [son of Joseph] will come from the descendants of Manasseh since if he would come from the descendants of Ephraim he would seize the Monarchy over Israel. The basic essence of the Messiah is that he be a descendant of David. For this reason the Midrash calls Kings from the Tribe of Ephraim by the title "Anointed Leader for War" since indeed they are anointed [in Hebrew "Messiah" ("Moshiach") means "Anointed"] but their anointing is at a lower level than the anointing of David and his seed. In the same way as the [Priestly] "Anointed for War" is not the same as the High Priest and is anointed only in order to speak in the ears of the people at time of war, so too the kingship of the Tribe of Ephraim is only for the purpose of [waging] the Wars of Israel. It does not comprise a perfect leadership.>>

In addition to Messiah ben David, and Messiah ben Joseph, other leading figures in the End Times are predicted to appear. These include the Prophet Elijah, and the Anointed Leader for War. Elijah prepares the way and arouses the hearts of Israel to return to their heavenly Father and Israelite Tribal roots. Elijah turns the heart of the sons unto their fathers.

The Anointed Leader for War is taken from the figure of the Anointed Priest (who was not the High priest but another functionary of almost equal importance) who would encourage the Israelite warriors to have courage when going out to battle.

Most sources say that the Messiah son of Joseph will come from the Tribe of Ephraim.

There exists however an opinion that the Messiah son of Joseph will come from Manasseh while the future **Anointed Leader for War** will be of Ephraim.

See the Midrash on the verse in Psalm 60:7 and repeated in 108:7:

[Psalms 60:7] GILEAD IS MINE, AND MANASSEH IS MINE; EPHRAIM ALSO IS THE STRENGTH OF MINE HEAD; JUDAH IS MY LAWGIVER;

Midrash Numbers Rabah 14;2: << "GILEAD IS MINE: - This is Elijah who was an inhabitant of Gilead.

"MANASSEH IS MINE":- This is that Messiah who will arise from the descendants of Manasseh, as it says, "BEFORE EPHRAIM AND BENJAMIN AND MANASSEH STIR UP THY STRENGTH" [Psalms 80:2].

"EPHRAIM ALSO IS THE STRENGTH OF MINE HEAD":- This is the Anointed Leader for War who will come from Ephraim, as it says, "HIS GLORY IS LIKE THE FIRSTLING OF HIS BULLOCK" [Deuteronomy 33:17].

"JUDAH IS MY LAWGIVER":- This is the Ultimate Redeemer who is descended from the sons of David.>>

Brit-Am Poem

Poet's Profile

Mark Aaron Robinson
Los Alamos, New Mexico, USA

This poem speculates regarding the correlation of events ages ago and events on the horizon, in the context of chapters 37-39 and 61-66 of the prophets Ezekial and Isaiah, respectively. Hebrew herein translates thus: Mizraim (Egypt), Sho'ah (Holocaust), & Diaspora (exile).

Ephraim represents the Northern Kingdom, dispersed throughout the world in 721 B.C. Judah represents the peoples driven out of Israel by Rome in 131 A.D. Judah has returned; Ephraim, whose children left their names all over the geography of several continents, is just waking up ... as history unfolds.

Aliyah Bet

The children of Judah and Ephraim never meet,
though the long lost brothers pass in the street,
free from Mizraim, but not from its dream.
There may be *deja vu*, but no inkling that we two
share genes back to Noah, and certainly the Sho'ah,
seen from two sides, though neither presides.
Ephraim believes he is a gentile,
and Judah can be xenophobe or xenophile.
Yet sometimes we hear our names in the breeze,

and flashes of very old memories-
 prayers we didn't pray, and words we didn't say-
 seem like our own, as we struggle to atone.
 Drawn toward a day of blessing and cursing,
 the world will shudder to divine,
 though it's been rehearsing the cursing
 and professing the blessing a long, long time.
 Whether we choose to die or to live,
 we have breath now, and testimonies to give,
 by word and by deed, though we tremble to read
 our anthologies: life stories of every generation
 ending only two ways-- in sin or salvation-
 as the children of two diasporas
 seek without seeing, reunion that was, foretold for days we think anachronous.

Mark Aaron Robinson

National Identities

The Identity of Canada

by John E. Wall

Manitoba, Canada

Dear Yair:

In doing some further research on the parallels between Canada's flag and the Temple at Jerusalem, I began to wonder about possible Hebrew symbolism in Canadian currency. I would like to reveal to you and your readers some additional research which, as far as I know, has never been made public before.

In 1987, the Canadian government produced a one dollar coin to replace the paper one dollar bill. This coin is called a "loonie" because it depicts on one side the common loon (*Gavia immer*), a handsome waterbird of Canada's northlands. It has a striking appearance with a black head, a "necklace" of vertical white stripes, a white belly, black wing feathers speckled with patches of white. This description is important, as we shall see.

According to the dictionary, the word "loon" is supposed to come from the Scandinavian *lómur*, an allusion to its mournful, plaintive cry. But from a Hebrew-language perspective it is preferable to believe that it comes from *laban*, meaning "white". The name "Lebanon" comes from this Hebrew word.

In your writings you have said that upon the Great Return (Jer. 31:8) of the twelve tribes of Israel to the land of their ancestors, the tribe of Dan will occupy the northern part of the land (Lebanon-Syria). There are many Danites in the Canadian population, so much so that one could call Canada a "DARE" country (Dan-Asher-Reuben-Ephraim). Is the depiction of this white-speckled "Lebanon bird" on Canada's dollar coin a sign pointing out the exact geographical location in the Holy Land that Canadians of Danite descent will inhabit at the Restoration of all Israel? I believe it is.

Here's an interesting sidebar to the story: the loon was not the Royal Canadian Mint's first choice. Originally, a voyageur paddling a canoe was planned for, but the die for the voyageur design was lost, and the loon design hastily substituted. An accident? One

wonders. Sometimes "accidents" become prophecy.
Sincerely,
John

The Biblical Era and Tribal Characteristics

THE ARCHERS OF THE BENJAMINITES

by P.S. Vermaak

Bow and Arrow

The bow and arrow, which has a long history, was part of the daily equipment of many peoples. The bow (Hebrew: "keshet") and arrow ("haitz"), one of the oldest weapons known to man, was initially used for hunting. It is important to keep in mind that all physical activities originate from real-life situations. It was a long distance weapon and played also a key role in the first phase of a battle during warfare. As in Egypt and Mesopotamia, archery was a royal pastime in Israel, normally combined with hunting.⁶ Various kings of Israel are mentioned in connection with archery, such as David (Ps. 18:35), Jehu (II Kg. 9:24) and Joash (II Kg. 13:15-16). In the Bible various technical terms are found referring to archery, some of which will be mentioned in this article. The qualities of the tribe of Benjamin are highly rated in the Bible. The Benjaminites were so well versed in the use of the bow and the arrow that they could even use their left hands (I Chr. 12:2). Whenever special archers are mentioned, the Benjaminites appear to have been related to them. In I Chronicles 12:2 it is mentioned that a number of these archers were supporters in the camp of David.

The well-known prince Jonathan, son of Saul, also belonged to the tribe of Benjamin and in I Samuel 20 his shooting abilities are described. He could, it is stated, position the arrows exactly according to plan. There is a reference to the method of practice with this weapon, shooting at targets (I Sam. 20:20):

Now I will shoot three arrows [chitzim] to the side of it, as though I were shooting [urah = root YiReH] at a mark [matarah].⁷

There is also the reference to the sons of Ulam who all belonged to the offspring of Benjamin:

The descendants of Ulam men of substance who drew the bow (I Chr. 8:40).

. . . and 28,000 from Benjamin bearing buckles and drawing the bow; all these were valiant men (II Chr. 14:8).

The draw of a bow was also a special exercise in the ancient Near East. In I Chronicles 8:40 the sons of Ulam are referred to as brave men who could "draw the bow" [darach keshet]. Although these terms are rendered only as "bowmen" in most of the Bible translations, it in fact refers to men who could draw the bow.⁸ This act is well attested to in the Egyptian reliefs and King Amenophis II boasted that no one but he could bend his personal bow. The degree of difficulty attached to drawing a bow is a reflection of the quality of the bow, especially with regard to the driving force of the bow which affects the eventual speed of the arrow.

THE RUNNERS OF THE BENJAMINITES



It is a well-attested fact that in the ancient Near East the runners acted as messengers for the speedy delivery of messages. In fact one of the gates of the palace in Israel was called the "gate of the runners" (shaar haratsim) (II Kg. 11:19).⁹ In Israel running (ruts) was a normal activity employed to move rapidly from one point to the next. The informal act of running could be regarded as the formative stage of running within a cultural context as a sporting element.¹⁰

The most impressive example is the feat of the runner from the tribe of Benjamin who ran all the way from Aphek to Shiloh to inform the priest Eli of the defeat of the Israelites at the hands of the Philistines (I Sam. 4). This runner was a messenger performing a military activity.¹¹ He covered a distance of 35 kilometers starting off from a place located almost at sea-level and he then ascended to a finish at a point approximately 700 meters above sea-level.¹² In the Sumerian literature a similar event took place when Sulgi ran from Nippur to Ur and back in one day despite a heavy hailstorm.¹³

In order to place running in the general context of the Bible one should also consider the episode of Ahimaaz and the Cushite (II Sam. 18:19-32). After a long discussion to decide whether or not Ahimaaz should run with the Cushite, he eventually joined the Cushite. On their return, confusion reigned amongst the guards concerning who was in the lead. The matter was settled when they recognized the distinctive running style (merutsah) of Ahimaaz (II Sam. 18:27).¹⁴

The running style of the first was like the style of Ahimaaz.

In a tomb relief from Amarna a group of runners is depicted accompanying the king in his chariot. The picture of the runners depicts a long-distance running style.¹⁵



Although most of the evidence in the Bible regarding runners reflects a military context, running obviously formed part of their physical training. For the Benjaminites to achieve recognition as the best runners there had to exist an elimination process to select the best runners. Another example is the reference to the amazing swiftness of Asahel, comparable to that of a wild buck or antelope (II Sam. 2:18). In the Sphinx Stele King Amenophis II boasts that he is an outstanding runner unsurpassed in any race running.

THE SLINGERS OF BENJAMIN

The sling (KELA), like the bow and arrow, was a long-distance weapon; II Kings 3:25

and I Chronicles 26:14, *inter alia*, attest to it being a military weapon. It was also a primitive weapon used by shepherds to safeguard their herds. Users practised and employed it from childhood. The best documented example is that of the young David who conquered Goliath, the Philistine giant (I Sam. 17). As far as this feat is concerned, it seems to have been quite exceptional for a young boy to handle the sling with such accuracy as David. However, the sling had to be placed within the context of religion when David replied to the Philistine *'but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied'* (I Sam. 17:45).

Yadin¹⁶ describes the sling as follows, "The sling looked rather like a large eyepatch. It consisted of a small piece of leather or cloth with two cords attached to the opposite edges. The stone missile was placed on the material and the cords pulled taut so that the material became - a kind of bag containing the 'stone.'" This weapon was especially used in the defense of a fortified city.¹⁷

The sling was commonly used in the ancient Near East. In the tombs at Beni Hasan in Egypt the sling is depicted as a weapon employed in a military context.¹⁸ Especially noteworthy is the manner in which the sling is depicted in the reliefs from Tell Halaf.¹⁹

It seems as if the men of Benjamin were also quite adept in the handling of the sling. They could use the sling with their left hands and not miss a target by a hair's breadth (Jud. 20:16).

So the Benjaminites gathered from their towns to Gibeah in order to take the field against the Israelites, On that day the Benjaminites mustered from the towns 26,000 fighting men ...; 700 picked men were left-handed. Every one of them could sling a stone at a hair and not miss (Jud. 20:14-16).

According to I Chronicles 12:2, David had a special group of Benjaminites who could handle the sling with their left hands as well as with their right hands. The young Benjaminites obviously must have had special training in order to handle the sling with such ambidexterity. In order to find the best slingers in a tribe, competitions must have been held to select the best of the most promising slingers. One could therefore accept that these physical activities formed part of the education of the boys and the young men.

THE CONCEPT OF KINGSHIP DURING THE TIME OF SAUL AND DAVID

Benjaminites and Physicality

In the ancient Near East physical activities were often related to sporting events well known amongst the Egyptians, Sumerians, Babylonians, Assyrians, Hittites and Elamites. However, these activities should be placed in a broader perspective. Should physical activities be connected with sporting events, then the concept of sport needs to be clarified. In the ancient Near East and in the classical world physical activities were closely related to other spheres of life, such as religion, ideology of kingship, the military sphere and education. However, the modern concept of sport and physical education is somewhat different in that sports in modern societies are mostly related to secular events.

The well-known physical feats of the Benjaminites may have played an important role in the choice of Saul from the tribe of Benjamin as the first king of Israel. The people wanted a king "as other nations" (*cacol ha-amim*) (I Sam. 8:5, 20). If it is kept in mind that the ancient Near East was their main source of reference,²⁰ it is conceivable that the Egyptian idea of kingship may have played a dominant role in the formulation of the Israelite concept, not only because the Israelites had lived in Egypt for many years, but

also because Canaan was still controlled by the Egyptians during the 14th century B.C.E. In Egypt, the king was regarded as the protector of the country and, therefore, on a regular basis he had to prove to his people that he was still physically capable of the task, which he did especially by participating in competitive sporting events with his fellow-men.

Once the activities of the tribe of Benjamin are placed in the correct context, it is possible to form an idea of what was initially expected of the office of kingship in Israel. During the first half of the United Monarchy a change occurred in the concept of kingship. To understand this development, a distinction should be made between the times of Saul and of David. When the people initially requested a king, they visualized him as the other nations did. Should one keep in mind the accomplishments of the tribe of Benjamin and the effect of the king's physique on his people, it is clear why Saul the Benjaminite was chosen as the first king of Israel. It is also not surprising that Samuel initially did not approve it. Saul's physique is described as follows:

Saul was a well-built [bachor] and impressive [tov] man. There was among the Israelites no one comparable to him, from his shoulders he was taller [Heb. "gavah" lit., higher] than the whole of the nation (I Sam. 9:2).²¹

Although most of the standard Bible translations prefer the reading of "a handsome man" for the words = "bachor vetov", this rendition does not do justice to the real semantic meaning of the words. The word "bachor" usually means "young man"²² and it could also be given the meaning "condition of the young man." The general meaning of the generic word "tov" [literally "good"] is a positive one, but in this context it is not a fine appearance but the physique and its vigor that is expressed. The two words "bachor" and "tov", in this context refer to his physical ability and capability to be a king. The evidence in the rest of the verse clearly indicates the importance of the king's physical appearance.

A similar description is found when Saul was chosen by means of an elimination process (I Sam. 10:23):

[Saul] stood amongst the people and he was from his shoulders²³ taller than the whole nation.²⁴

At this point strangely enough, Samuel wanted the people to see Saul in terms of his body and his physique in comparison with the "kings of the other nations."

Samuel said to the people: 'Do you see [hara-item] the one whom the Lord has chosen. There is no one like him among the people' (I Sam. 10:24).

In these descriptions it is not the handsome face of Saul that was exceptional, but his physique. Saul was at that stage the only one who could satisfy the need and the desire of the people for a king who could protect them. However, the real ideal for kingship representing their God was somewhat different.

After Saul's election the phrase *May the king live long* (yechi hamelech) is found in I Samuel 10:24 in connection with Saul's physique. This is a well-known phrase in the sporting events depicted in the Egyptian reliefs and literature, especially where there is reference to the king's participation in these events. In these cases the activities were performed in front of and also on behalf of the king, as it is depicted quite often in the window appearances of the king. Therefore, the portrait that was made of the king in Israel was not uncommon in the ancient Near East.

The change or the development in the concept of kingship occurred when David was chosen as king of Israel, replacing Saul. However, as far as David is concerned, it is clearly stated that, in contrast to the election of Saul, God had no interest in the physique of this second king. Therefore, different categories were used as if the choice of Saul was only a diplomatic way of the Lord working with Israel. During the selection process for

the second king of Israel, when Eliab the son of Jesse was also under consideration, we read:

But the Lord said to Samuel 'Pay no attention [al-tabit] to his appearance [marayhu] or his stature [gavoh komoto], for I have rejected him [Eliab]. For not as man sees [does the Lord see]: man sees only what is visible [la-aynayim], but the Lord sees into the heart la-layvav]' (I Sam. 16:7).

The use of the term "gavoh"[height] was the outstanding feature where the choice of Saul was concerned, but with the selection of David this category acquired a different meaning. The term "gavoh" was initially used to express the positive and impressive physique of Saul, but in the case of David the same term has acquired a negative connotation. It is, therefore, possible to deduce that the concept of kingship during the time of Saul was indeed related to the ideology of kingship in the ancient Near East. True theocracy was only realized during the time of David, when God was acknowledged as the true ruler of Israel.

CONCLUSION

The various references to the activities of the tribe of Benjamin are a clear indication that they specialized in certain physical feats. In order to label these as exceptional when compared with other tribes, there had to be some kind of evaluative competition. This culture of human physique should be placed in the appropriate context within the ancient Near East. As far as the Benjaminites are concerned, their activities could be related to the military context, although the ideology of the kingship was the underlying factor. It is therefore conceivable that the physical exposure of the Benjaminites was possibly the main reason why a member of this tribe was chosen as the first king of Israel.

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3. Cf. I Sam. 10:26, 13:2, 15, 14:16, 22:7; II Sam. 2:15, 25, 31, 3:19, 4:2-3.
4. Cf. II Sam. 19:16-17; I Chr. 11:31, 12:2, 16, 29.
5. For the details of this statement see the discussions in the various sections below.
6. Cf. O. Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms* (New York: The Seabury Press, 1978).
7. The use of a target had to be well known in Israel, hence it was used as a metaphor in Job 16:12 in relation to God's acts with Job. Metaphors were normally used when a custom was well known.
8. Cf. also Isa. 5:28, 21:15; Jer. 46:9, 50:14, 29, 51:3, etc.
9. These runners were also found within the context of the military sphere as messengers. Cf. I Sam. 22:17; I Kg. 14:27; II Kg. 10:25, 11:4, 6, 11, 13, 19; Est. 3:13, 8:10.
10. There are several instances where this interpretation could be made of the word "ruts", such as Gen. 18:2, 7, 24:17, 20, 28, 29, 29:13, 13, 33:4; Jud. 13:10; I Sam. 3:5 etc.
11. For running ("ruts") in a military context, see Josh. 7:22, 8:19; Jud. 7:2 and Num. 11:27.
12. Cf. U. Simri, 'Physical Education in Ancient Israel,' *Proceedings of the Pre-Olympic Seminar on the History of Physical Education and Sport in Asia* (Netanya: 1972) p. 23.
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16 Y. Yadin, *The Art of Warfare in Biblical Lands: In The Light of Archaeological Discovery* (London: Weidenfield and Nicolson, 1963) Vol. I, p. 10.

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18 . Cf. P. E. Newberry, *Beni Hasan* (London: TrUbner & Co., 1893) tomb 4, plate XLVII.

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21. Author's translation.

22 The original meaning of the word could have been the "chosen one," but it developed into the more general "young man."

23 Most of the translations have the dynamic reading of "a head longer."

24 Author's translation.

Classical Sources

MOSES THE LEADER OF A PEOPLE by Winston Spencer Churchill

'And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face ; in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror, which Moses skewed in the sight of all Israel.'

THESE closing words of the Book of Deuteronomy are an apt expression of the esteem in which the great leader and liberator of the Hebrew people was held by the generations that succeeded him. He was the greatest of the prophets, who spoke in person to the God of Israel he was the national hero who led the Chosen People out of the land of bondage, through the perils of the wilderness, and brought them to the very threshold of the Promised Land; he was the supreme law-giver, who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely founded. Tradition lastly ascribed to him the authorship of the whole Pentateuch, and the mystery that surrounded his death added to his prestige.

Let us first retell the Bible story.

The days were gone when Joseph ruled in Egypt. A century had passed. A new Pharaoh had arisen who knew not Joseph. The nomadic tribe of Bedouins who, in the years of dearth preceding the Great Famine, had sought asylum by the ever-fertile banks of the Nile, had increased and multiplied. From being a band of strangers hospitably received into the wealth of a powerful kingdom, they had become a social, political, and industrial problem. There they were in the ' Land of Goshen,' waxing exceedingly, and stretching out every day long arms and competent fingers into the whole life of Egypt. There must have arisen one of those movements with which the modern world is acquainted. A wave of anti-Semitism swept across the land. Gradually, year by year and inch by inch, the Children of Israel were reduced by the policy of the State and the prejudices of its citizens from guests to servants and from servants almost to slaves.

Building was the mania then, and here were strong, skilful, industrious builders. They were made to build. They built for Pharaoh by forced labour treasure cities or store cities, for the real treasure then was grain. Two such cities are mentioned in Exodus Pithom and Rameses. The Egyptologist Naville has uncovered the city of Pithom, which was indeed built in the time of Rameses, and lies in that ' Land of Goshen ' on the north-east frontier, where the Children of Israel were settled. The fluctuations of

the Nile could only be provided against by enormous granaries filled in good years. The possession of these granaries constituted the power of government. When a bad season came Pharaoh had the food and dealt it out to man and beast in return for plenary submission. By means of this hard leverage Egyptian civilization rose. Grim times! We may imagine these cities built by the Israelites in the capacity of state serfs as enormous food-depots upon which the administration relied to preserve the obedience of the populace and the life of the nation.

The Israelites were serviceable folk. They paid their keep, and more. Nevertheless, their ceaseless multiplication became a growing embarrassment. There was a limit to the store depots that were required, and the available labourers soon exceeded the opportunities for their useful or economic employment. The Egyptian government fell back on birth control. By various measures which are bluntly described in the book of Exodus, they sought to arrest the increase of male Israelites. Finally they determined to have the male infants killed. There was evidently at this time a strong tension between the principle of Jewish life and the ruthless force of established Egyptian civilization. It was at this moment that Moses was born.

The laws were hard, and pity played little part in them. But his mother loved her baby dearly, and resolved to evade the laws. With immense difficulty she concealed him till he was three months old. Then the intense will-to-live in the coming generation led her to a bold stratagem. It has its parallels in various ancient legends about great men. Sargon, the famous Sumerian King, was abandoned by his mother in a basket of reeds, and rescued and brought up by a peasant. There are similar stories about the infancies of Romulus and Cyrus. In this case the only chance for the child was that he should be planted upon the Court. Pharaoh's daughter, the Princess Royal, was accustomed to bathe in the Nile. Her routine was studied. A little ark of bulrushes floated enticingly near the bank from which she took her morning swim. Servants were sent to retrieve it. Inside this floating cradle was a perfect baby ... 'and the babe wept!' The heart of the Princess melted and she took the little boy in her arms, and vowed he should not perish while her father's writ ran along the Nile. But a little sister of the infant Moses judiciously posted beforehand now approached. 'I know where a nurse can be found.' So the nurse was sought, and the mother came. In the wide economy of an Imperial household a niche was thus found where the baby could be reared.

The years pass. The child is a man, nurtured in the palace or its purlieu, ranking, no doubt, with the many bastards or polygamous offspring of Oriental thrones. But he is no Egyptian, no child of the sheltered progeny of the Nile valley. The wild blood of the desert, the potent blood of Beni Israel not yet mingled with the Hittite infusions, is in his veins. He walks abroad; he sees what is going on. He sees his own race exploited beyond all economic need or social justice. He sees them the drudge of Egypt, consuming their strong life and seed in the up-holding of its grandeur, and even grudged the pittance which they earn. He sees them treated as a helot class; they, the free children of the wilderness who came as honoured guests and had worked every hour of their passage! Upon these general impressions he sees an Egyptian beating an Israelite; no doubt a common spectacle, an episode coming to be accepted as part of the daily social routine. But he has no doubts; not for a moment does he hesitate. He knows which side he is on, and the favours of the Court and the privileged attachments which he had with the ruling and possessing race vanish in a moment. The call of blood surges in him. He slays the Egyptian, amid the loud and continuing applause of the insurgents of the ages.

It was difficult to conceal the corpse; it was even more difficult to conceal the tale. No very lengthy interval seems to have elapsed before it was known throughout the palace that this somewhat nondescript and hitherto favoured denizen had bit the hand that fed

him. How easily can we recreate their mood! The most cultured and civilized states and administrations of the present day would have felt with Pharaoh that this was going altogether too far. Very likely Egyptian public opinion, and there is always public opinion where there is the slightest pretence of civilization, fixed upon this act of violence as a final proof that the weakness of the government towards these overweening strangers and intruders had reached its limit. At any rate Pharaoh which is as good a name as any other for the governing classes in any country at any time under any system acted. He decreed death upon the murderer. We really cannot blame him; nor can we accuse the subsequent conduct of the slayer. His action also conformed to modern procedure. He fled.

In those days a little island of civilization had grown up under the peculiar physical stimulus of the Nile flood and the Nile mud with all the granary system to grip it together a tiny island in a vast ocean of bleak and blank starvation. Few and far between were the human beings who were able to support life beyond its shores. There were, indeed, other similar islands in other parts of the world, in Mesopotamia, in Crete, in Mycenae; but to Moses the choice of Egypt or the wilderness, all that was now open, was, in fact, virtually a choice between swift execution and the barest existence which can be conceived.

Moses fled into the Sinai Peninsula. These are the most awful deserts where human life in any form can be supported. There are others, like the vast expanses of the Sahara or the Polar ice, where human beings cannot exist at all. Still, always a very few people have been able to keep body and soul together amid the rigours of the Sinai Peninsula. There are nowadays a few hundred Bedouin inhabitants. But when an aeroplane makes a forced landing in the Sinai Peninsula the pilot nearly always perishes of thirst and starvation. In these dour recesses the fugitive Moses found a local chief and priest named Jethro. With him he took up his abode; he rendered him good service, married his daughter, Zipporah, and dwelt in extreme privation for many years. Every prophet has to come from civilization, but every prophet has to go into the wilderness. He must have a strong impression of a complex society and all that it has to give, and then he must serve periods of isolation and meditation. This is the process by which psychic dynamite is made.

Moses watched the skinny flocks which browsed upon a starveling herbage, and lived a life almost as materially restricted as theirs. He communed within himself, and then one day when the sun rode fierce in the heavens, and the dust-devils and mirages danced and flickered amid the scrub, he saw The Burning Bush. It burned, yet it was not consumed. It was a prodigy. The more it burned the less it was consumed; it seemed to renew itself from its own self-consumption. Perhaps it was not a bush at all, but his own heart that was aflame with a fire never to be quenched while the earth supports human beings. God spoke to Moses from the Burning Bush. He said to him in effect: ' You cannot leave your fellow-countrymen in bondage. Death or freedom! Better the wilderness than slavery. You must go back and bring them out. Let them live among this thorn-scrub, or die if they cannot live. But no more let them be chained in the house of bondage.' God went a good deal further. He said from the Burning Bush, now surely inside the frame of Moses, 'I will endow you with superhuman power. There is nothing that man cannot do, if he wills it with enough resolution. Man is the epitome of the universe. All moves and exists as a result of his invincible will, which is My Will.'

Moses did not understand the bulk of this, and asked a great many questions and demanded all kinds of guarantees. God gave all the guarantees. Indeed, Moses persisted so much in his doubts and bargainings that we are told Jehovah (for that was the great new name of this God that spoke from the Burning Bush) became angry. However, in

the end He made His contract with the man, and Moses got a fairly reasonable assurance in his own mind that he could work miracles. If he laid his staff upon the ground he was sure it would turn into a snake, and when he picked it up it would become a staff again. Moreover, he stipulated that he must have a spokesman. He was not himself eloquent; he could give the driving force, but he must have a competent orator, some man used to putting cases and dealing in high affairs, as his assistant. Otherwise how could he hold parley with Pharaoh and all the Ministers of the only known civilization his world could show? God met all these requests. A competent politician and trained speaker in the shape of one Aaron would be provided. Moses now remembered his kinsman Aaron, with whom he had been good friends before he had to flee from Egypt. Thereupon action! Jethro is told that his son-in-law intends to start on a great adventure. He gives his full consent. The donkey is saddled; Zipporah, the two children, and the family property are placed upon its back, and through the dust-clouds and blazing sunlight the smallest, most potent and most glorious of all the rescue forces of history starts upon its expedition.

Undue importance can easily be given to the records of the protracted duel between Moses and Pharaoh. The plagues of Egypt are famous, and most of them were the kind of plagues from which Egypt has frequently suffered pollution of the Nile and the consequent destruction of its fish; multiplication of frogs and their invasion of the land; flies beyond all bearing; lice abounding (but some authorities say they were gnats); the death of cattle; darkness over the face of the earth such as is produced by prolonged sandstorms; the prodigy of hail in the Nile Valley; finally the death of the first-born by pestilence. The local magicians, entering fully into the spirit of the contest, kept going until the third round, measure for measure and step by step. But when the dust turned into lice they admitted with professional awe that this was 'the finger of God.'

Great interest attaches to the behaviour of Pharaoh. Across the centuries we feel the modernity of his actions. At first he was curious, and open to conviction. Quite mild plagues brought him to reason. He was ready to let the Israelites depart into the wilderness and sacrifice to their potent God. This serious concession arrested all his building plans and caused considerable derangement in the economic life of the country. It was very like a general strike. It was no doubt represented to him that the loss to the national income from this cessation of labour would be disastrous to the State. So he hardened his heart and took back in the evening what he had promised in the dawn, and in the morning what he had promised the night before. The plagues continued; the magicians dropped out. It was a dead-lift struggle between Jehovah and Pharaoh. But Jehovah did not wish to win too easily. The liberation of the Children of Israel was only a part of His high Purpose. Their liberation had to be effected in such a manner as to convince them that they were the Chosen People, with the supreme forces of the universe enlisted in their special interest, should they show them-selves faithful. So Jehovah laid on His plagues on the one hand, and hardened the heart of Pharaoh on the other.

It has often happened this way in later times. How often governments and peoples plunge into struggles most reluctantly, terrified of their small beginnings, but once swimming in the torrent go on desperately with immense unsuspected reserves and force in the hopes of emerging triumphantly on the other shore. So Pharaoh and the Egyptian Government, once they had taken the plunge, got themselves into the mood that they would 'see it'; and this perhaps 'hardened their hearts.' However, the plagues continued and one misfortune after another fell upon the agonized State, until finally a collapse occurred. Pharaoh decided to 'let the people go.'

Amid the general confusion which followed this surrender the Chosen People spoiled the

Egyptians. They begged, borrowed, and stole all they could lay their hands upon, and, gathering themselves together laden with treasure, equipment, and provender, launched out from the island of civilization into the awful desert. Their best chance was to cross the isthmus which joins Africa with Asia and make for the regions we now call Palestine. But two reasons which could not be neglected weighed against this. First, the Philistines barred the road. This formidable people had already carried their military organization to a high pitch. The Israelites after 150 years of domestic servitude in Egypt were in no condition to encounter the fierce warriors of the wilds. Secondly, and concurrently, Jehovah had told Moses he must lead the liberated tribe to the neighbourhood of Mount Sinai, where other revelations of the Divine Will would be made known to them.

They marched accordingly to the northern inlet of the Red Sea. There is much dispute as to their numbers. The Bible story says they were 600,000 men, with women and children in addition. We may without impiety doubt the statistics. A clerical error may so easily have arisen. Even today a nought or two is sometimes misplaced. But more than two thousand years had yet to pass before the 'nought' and all its conveniences was to be at the disposal of mankind. The earlier forms of notation were more liable to error than our own. Unless the climate was very different from the present it is difficult to see how even 6,000 persons could have lived in the Sinai Peninsula without supernatural aid on a considerable and well-organized scale.

But now once again Pharaoh has changed his mind. No doubt the resentment aroused among the Egyptians by the wholesale pillage to which they had been subjected in their hour of panic, combined with the regrets of the government at the loss of so many capable labourers and subjects, constituted a kind of situation to which very few Parliaments of the present age would be insensible. The Egyptian army was mobilized; all the chariots set out in pursuit. The fugitive tribesmen, having reached the shore of a body of water called the 'Yam Suph', at the extreme northern end of the Gulf of Akaba, were trapped between the sea and Pharaoh's overwhelming host. Their situation was forlorn, their only resource was flight, and flight was barred by salt water.

But Jehovah did not fail. A violent eruption occurred, of which the volcanic mountains of these regions still bear the traces. The waters of the sea divided, and the Children of Israel passed dryshod across the inlet. Pharaoh and his host, hotly following them, were swallowed up by the returning waters. Thereafter, guided by a pillar of smoke by day and of fire by night, the Israelites reached the neighbourhood of Mount Sinai. Here Moses received from Jehovah the tables of those fundamental laws which were henceforward to be followed, with occasional lapses, by the highest forms of human society.

We must, at this point, examine briefly the whole question of the miracles. Everyone knows that the pollution of rivers, the flies, frogs, lice, sandstorms, and pestilence among men and cattle, are the well-known afflictions of the East. The most sceptical person can readily believe that they occurred with exceptional frequency at this juncture. The strong north wind which is said to have blown back the waters of the Red Sea may well have been assisted by a seismic and volcanic disturbance. Geologists tell us that the same fault in the earth's structure which cleft the depression of the Dead Sea in Palestine runs unbroken to the Rift Valley in what we now call the Kenya province of East Africa. The Sinai Peninsula was once volcanic, and the Bible descriptions of Mount Sinai both by day and by night are directly explicable by an eruption, which would have provided at once the pillar of cloud by daylight and of fire in the darkness. Flocks of quails frequently arrive exhausted in Egypt in their migrations, and some might well have alighted in the nick of time near the encampments of the Israelites. Renan has described

the exudation by certain shrubs in the Sinai Peninsula of a white gummy substance which appears from time to time, and is undoubtedly capable of supplying a form of nourishment.

All these purely rationalistic and scientific explanations only prove the truth of the Bible story. It is silly to waste time arguing whether Jehovah broke His own natural laws to save His Chosen People, or whether He merely made them work in a favourable manner. At any rate there is no doubt about one miracle. This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea of which all the genius of Greece and all the power of Rome were incapable. There was to be only one God, a universal God, a God of nations, a just God, a God who would punish in another world a wicked man dying rich and prosperous; a God from whose service the good of the humble and of the weak and poor was inseparable.

Books are written in many languages upon the question of how much of this was due to Moses. Devastating, in-exorable modern study and criticism have proved that the Pentateuch constitutes a body of narrative and doctrine which came into being over at least the compass of several centuries. We reject, however, with scorn all those learned and laboured myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap-forward ever discernible in the human story. We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of to-day. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'The impregnable rock of Holy Scripture'.

Unluckily the stresses of the Exodus, the long forty years, or whatever the period may have been which was needed in the wilderness to sharpen the Children of Israel from a domesticated race into an armed force of conquering warriors, led them to make undue claims upon Jehovah. They forgot the older tradition which the Pentateuch enshrines. They forgot the enlightened monotheism which under the heretic Pharaoh Akhnaton had left its impression upon Egypt. They appropriated Jehovah to themselves. In Renan's words, they made Him revoltingly partial to the Chosen People. All Divine laws and ordinary equity were suspended or disallowed when they applied to a foreigner, especially to a foreigner whose land and property they required.

But these are the natural errors of the human heart under exceptional stresses. Many centuries were to pass before the God that spake in the Burning Bush was to manifest Himself in a new revelation, which nevertheless was the oldest of all the inspirations of the Hebrew people as the God not only of Israel, but of all mankind who wished to serve- Him; a God not only of justice, but of mercy; a God not only of self-preservation and survival, but of pity, self-sacrifice, and ineffable love.

Let the men of science and of learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man.

WINSTON CHURCHILL, THE JEWS AND ZIONISM

Churchill as a Prototype of Ephraim

The present article gives a brief account of the attitude or variations in attitude of Winston Churchill (1875-1965) whose life spans an important period in the history of Great Britain and who himself was a major national leader during a period of crisis and national self-realization.

The attitude of Churchill towards the Jews etc has an importance beyond mere biographical detail. It reflects something about Great Britain itself. A great Rabbinical philosopher, The Maharal of Prague (1526-1609) is reported to have said that nations should be judged not according to the individuals amongst them but as to how they behave in the aggregate and the character of their leaders. After the Battle of Britain Churchill said that in the future it would be said of the British People that this was "their finest hour". –And so in a sense it was and it is at least partly due to Churchill that they achieved it. A study of Churchill is therefore a study of the British People themselves.

Ancestry: English, Amerindian, Afro-American, and Jewish?

It is worth reminding ourselves of who Churchill was. Churchill was a member of the British aristocracy, very conscious of his ancestry, and of history in general. He was descended from John Churchill (1650-1722) a man of obscure beginnings. Arabella, the sister of John Churchill, was the mistress of James Stuart -the future King James- II. John Churchill himself at the beginning appears to have serviced important women and in terms of today would have been considered a kind of gigolo. Charles-II allegedly caught him consorting with the king's mistress and remarked, "You are a rascal but I forgive you because you do it to get your bread." Through his connection with James Stuart he received a commission in the English Army later becoming the head of it having advanced in rank due to repeated acts of bravery. He suppressed rebellions in England and Ireland. He helped depose James-II and went on to defeat the armies of Louis-XIV of France. In the opinion of some historians he was "without doubt the greatest British commander in history" (David Chandler). He founded a dynasty of Statesmen and soldiers one of whom was Colonel Charles Henry Churchill (1807-1869) who in 1840 helped protect the Jews of Damascus who had been falsely accused of ritually murdering a Christian. Colonel Charles Henry Churchill was an early Zionist or Restorationist. He urged the Jews to take the initiative to resettle their ancient land and that European Powers assist them. He wrote "Mount Lebanon" advocating that Britain establish a presence in Syria (which then included "Palestine") and Egypt part of the purpose being to protect the Jews in those regions (Barbara W. Tuchman, "Bible and Sword. England and Palestine from the Bronze Age to Balfour", 1956).

The father of Winston Churchill was Lord Randolph Churchill who was a prominent Statesman and politician, Lord Randolph had many Jewish associates. Lord Randolph spoke strongly against anti-Jewish pogroms in Russia in the 1880s and 1890s.

Once at a social event a leading noble asked,

"What, Lord Randolph, you've not brought your Jewish friends?"

Randolph answered:

"No, I do not think they would be very amused by the company."

As far as is known, Winston Churchill had no Jewish ancestry. The mother of Winston was an American named Jenny Jerome and descended from Huguenots. Churchill liked to suggest that he may have had an Amerindian forebear. He also believed that he had some Afro-American blood. Peyrefitte, "The Jews", and others claimed that the mother of Churchill was the offspring of the Jewish "Jacobson" family. There is no proof of this. It seems unlikely and she herself appears to have been unaware of it.

Early Life and Character

Churchill as a young man had a very serious lisp which some say is an inherited trait of Ephraim who were unable to say "Shiboleth" but instead said "Sibboleth" (Judges 12:6). Churchill began his adult life as a soldier and war correspondent. He saw action in several wars actively seeking it out. He was a champion at sword-play (fencing) and at polo. In his youth on a trip to the USA one of his hosts claimed that Winston had an unsatisfiable appetite for red-headed prostitutes. Whatever the case, after marriage he remained faithful to his spouse. He enjoyed alcohol in regular but moderate quantities as well as cigars. Churchill liked gambling, conversation, dinners, and being the guest of wealthy people, both in Britain and overseas, especially France. His pastimes included brick-laying and oil painting at which he was quite accomplished. Churchill memorized a great deal of poetry, was an intellectual who kept abreast of developments in current thought, political philosophy, historical research, and scientific achievement. In later life he received a Nobel Prize in Literature for his historical writings. Churchill believed in Divine Providence and in the Bible though there was a stage in his youth of doubt and disbelief. His grandson (also called "Winston") wrote an account of Israel and the Six Day War in which in the opening lines he mentions the belief that the British were descended from the Lost Ten Tribes of Israel. Sir Winston may also have entertained such a notion. Churchill was brave, sensitive, intellectual, aggressive, and a politician. Churchill was always attuned to the latest trends of opinion. He was prepared to stand up for his principles and go against the majority yet he had a sense of survival and when necessary accommodation. This helps explain various changes of position (usually on marginal points) that he was to hold. Throughout his life he was fanatically anti-Communist which on some occasions may have lead to misjudgments. He is also quoted as having been in favor of eugenics and other now discredited conceptions but at the time such ideas were socially acceptable and held by many leading intellectuals and public figures. Churchill was a politician and a socializing individual naturally attuned to contemporary thinking.

[Part of this article relies heavily (though **definitely** not exclusively) on the work, "Churchill and the Jews" by Martin Gilbert, 2007 Great Britain. Martin Gilbert is Jewish, a well-known historian, and the official biographer of Sir Winston.]

Churchill and the Jews- Early Period

Winston Churchill would admonish those around him not to make anti-Semitic remarks. Churchill visited France in 1898 it was the time of the Dreyfus scandal. Captain Alfred Dreyfus (possibly a remote relation of Yair Davidiy) had been falsely accused of spying for Germany. Dreyfus was Jewish and the accusation was promoted by anti-Semites. Emile Zola, a leading novelist, helped to expose the framing of Dreyfus. Churchill enthusiastically supported Zola. Throughout his life Churchill had Jewish friends and supporters. In 1904 Churchill did much to defeat the Aliens Bill whose purpose would have been to restrict the immigration of Jews to Britain. At that time Jews were being persecuted in Russia. In 1910 Churchill became Home Secretary i.e. Minister of the Interior. In 1911 a series of attacks by crowds against Jewish property took place in

South Wales. Churchill ensured that the offenders were punished and the disturbances put down. In 1914 the First World War began. Churchill enabled Hans Hertzl, the son of Theodor Hertzl, to become a British citizen even though he had been born in Austro-Hungary which was at war with Britain. Churchill was made First Lord of the Admiralty, in charge of the Navy. The British Navy needed to find another source of a chemical, acetone, for its ammunition. Chaim Weizman (Zionist leader and future president of Israel) was a chemist and found a solution. Weizman and Churchill developed a life-long friendship. The First World War ended in 1918, the Russian Revolution had taken place in 1917. Russian Counter ("White")-Revolutionaries, under General Denikin, aided by contingents from Western Powers including British ones fought against the Communists. The Forces of Denikin in Russia viciously attacked Jewish communities. In the Ukraine, between 1918-1920 more than 60,000 Jews were massacred with many more raped and injured. Churchill, though a supporter of Denikin, attempted to prevent these pogroms but with limited successes. Anti-Jewish propaganda relied heavily on distribution of "The Protocols of Zion". Incidentally, Henry Ford in the USA subsidized distribution of "The Protocols" in America and overseas and had long excerpts from them published in his own newspaper, "The Dearborn Independent".

Churchill and Conspiracy Theories

(a) The Protocols

"The Protocols of Zion" purported to describe a plot by the Jews and Freemasons to undermine the traditional foundations of society, create anarchy and licentiousness, and then take over the World. The Protocols originally were taken from works of fiction and political satire in France and Germany that described secret organizations plotting to corrupt society. Later they were republished, Jews included amongst the villains, and presented as fact. When the Protocols were first published in their "World Jewish-Plot" permutation it was a period of upheavals and revolutions that appeared to fit the "master plan" outlined by them. "The Times" newspaper in England at first tended to consider the Protocols as genuine but later published articles by Philip Graves that exposed them as a forgery. Philip Graves used information provided by Lucien Wolf in 1921. Modern Conspiracy Theory to some degree is a development of "The Protocols". The Jesuits along with the Secret Services of Prussia and Russia helped spread the Protocols and/or similar literature in an attempt to counter reform movements in Europe.

[Belief in the Protocols has been recently revived by Arabs and Conspiracy Freaks including Jewish ones such as Barry Chamish and Marvin Antelman. Even otherwise God-fearing, intelligent, well-informed, nationalist, patriotic supporters of Zionism have been taken in by such scallywags. The justification is that there are "bad" Jews and "good" Jews with the "bad" ones being responsible for the "Conspiracy" plots!]

In a speech in 1920 Churchill described Bolshevist-Communism as a "Jewish movement". Churchill however was always careful to distinguish between Jews loyal to their countries and tradition and bad ones. A month later Churchill made a speech in which he urged the Jews to reject Communism and to choose Zionism. Churchill described the Jews as, "The most formidable and the most remarkable race which has ever appeared in the world". It should be noted that a few weeks before making the speech Churchill had received a copy of "The Protocols". It is not certain whether or not Churchill believed they were genuine. For a short period it was widely accepted that the Protocols might be genuine and the product of a maverick Jewish group. Later the invention of the Protocols by anti-Semitic European agencies was proven beyond all

shadow of doubt. Nevertheless, the trend of thought exemplified by "The Protocols" continued to be fashionably accepted and respectable in many circles and it still is. The Russian Revolution took place in 1917. The Revolution was against the Czar, ruling aristocracy, and secret police forces that had exploiting and oppressing the Russian people and the numerous subject populations under Russian rule. The leadership of the Revolution was at first headed by Alexander Kerensky who was a moderate socialist democrat. Kerensky was ousted by a coup and the Bolshevik Communists under Lenin and Trotsky took over. This occurred during World War-I while Russia under Kerensky was continuing to fight as an ally of the West. Lenin had substantial funds provided by the German military who wished to take Russia out of the War and Lenin obliged. The majority of Jews in Russia had supported Kerensky whose father was Jewish. The Jews on the whole were overwhelmingly not communist. Jews had been oppressed by the Czar and the Jewish religion hounded and suppressed resulting in many Jewish intellectuals losing their faith. At the very beginning Jews though only about 4% of the population provided 40% of the Bolshevik officials and to many it seemed as if most of the leading Communists were renegade Jewish atheists. This in the eyes of foreign observers seemed to affirm the scenario described in The Protocols.

(b) Nesta Webster

In Britain, Nesta Helen Webster (1876-1960) in 1920 wrote "The Jewish Peril" based on "The Protocols". Churchill wrote an article in the "Illustrated Sunday Herald", February 8, 1920 in which he on the one hand praises the Jews but on the other refers favorably to Nesta Webster. This article was actually written by a ghost writer in the employ of Churchill. He is also often by anti-Semites quoted as delivering a speech of like nature which he later denied having made and threatened to sue those who said he had. At all events, he never returned to the subject. He may (like many, many others) have been temporarily deluded by Conspiracy Theory and after realizing his error preferred to ignore it. It should be noted that Nesta Webster was involved in the occult. There was a school of devil worshippers and Hindu aficionados popular in intellectual circles. It was headed by Aleister Crowley (1874-1947) but included Irish Nationalists and leading anti-Semites amongst the British Upper Classes. Members of this circle became early supporters of the Nazis in Germany. Quite a few leading anti-Semites all over Europe were involved with occultic (witchcraft) practices. They were the ones who propagated The Protocols and Conspiracy Theory. They themselves could do with some examining.

Churchill after the Balfour Declaration

The Balfour Declaration in 1917 had announced the intention of the British Government to facilitate the establishment of a Jewish Home in Palestine.

In 1919 Churchill wrote:

"...there are the Jews, whom we are pledged to introduce into Palestine and who take it for granted that the local population will be cleared out to suit there convenience ."

At that time Britain ruled over 20 million Muslims in India as well as millions more in Egypt, the rest of Africa and the Middle East.

In 1921 Prime Minister Lloyd George (a Welshman and a very strong sympathizer of the Jews) appointed Churchill as Secretary of State for the Colonies.

The introduction of Zionism and Jewish Settlements had caused serious disturbances in the Middle East. The British had promised the Arabs independence from foreign rule.

The British did not give it to them but instead (together with the French in Syria) ruled over them and encouraged Jewish colonization. This was the cause of fiction.

In 1921 Churchill visited Palestine. He was accompanied by T. E. Lawrence ("Lawrence of Arabia") and Sir Herbert Samuel. Lawrence in World War One had lead the Arab Revolt against the Turks but on this occasion spoke depreciatively of the Arabs and praised the Zionist projects. Lawrence persistently tried to placate the Arabs and told them that they would have to accept the presence of the Jews.

Churchill Creates the State of Jordan

Churchill separated the area east of the Jordan ("Transjordan", -The Kingdom of "Jordan" of today) from Palestine and gave it to Abdullah Hussein to whom the British were obligated. There were some Jews who welcomed this step since the family of Abdullah had been the traditional rulers of Mecca and had influence with the Arabs and claims to suzerainty over them. Giving him "Transjordan" closed Abdullah out of the region of Jewish settlement. At that time there were no Jews living east of the Jordan though the Zionists had hoped to eventually colonize it and had made some attempts in that direction. According to the Bible a good portion (and perhaps all, depending on which opinion one agrees with) of the region of Jordan is part of the Promised Land and should belong to Israel.

Churchill Administers "Palestine": Arab Population Increase

Churchill was against giving the Palestinians any representative rights since the Jews were too much in the minority and the Arabs were constantly trying to halt Jewish immigration. He did however approve a suggestion from Sir Herbert Samuel (the Jewish High Commissioner for Palestine 1920-25) to restrict Jewish immigration to economic capacity of Palestine to absorb newcomers. 400,000 new Jewish immigrants were to arrive from 1922-1939. The Arab population also more than doubled or trebled due to immigration attracted by the increased prosperity occasioned by British administration and Zionist enterprise. The Arabs came from other parts of the Muslim world as far as part as from Bosnia and Morocco in the west to Afghanistan in the east.

Joan Peters, "From Time Immemorial. The Origins of the Arab-Jewish Conflict Over Palestine", 1984, describes the process of Arab increase. Peters gives a factual account but almost exclusively blames the British for the growth in Arab "Palestinian" population and attributes it to the anti-Semitic, anti-Zionist sentiments of British officials. This is not really fair since the Jews benefited from Arab labor and Jewish capitalists and even Zionist enterprises appeared to support the phenomenon. At all events the Arab increase in numbers was mentioned often by Churchill in government mementoes, speeches and articles defending the Zionist enterprise.

During this period Churchill was pressured by Arab unrest, threats, and violence along with the exhortations of foreign Heads of State and British politicians to abandon the Balfour Declaration. Churchill adamantly refused. In 1922 the Lloyd George Government of which Churchill was a member was voted out of office.

Churchill in "Jewish Pay"?

Churchill was often accused of being in the pay of the Jews. This was not true. Churchill however was not independently wealthy. An Hungarian Jew, Emery Reeves, successfully syndicated internationally the articles of Churchill and became a lifelong friend. Churchill also received assistance for his own investments along with political support from Jews. On the whole Jews were supportive of Churchill. There were however exceptions. "People of Means" (usually not Jewish) felt privileged to be involved with someone like Churchill who all his life was regarded by friend and foe as "larger than life". Churchill once lost a very large sum of money gambling in France. The owner of

the Casino requested a signed check which he never cashed but had framed and hung in his office.

The Later Interwar Years

In 1931 Churchill wrote an article, "Moses", in which he affirmed his belief in the Bible and historicity of Moses.[In 1961 Churchill gave a copy of this essay to the Israeli Prime Minister, David Ben Gurion.]

In July 1932 Adolf Hitler took control of Germany. That same year Churchill visited Germany in connection with research for a book about his ancestor, the Duke of Marlborough. It was arranged for Churchill to meet Hitler but the meeting was canceled apparently because Churchill in the meantime had condemned the attitude of Hitler to the Jews. Shortly afterwards Churchill in the House of Commons warned against the danger of Germany. Henceforth Churchill became the leader of British opposition to the Nazis who nevertheless had some support in right-wing and even liberal intellectual circles. The speeches of Churchill against the Nazis emphasized the wickedness of the German anti-Jewish practices and the danger of Germany to the Western World. It is worth noting that Churchill had an assistant, Professor Frederick Lindemann who was a German and advised Churchill on German and scientific matters. As early as 1933 Churchill had sent Lindemann to Germany to seek out Jewish scientists and encourage them to move to Britain. Professor Lindemann was non-Jewish and an anti-Nazi. He stayed by the side of Churchill throughout the Second World War.

In 1936 the 22 years old daughter of Churchill, Sarah, married Vic Oliver who was an Austrian Jew. Oliver was 38 years old and twice-divorced. Churchill opposed the marriage at first, but later said he was pleased with it. Also, in 1936 there were Arab riots in Palestine and Churchill suggested limiting Jewish immigration.

In 1937 Churchill gave evidence to the Palestine Royal Commission in which he in effect declared that the British understanding was that eventually there would be an independent state in which Jews would be the majority. He also declared that British policy had been to bring in as many Jews as possible. Again, in 1937 the Peel Commission recommended the partition of Palestine. Churchill was against partition saying that it was too early and that not enough land would be apportioned to the Jews. In the eyes of Churchill the projected Jewish State should by rights stretch from the Mediterranean to the Jordan. Chaim Weiseman was for partition but wished a greater portion than that proposed and Churchill agreed to do what he could.

There was to be a vote in Parliament on the question. Zeev Jabotinsky head of the Revisionists nationalist Zionist group met with Churchill and persuaded him to speak against partition, which he did, and the decision was deferred.

In 1938 Germany took over Austria. Churchill called on the German military to overthrow Hitler, and Hitler did not like it. In that same year Churchill asked that more Jews be allowed to enter Palestine. During this period Churchill was the head of the anti-German pro-armament party. At that time Churchill was considered a war-mongering fanatic, but later would be remembered as the one who had foreseen the dire consequences of appeasement and had given the warning against Hitler.

From 1936 to 1939, 5,000 Arabs in Palestine who were against the Zionist presence were killed by British soldiers. Another 500 were killed by fellow Arabs because they were pro-Jewish.

In 1939 Neville Chamberlain, Prime Minister of Britain, in the light of the International crisis said that it was imperative that the Muslim world not be antagonized. If a choice had to be made between the Jew and the Arab, said Chamberlain, then the Arab would be chosen. Britain was under pressure from Saudi Arabia, Iraq, Egypt, and its Muslim subjects in general, who were much affected by Nazi propaganda. Consequently, the Palestine White Paper against which Winston had spoken vehemently restricted Jewish immigration to Palestine. Churchill would continue to speak against the White Paper at every opportunity.

World War Two

In September 1939 Poland, Britain and France declared war on Germany. Churchill at first was made First Lord of the Admiralty in charge of the Navy. Churchill attempted to have the restriction on Jewish immigration removed but was unsuccessful. He also acted to stop British ships from enforcing the restrictive immigration policy against ships bearing Jewish refugees headed for Palestine.

Throughout the war Churchill attempted to remove the restrictions on Jewish immigration to Palestine. He was only partly successful in doing so. He was constantly opposed in his pro-Jewish aims by other members of the Cabinet and by senior officials.

In May 1940 it was decided to replace Chamberlain as Prime Minister. Churchill was considered and eventually chosen for the post even though the fact that he was known to be pro-Zionist was held against him. From the beginning Churchill urged that the Jews of Palestine be given arms to defend themselves and that Jewish units under the Zionist flag be formed in the British Army. Only after some serious delays would this wish be partially fulfilled.

The Germans conquered Poland, Holland, Belgium, Denmark, Norway, and France. Churchill made a speech to the British people after the evacuation of the British Army from France at Dunkirk. At that stage Britain was alone in the world against the then-victorious Nazis. Britain faced the prospect of invasion. Churchill said that Britain would never give in and would fight everywhere and in every way possible until Victory was gained no matter how long it would take. His speech was a turning-point. Ben-Gurion described it as embodying "rebellious England" and as "a guarantee for better days". Churchill, in another speech, said that the Allies' science was superior to that of the Nazis due to the presence in Britain of Jewish scientists who had fled from the Germans.

In 1940 Adolph Eichmann in order to embarrass the British Government sent 3,600 Jewish refugees aboard three ships from Romania to Palestine. The British transferred 1,972 of the refugees to a ship named "Patria" intending to send them to Mauritius. The semi-official Jewish defense organization, "Haganah" blew the ship up by miscalculation having intended only to prevent it from sailing. 267 were killed. Churchill insisted that all the remaining refugees be allowed to stay in Palestine. Jewish refugees who arrived illegally either remained in Palestine or were sent to Mauritius. In 1942 the Germans under Rommel seemed likely to overrun the Allies and conquer Egypt and Palestine. A Palestinian Regiment was created in which three quarters were Jewish and a quarter Arab. Rommel was defeated by British forces in which the Australian and New Zealand contingents had a prominent role. Churchill suggested that the Jews be allowed self-government in Palestine and that they also be given the former

Italian colonies of Eritrea (facing the Red Sea) and Tripolitania (a province of present-day Libya) on the Mediterranean coast of North Africa.

During 1942 reports of massacres of Jewish civilians in Europe grew in intensity. The British Government attempted to evacuate 29,000 Jewish children and some civilians from south-east Europe through Turkey. The Mufti of Jerusalem, Haj Amin al-Husseini prevailed upon the Germans to stop the project. Churchill warned the Nazis with retribution. He wished to make the official warnings as emphatic as possible but was told that the result was liable to be counter productive. The Nazi anti-Semitic policy was effective and received popular support in Eastern Europe. In North Africa the Vichy French authorities had co-operated with the Nazis and enacted anti-Jewish laws. After the Allies liberated North Africa the anti-Semitic enactments had remained in force for three months until brought to the attention of Churchill who immediately annulled them.

In 1943 the Spanish closed the border between Spain and France to Jews who were fleeing from the Nazis and considered turning Jews back to the Germans. Churchill threatened Spain, the border was opened, and Jews who reached Spain were allowed to stay. After May 1943 Britain allowed all Jews who reached Spain to cross via Gibraltar to North Africa which was then under Allied control. The USA opposed this step but Churchill personally intervened with President Roosevelt to make it happen. Bernard Baruch was an important Jew in the US administration and an anti-Zionist. Churchill unsuccessfully tried to persuade him to support the Zionist cause. Every American serviceman who arrived in Britain was shown a captured film depicting Nazi atrocities against Jews and others.

It should be realized that Churchill was waging a war of survival and had enormous responsibilities. His national pro-Jewish sympathies encountered resistance from all around him. The position of Churchill was officially recorded thusly:
"Of every fifty officers who came back from the Middle East only one spoke favorably of the Jews- but that has merely gone to convince him that he was right."

Randolph Churchill, the son of Winston, throughout the war was active on behalf of the Jews. Randolph parachuted behind the German lines in Yugoslavia where he helped save Jews and liaised with Jewish agents sent by the Haganah in Palestine.

In Palestine towards the end of World War Two Jewish paramilitary organization, the Irgun and Stern Gang, had began attacking British forces who they considered to be siding with the Arabs. Amongst other acts, a friend of Churchill, Lord Moyne, in Egypt was assassinated. The culprits (members of the Stern Gang) were found guilty and sentenced to death. Churchill insisted that the sentence be carried out. From March 1944 any Jew reaching Istanbul in Turkey was sent straight on to Palestine regardless of certificates or quotas. Later, Churchill was to describe the Holocaust as, "probably the greatest and most horrible crime ever committed in the whole history of the world".

After World War Two

At the end of the war President Roosevelt met with Ibn Saud of Arabia. After this meeting Roosevelt appeared to adopt a pro-Arab position. Churchill met with Ibn Saud and tried to persuade him to accept the Zionist presence.

Shortly afterwards the party of Churchill lost the elections and Churchill became the Leader of the Opposition. The new Prime Minister was Clement Atlee and the new

Foreign Minister (responsible for Palestine) was Ernest Bevin. There followed a period of increasing antagonism and occasional violence between the British authorities and the Jews in Palestine. Churchill persistently spoke in favor of the Jews even at the worst of moments.

A series of Jewish terrorist attacks culminated in the blowing up of the King David Hotel and the loss of many lives. This resulted in Churchill suggesting that Britain turn the Mandate over to the USA or to the UN. The attitude of Churchill was roughly that Britain should either help the Jews as required, according to his understanding, by the obligations that Britain had undertaken – or get out.

On the 14th of May 1948 the State of Israel declared its Independence. The new Jewish state was immediately under attack by Lebanon, Syria, Egypt, Iraq and Transjordan. The army of Transjordan (present-day "Jordan") was the Arab Legion which in the words of Churchill was, "led by 40 British officers, armed with British equipment and financed by British subsidy". Churchill protested but was somewhat placated when hearing that British officers had been withdrawn before the attack on Jerusalem which the Arab Legion conquered. In 1949 there was an incident in which three British Spitfire planes possibly on reconnaissance for Egypt were shot down by Israelis. Churchill strongly criticized the ruling British Labour Government and accused it of anti-Semitism. Truth to be told, Churchill was not anti-Arab but rather concern for them and believed that they had benefited greatly from the Zionist presence and could do so in the future by coming to an accommodation with Israel.

In October 1951 Churchill became Prime Minister again, until 1954. While Prime Minister he rebuked a claim by Iraq that Israel be made to relinquish the Negev and refused to send more British troops to Jordan which was at loggerheads with Israel. Nevertheless after an Israeli reprisal attack on Jordan, Churchill acquiesced with his Foreign Minister, Anthony Eden, in sending a warning to Israel noting that Britain was under an obligation to defend Jordan. There was even a contingency plan for Britain to invade Israel. Field-Marshal Sir William Slim, the Chief of the Imperial General Staff, was sent to Egypt on official matters. Churchill said to him before he left:

"Field-Marshal, I'm sending you to Egypt and I want to make one point clear. I am Zionist and I want you to act accordingly".

Similarly in 1954 Churchill told journalists,

"I am a Zionist, let me make this clear. I am one of the original ones after the Balfour Declaration and I have worked faithfully for it."

Churchill turned 80 in 1954 and the State of Israel sent him a floral arrangement in the shape of a cigar. Churchill praised Jewish contributions to Civilization, scientific achievements, and greatly helping the Allies win two world wars. He was in favor of Israel joining the British Commonwealth and receiving possession of Jerusalem.

Dreams, Disraeli, and the Suez Canal

Churchill claimed that occasionally he had dreams and visions in which his deceased father would talk to him. On one occasion during World War Two, Lord Randolph warned him of terrible crimes being committed against the Jews. Another time his father praised Benjamin Disraeli, the British Prime Minister of Jewish decent who had given the right to vote to the working classes:

"I always believed in Dizzy, that old Jew. He saw into the future. We had to bring the English working man into the center of the picture".

Benjamin Disraeli was also deserves credit for acquiring for Britain the Suez Canal which links the Mediterranean with the Red Sea and the Indian Ocean. In 1956 Egypt

nationalized the Suez Canal and attempted to block the access of Israel to the Red Sea. It was planned for Israel to invade the Sinai while Britain and France would seize the Suez Canal on the pretext of keeping the peace and ensuring a ceasefire.

At the time Churchill confided to a friend about the Israelis:

"I wish them well, and how I wish I were young again, to go to help them".

Churchill also made a public statement justifying Israel as acting out of self defense.

The upshot of the whole affair however, was that the USA forced Britain, France, and Israel to retreat.

Later Years

In 1961 Churchill met Ben-Gurion in London and told him:

"You are a brave leader of a great nation".

In 1962 Churchill wished to visit Israel but was prevented from doing so.

Sir Winston Spencer Churchill died in 1965.

Churchill was not Jewish. He was a human being living very much in the world around him and being influenced by it. In the course of his long life there were occasions on which he could say or write things or allow positions to be taken concerning the Jews that lack a degree of sensitivity.

Nevertheless, Churchill was a friend of the Jewish people.

During a discussion of Jewish terrorism in Palestine Churchill had said:

"The Jewish people know well enough that I am their friend".

This sentence sums it up.

They say you can tell a man by his friends.

Research Book Review

The Arab, North African, and Phoenician-Hebrew (?) Presence in Ireland

Overcoming Conceptual Difficulties Facing Brit-Am Beliefs Due to Geographical Distance and National Characteristics

Brit-Am believes that a good portion of the Lost Ten Tribes reached the West Atlantic area of Europe. We make attempts to convince others of this belief with varying success or lack of it. One of our problems is the factor of conceptual difficulty. People may be prepared to listen, accept the logic of our persuasive and eloquent presentations, and be charmed by our genuine conviction. Nevertheless they sometimes have a problem accepting the probability of what we are saying. There exists a Conceptual Difficulty. The Land of Israel is quite some distance from the British Isles. The inhabitants of Ireland and Britain are somewhat different from Jews and from Middle East types in general. We may explain that the distance was not so insurmountable and that the differences are not really all that great but everybody sees it that way. They who have been brought up in a culture where "East is east and West is west and never the twain shall meet" find it hard to imagine their ancestral predecessors built the pyramids.

A group of Irish enthusiasts however show that the Emerald Isles in Ancient Times was visited by, and paid visits to, North Africa, Egypt, and Phoenicia. Bob Quinn is one of these enthusiasts. Even though on many points we do not agree with them and think that what is attributed to Arabs and Berbers etc may in some cases actually pertain to Hebrew connections they still perform a service. They help overcome the Conceptual Difficulty of geographical and cultural distance.

Book: "The Atlantean Irish"

Bob Quinn, "The Atlantean Irish. Ireland's Oriental and Maritime Heritage", Dublin, is an expansion of Bob Quinn, "Atlantean: Ireland's North African & Maritime Heritage", London/NY, 1986. Quote from page 14:

<<The ideas in *Atlantean* were originally greeted with good humor...

'Are you the fellow that says we're all Arabs? Commented a judge in Kinvara, Co. Galway, before dismissing a minor charge against me. He added, glancing wearily around the miscreants in his court: 'I'm sure you have found plenty of confirmation for your theory today.' >>

The rest of this present article is part Book Review and partly a brief digest of points worth noting:

The book deals with various matters some of which do not interest us. The attitude of the author is Modern Irish, third-world affinity, Arab-loving, and polemical. Some assistance was received from Libyan authorities in preparing the work. The style is conversation and anecdotal. The author records so-and-so's opinion, spoke with this-and-that expert, and visited such-and-such a place with descriptions of his trip, his experiences and impressions, and the scenery together with long discourses on alternative opinions and how these opinions were reached. The reader is liable to feel a little "lost" at times. Usually a researcher sets himself a goal, reads all pertinent and not-so-pertinent literature and then hones his findings down to what is really relevant to his main theme which he eventually writes about. Quinn however tends to lead the reader with him along his track of inquiry. This has a certain charm but it can be overdone. Nevertheless the book is readable, contains interesting illustrations, and valuable information. Bob Quinn claims that continuous ongoing contacts both ethnic and cultural existed between British "Celts", especially those of Western Ireland and North Africa, Egypt, and the Middle East. The focus is on Ireland but here and there Quinn quotes additional evidence from other parts of the British Isles.

Information of Value

Quinn supplies us with various facts scattered throughout his work showing that the Irish and related peoples such as the Welsh in ancient times had contacts not only with the North Africans and Arabs but also with Middle East and East Mediterranean area. Some of these facts are too valuable not to write down but do not expect too much of a common thread for them.

Photos of love spoons from Egypt are compared to those of Wales.

"The Caergwrle Bowl" at present in the National Museum in Cardiff is a model found in Wales of a Phoenician-type ship and believed to date from the Early Bronze Age.

There is a similarity between Moroccan Berber music and Irish "seannos" or chant-style singing from Conemara in the GALWAY area of the west of Ireland. The people in this area are sometimes ascribed English ancestry as being descended from soldiers planted in the area by Oliver Cromwell. Quinn disagrees. In Wales a different type of chant also sounds similar to one found in the Middle East. In Cornwall one finds place-names such as Tamar, Mazian, Para-Zabulan, Phillack, Menicau, Zepha, Parazeanbeebble.

Blood types found in North Wales are similar to those of the Berbers in North Africa.

A type of boat, the "pucan", similar to that found amongst the Arabs is in use in Western Ireland along with wooden fish traps of a type also known from the Middle and Far East. Bones of a Barbary ape from North Africa and dated to 200 BCE have been found near Dublin, Ireland. A kind of ball game known as "hurling" in Ireland and as "bando" in Wales is similar to one, "takourt", which is still played in Morocco.

The Irish were called "Egyptians" by themselves and others in the Middle Ages. Ireland has "Mediterranean" characteristics. Michael Gibbons describes Dun Aonghusa in the Aran Islands of West Ireland as an Iron Age fortress and the symbol of a great maritime power. Heinz Edgar Kiewe ("The Sacred History of Knitting") claimed that the islanders of Arran received their knitting patterns from Egyptian Coptic monks. Early Irish Christianity showed North African influences and Irish monks tattooed their eye-lids as some of the Berbers still do. Sheela na-Gig figures are stone carvings of a female opening her legs and displaying her procreational apparatus. A hundred of these have been found in Ireland built into the walls of churches, convents, and castles. Similar figures are known from Ptolemaic Egypt as well as one from Ancient Serbia that may have Anatolian (Turkish) origins. Paul Jacobstahl, "Early Celtic Art" (1944) traced Celtic Art to three sources (1) Italy; (2) Hallstatt (in Austria), and (3) the Orient. Jacobstahl gives examples of Ancient Celtic artifacts copied from Scythian, Persian, and Syrian prototypes. Quinn claims that the red-haired "Urumchi" mummies found in West China in 1994 with garments of Celtic type pattern also show Phoenician influence.

Language and Megaliths:

A number of linguists and philologists, ranging from Morris Jones at the turn of the century to Heinrich Wagner ("The Celtic Consciousness", NY, 1981), and Orin Gensler in Ph.D. Thesis have attempted to isolate the pre-celtic substructure in Irish. The result indicates connections between Irish, Berber, Coptic Egyptian, and Hebrew!

Quinn suggests (as did the turn of the century scholar, T. W. Rolleston, in "Celtic Myths and Legends", 1917) that the pre-Celtic population of Ireland and the rest of the Insular or thalassic-Atlantic world, were the people who built the megaliths. These were not wiped-out but absorbed by the late-coming Celts, who preserve significant "megalithic" strains of folklore as well as music and language. The entrance to the megalithic site of New Grange in East Ireland is similar to that of the Palace of Minos in Crete. There is also similar construction to Newgrange at M'Zora in Morocco close to Larache, a former Phoenician settlement. The white population of North Africa is comprised of Berbers and Arabs. Both are Muslim but otherwise they are quite different from each other. The designs on North African Berber jewelry are similar to those of Ancient Ireland. Dr George Mackay wrote an article in the "Canadian Medical Journal" (1908) claiming to have found evidence of Celtic Tribes who had been assimilated amongst the Berbers of Morocco. He also stated that native speakers of Irish could understand much of the Berber tongue. The Kabyle Berbers have bagpipes and tunes reminiscent of those of Celtic Brittany in West France. Their facial profile is described as similar to that of the "black celt of Scotland". Some of the famous Berber clans have names such "M'Tir", "M'Tuga", "M'Ghill" reminiscent of the Scottish "Mc". Irish Chronicles speak of the "Milesians" having come from Scythia via Spain after sojourning in Getulia in North Africa.

Quinn suggests that noted parallels between certain Old Irish words and Classical Greek may be due to the Phoenician influence on the Greeks as noted by Martin Bernal in "Black Athena".

Winthrop Palmer Boswell ("Irish Wizards in the Woods of Ethiopia") found parallels between Irish and Ethiopian folklore and legends along with a few common words.

Muiris O'Scanail provided a short list of almost identical words found in Irish and the Arabic dialects of the Mediterranean Island of Malta and Oman in South Arabia.

The shamrak is a symbol of Ireland and is said to have been used by St. Patrick to illustrate the principle of a three-in-one trinity. "Shamrakh" is an Arabic word applied to any trefoil plant. The Persians used a similar symbol.

Professor P. L. Henry says that the Northern Irish (long before the coming of the "Ulster Scots") spoke P-Celtic and came from Wales whereas the Southern Irish were Q-Celtic and came from France.

Charles Vallancy (1721-1812) regarded the Irish language as of eastern origin and the Irish themselves to be full-blooded descendants of the Phoenicians.