

# The New Ensign

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# Calling The True Israel Peoples

# Editorial

Dear Readers,



Around the world people are waking up to the fact, particularly in the western nations, that their own countries are ruled by a non-Adamite power, centred in that independent state known as The City of London.

While the hidden hand, as it became more and more visible, is now hiding itself once more. Or is this just another ploy. Time will tell!

Here in the UK, censorship is tightening apace, and travel is becoming more difficult, both by public transport and by private vehicle. All designed to look very natural, i.e. road works with nothing happening, or taking a long time!

Even events occurring in the British Isles locally are not reported by the MSM, unless it suites the hidden hand's agenda, such as the Southport murder of a young child.

In Larne, there have been extensive riots between Romanian gypsies and the local population, with the locals winning, driving them into lofts in their houses, which an Irish correspondent confirmed.

Our beast government is throwing all its toys out of the pram, when a beast is cornered he is much more dangerous, as the scriptures say, he is going round like (pretending to be the lion of Judah which he is NOT) a roaring lion killing whom he will.

Over recent days reports are coming in of heavy bombardment of Israeli infrastructure, including Mossad Head Quarters and many other key installations.

The Palestinian Christians are now at last seeing the Israelis suffer the same medicine that they have been enduring for decades. It has to be remembered most of the targeting information is provided for the bombing of Gaza is from British/US Zionist planes over flying the area.

The time of his coming that is, Yahweh in the flesh as, Yahshuah, is fast approaching. **Praise Yahweh!**

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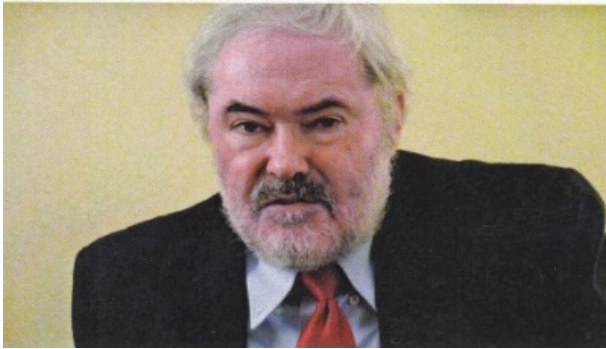
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## The Great Impersonation (Part 4)

By Pastor Eli James



### Chapter 5 THE SONS OF ISAAC

**T**HE STORY OF JACOB AND ESAU IS ONE OF THE MOST STRANGE, tragic, and poignant of all the Genesis stories. On the face of it, Esau is the victim of numerous deceptions and tragedies, and his brother, Jacob, is the beneficiary of untold, seemingly undeserved, blessings.

Rebekah conceived by Isaac, and she was pregnant with twins: “And the children struggled together within her”—in the womb, no less! —“and she said. If it be so, why am I thus? And she went to enquire of the Lord.

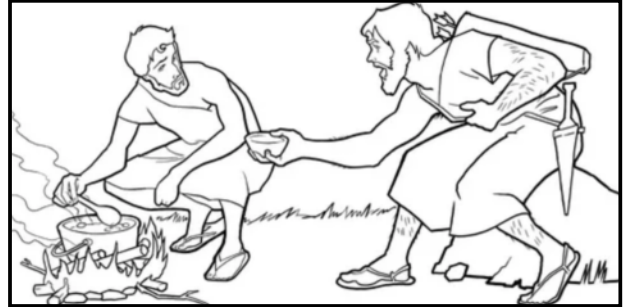
And the Lord said unto her. Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. " (**Genesis 25:22**)

This situation is quite bizarre. One can picture the twins within her womb, had they known of this prophecy, each struggling to push the other out first!

But Esau is the unfortunate one and is born first. Jacob is not far behind, coming into the world clutching to Esau’s heel. The boys grew up and, one day Esau came from the field ready to faint:

"And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said. Sell me this day thy birthright. And Esau said. Behold, I am at the point to die: and what profit shall this birthright do to me?"

And Esau sold his birthright to Jacob for the proverbial "mess of pottage."



### Esau Begging Jacob for a Mess of Pottage

From the context of the Book of Genesis, Esau’s commitment to his family/relatives/race was being tested. There is nothing more important in Genesis than the preservation of the seedline.

At this point Esau is portrayed as a selfish, possibly brutish individual, who, instead of pleading with his brother for mercy, thinks first of himself and asks: what profit shall this birthright do to me?"

If he was as still coherent enough to ask such a question, the question can be raised as to why he regarded his seed so lightly.

One legend has it that Esau, as the "father of banditry," had just returned from a raid when this incident with Jacob occurred.

Genesis 25 ends by saying that Esau "despised" his birthright. The Hebrew word, *bazah*, means to disesteem, despise, disdain, etc. As it turned out, Esau did, in fact, marry two Canaanite women and never did marry a Semitic woman! In terms of Genesis, this is an unforgivable sin.

In the next chapter, God renews his covenant with Abraham: “and in thy seed shall all the nations of the earth be blessed. " (v. 4).

But Esau marries Judith and Bashemath, two Hittites, and thus sows the seed of his undoing versus Jacob.



When Isaac was old and blind, he decided to bequeath his estate to his firstborn son, the usual custom. But Jacob was Rebekah's favourite son, so she pleaded with him to pose as his brother and thereby receive the blessing in Esau's stead.



### Jacob Disguised as Esau Receiving His Father's Blessing

The act of deception succeeded and Isaac blessed Jacob thinking he was Esau. But, remember, Esau had already sold his birthright to Jacob and, on top of that, Esau had married two non-Semitic women!

Although Esau was Isaac's favourite son, he had still broken a cardinal rule. He might still redeem himself by marrying a Semitic woman.

When Isaac and Esau found out about the trick, Isaac refused to grant Esau the same blessing he had bestowed upon Jacob. Instead, he said:

**"one day when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." (A prophetic reference to the rise of Zionism?)**

This was small consolation for Esau: "And Esau hated Jacob." Then he vowed to slay his brother. (The only previous occurrence of brother killing brother was when Cain killed Abel. Below)



But Rebekah discovered Esau's intention and sent Jacob away so that he would not be killed. Before Jacob left, he was once more blessed by his father—who must have admired Jacob's spunk!—

and was charged with keeping the seedline pure:

**"Thou shalt not take a wife of the daughters of Canaan."** [Emphasis added] (**Genesis 28:1**)

Esau then fully realized that Isaac was not pleased with his Canaanite wives, and went out and took an Hittite wife.

But Esau had already sealed his fate by disavowing his birthright and by having murderous thoughts towards his brother in order to get his birthright back!

At this point in the story, the Lord stepped in and renewed the Abrahamic Covenant, this time with Jacob. Jacob, with all his faults, is the heir to the promise and his descendants are his heirs: and in thee and thy seed shall all the families of the earth be blessed." (v. 14)

Esau is now totally out of the picture of the inheritance.

Jacob then began his travel to find his kindred in the east (in northern Mesopotamia), and he met Rachel, daughter of Laban, his mother's brother.

They are, in fact, cousins. This is perhaps the first recorded instance of love at first sight. Jacob kissed Rachel, raised his voice to heaven, and began to weep.

The story becomes quite involved at this point, with Jacob's uncle, Laban, pulling some nasty tricks on Jacob. Jacob agrees to work for Laban for seven years for Rachel's hand in marriage.



**Jacob and Rachel**

When the seven years expire, Laban pulls a bait-and-switch and says that Jacob must marry his elder daughter, Leah, first, because it is customary to marry off the elder daughter before the younger one.

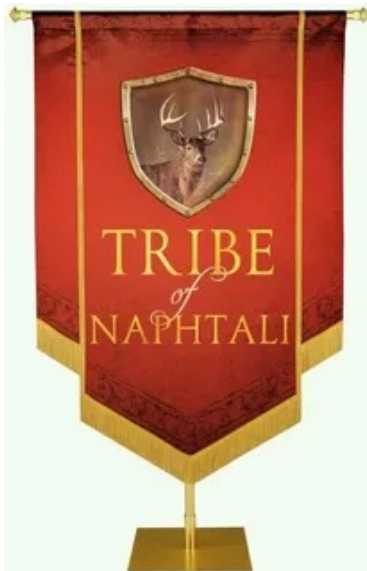


### Leah and Rachel at a Well

Jacob is infuriated but agrees to toil another seven years for Rachel's hand.

In the meantime, Leah bears Jacob the first four patriarchs of the 12 tribes of Israel: Reuben, Simeon, Levi, Judah.

The next period of seven years passed, but Rachel turned out to be barren. In her dismay, she bade her husband to have her handmaiden, Bilah. Jacob protested. Rachel insisted, and Bilah bore Dan and Naphtali. Six of the patriarchs by then were born.



When Leah decided she could no longer bear children, she prompted Jacob to mate with her maid, Zilpah, who then bore Gad and Asher.

Some time later, Leah realized she was still capable of bearing children and insisted Jacob do his manly duty—indeed, none of the men of Genesis are as favoured as Jacob.

She bore him two sons and a daughter: Issachar, Zebulun, and Dinah. Now, 10 patriarchs have been born and one matriarch.

One more blessing is to be bestowed upon Jacob. Rachel, his first love, finally conceived. It is the 11th son; and he is named Joseph.



### Joseph's Brothers Throw Him into a Pit

Jacob remained with Laban for 20 years before deciding to return to the house of his father, Isaac. He packed up his nomadic estate, partially because of a dispute he had with Laban, and moved himself and his family back to his place of birth.

On the way, Jacob was confronted by a stranger with whom he wrestled throughout the night. The incident occurred after everyone had crossed a river except Jacob himself.

Whether this stranger was actually an angel or some messenger in human form is not clear from the text, but the man who is the stranger was so impressed with Jacob's will to resist that he ended the contest by getting Jacob to bless him.

As the man left, he said to Jacob: "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

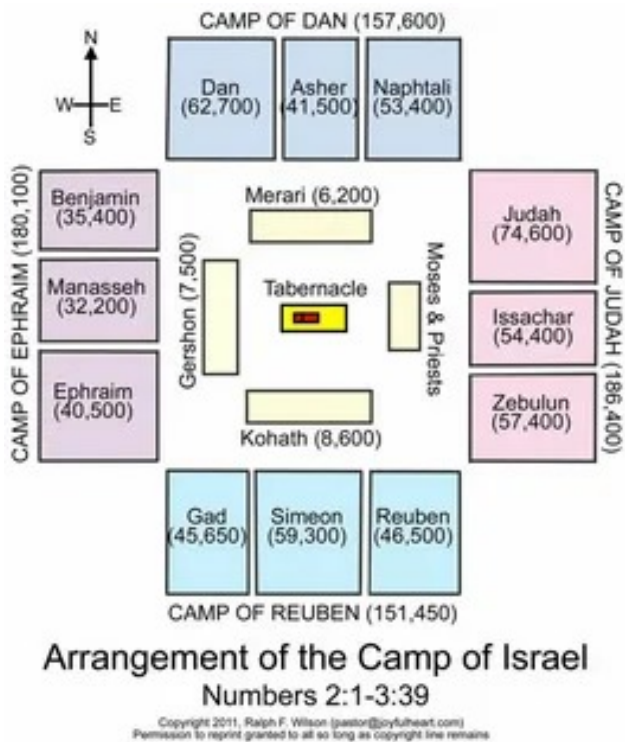
"As was intimated before, there is something about Jacob's spirit that makes him the favourite of everyone who counts; and even when he was deprived of Rachel as his first wife, the substitute, Leah, turned out to be a blessing because Rachel was barren.

Then, a complete stranger comes out of the blue and tells him that his name is Ruling-with-God (Israel).



## CHAPTER 6

### The Twelve Tribes of Israel



Both Esau and Israel prospered to such an extent that they could no longer share the same land. Israel chose to move on with his family and possessions. From this point on—and this is very important for the purposes of this investigation — Esau and Israel live separate lives and have separate destinies.

Genesis 36:8 states: "Thus dwelt Esau in mount Seir: Esau is Edom. " Esau was thus also known by two names. The genealogy of Esau is given in the next verse; and through the names and places given, it is possible to keep track of whose descendants are whose, because the Bible is very much concerned with keeping Israel's descendants distinct from all others, including Esau's.

As has already been discussed, Esau's seed is mixed with the Canaanites, and the Bible henceforth treats Esau/Edom as a non-Israelitish people distinct from Israel and Judah.

At this point begins the story of Joseph and his being sold into slavery by his own brothers. Joseph subsequently became a great man in Egypt, counsellor to the Pharaoh.

The balance of the chapters of Genesis tells this story. Genesis 35:10 states: God changed Jacob's name to Israel in confirmation of the stranger's renaming in Chapter 32 and renewed the blessing, this time on Israel and his descendants, repeating the "company of nations" prophecy/promise.



#### Yahweh Change's The Name Jacob to Israel

Rachel bore one more son, this time in great travail, dying in childbirth. The son was named Benjamin. Isaac died and was buried by his sons Esau and Israel.



Due to a great famine in the land, peoples from the entire area were forced to go to Egypt to buy food. Joseph's ability to interpret a dream pharaoh had a long time before led to Egypt's anticipation of a seven-year drought.

Egypt thus spent seven years storing up grain for Joseph's prophesied seven year's drought, which arrived on schedule.

When Joseph's brothers finally came down to Egypt in search of food, he sent them back to his father to tell him to pack up his family and possessions and move down to Egypt.

This Israel did; and this was the beginning of the Israelites' long stay in Egypt.

**To be Continued OS10043**

# **Great Tartaria (Part 17)**

## **Its History and Recent Destruction of the Most Advanced Civilisation Ever - Great Tartaria**

**By**  
**James W Lee**

### **Chapter 9**

#### **Impossible Engineering**

#### **The USA Canal System**

**THE IS A 3,000-MILE INLAND WATERWAY ALONG THE INTRA-COASTAL WATERWAY (4,800 KM)** Atlantic and Gulf of Mexico coasts of the United States, running from Boston, Massachusetts, southward along the Atlantic Seaboard and around the southern tip of Florida, then following the Gulf Coast to Brownsville, Texas.



#### **Above Boston Florida Channel**

Being a part of the Intra-coastal Waterway-- The Chesapeake & Delaware Canal (C&D Canal) is a 14-mile (22.5 km)-long, 450-foot (137.2 m)-wide and 35-foot (10.7 m)-deep ship canal that connects the Delaware River with the Chesapeake Bay in the states of Delaware and Maryland.

- Baltimore to Philadelphia, Maryland to Pennsylvania, United States. Completed 1829.
- In the mid 17th century, Augustine Herman, a mapmaker and Prague native who had served as an envoy for the Dutch, observed that two great bodies of water, the Delaware River and Chesapeake Bay, were separated only by

a narrow strip of land. Herman proposed that a waterway be built to connect the two.

- In 1802, following actions by the legislatures of Maryland, Delaware, and Pennsylvania, the Chesapeake & Delaware Canal Company was incorporated, with merchant and banker Joseph Tatnall as president.

More surveys followed, and in 1804, construction of the canal began under Benjamin Latrobe.

The work included 14 locks to connect the Christina River in Delaware with the Elk River at Welch Point, Maryland, but the project was halted two years later for lack of funds.



#### **The Elk River Channel**

#### **The Erie Canal**

The original canal was 363 miles long and was supposedly built between 1817 - 1825 (or approximately 8 years). Quick math suggests they completed a mile every 8 days on average.

1 mile of finished canal every 8 days (or 192 Hours) on average. The number of trees that had to be cut down, the lack of machines, the numerous and massively complicated aqueducts, ~30 lock and impossible Niagara



escarpment excavation—and an oxen with an Irish work fleet. Organized by two judges with no prior civil engineering experience (as there were no civil engineers in the country at that time). Dynamite wasn't even invented until 1867.



So how did they build the canal?



The Great Loop is a system of waterways that encompasses the eastern portion of the United States and part of Canada.

It is made up of both natural and man-made waterways, including the Atlantic and Gulf Intra-coastal Waterways, the Great Lakes, the Rideau Canal, and the Mississippi and Tennessee-Tombigbee Waterway.



The entire loop is approximately 6,000 miles (9,700 km) long. The first recorded instance of

someone completing the Great Loop was three boys who did it in a sailboat in the 1890's.



6,000 miles dredged with this equipment and labour??



## Great Wall of China

No one knows why, or how, the Great Wall was built and for what purposes. The Tartarian Mongols and Chinese were enemies, yet the Great Wall was easily scalable and penetrable, so the argument that it was built for defence does not hold up to what we have been sold as truth.

Marco Polo wrote an extensive and detailed account of Asia in the 13th and 14th centuries and did not even mention a wall.

The Great Wall is not seen on any maps pre-dating the late 1600's. So most of its construction occurred in 1700's and it was built to keep the encroaching Chinese out of Tartaria.

The openings on the wall are on the north side towards the former Tartary not on the south China facing side.

It should be called the Great wall of Tartaria. The "official story" goes—it was for defensive



purposes. The Mongols were the Tartarians. The Great Wall of China was built as a line of defense to protect the country from invaders.

The wall was begun in during the Qin dynasty between 221 and 207 B.C. Work continued during the Han dynasty but ceased in A.D. 220, and construction languished for a thousand years.

With the threat of Genghis Khan, the project resumed in 1115. During the Ming dynasty (1368 to 1644), the wall was reinforced with stone and brick.



## The Great Wall of China

Despite the immense building and intimidating size of the wall, it wasn't enough to keep invaders away.

The Mongols were able to ride right through gaps in the wall, and later, the Manchus overtook the Ming dynasty by riding through the gates that traitor Gen. Wu Sangui opened.



## The Silk Route

Around the same time as the Great Wall construction during the Han dynasty, Zhan Qian

opened the Silk Road route to trade with other countries such as India, Persia, Greece and Rome.



Routes were extended and trade flourished during the remainder of the Han dynasty. Wars with the Huns were fought along the Silk Road to gain control and keep the trade route open during the Han dynasty. After the Mongols gained power in 1271, the ruler Kublai Khan destroyed most of the toll gates and allowed for easier travel.

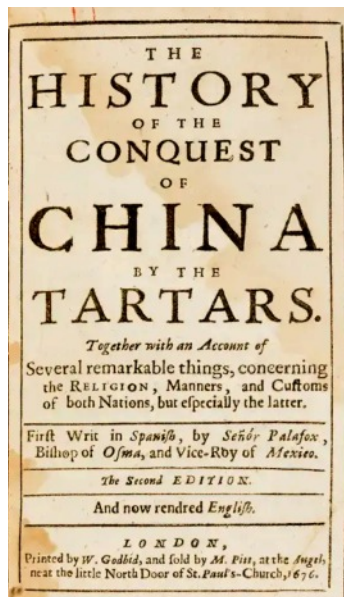


Khan welcomed Marco Polo, the great explorer and gave him the right to travel the route whenever he liked.

Tartars have, even since Confucian times, ruled more and longer than have Chinese over North China; the Mongols (1260-1368) were the first Tartars to rule over all China, and nominally over all West Asia; the Manchus (1643-1908) are the first Tartars to rule all China, all Manchuria, and all Mongolia, at all effectively; and they have even added parts of Turkestan, with Tibet, Nepal, and other countries over which the Peking imperial Mongol influence was always very shadowy.

A comprehensive archaeological survey, using advanced technologies, has concluded that the walls built by the Ming dynasty measure 8,850 km (5,500 mi). This is made up of 6,259 km (3,889 mi) sections of actual wall, 359 km (223

mi) of trenches and 2,232 km (1,387 miles) of natural defensive barriers such as hills and rivers. The construction of the Great Wall the construction materials encompass everything from rammed earth to worked stone via brick, mud brick, rough stone.



The History of the Conquest of China by the Tartars by Juan de Palafox y Mendoza wrote in 1659 what he found in Jefferson Library in Monticello regarding Tartary.

The history of the conquest of China by the Tartars together with an account of several remarkable things concerning the religion, manners, and customs of both nations, but especially the latter/first written in Spanish by Senor Palafox.

Chapters 25-32 discuss their spiritualism, military strategies, clothing, affinity for the sciences, and political structure.

To give a very brief synopsis of those chapters, they had no organized religion but believed in a single source or Creator. They did not care for churches or polytheistic deities of Europe.

They did have a priest class, but they were not highly regarded. They preferred to live in tents during military conquests rather than settle in towns, but they did build Pagods (pagodas?) for religious purposes.

Tartars were not big on scholarship or learning (unlike the Chinese they conquered), but still encouraged the Chinese to continue their own sciences.

They had red or black hair but tended to shave their heads while maintaining bushy beards. Their women were free to walk or ride on horseback even at night unescorted and were even allowed into military roles.



## The Tartarians

Tartars were all expert horsemen and appeared to treat their horses in much the same way we would treat a family pet as part of the family.

Notably, the author says they were afraid of the sea/water likely because they grew up in the steppes, but that those who did decide to learn seafaring picked it up extremely quickly and were naturally gifted at it.

I'm not sure what that might mean for a global Tartarian Empire, but it would suggest that they had little experience in seafaring prior to their conquest of China as the author suggests that's when they first discovered naval navigation.

The author briefly mentions rumours that the Tartars were vicious warriors to the point of cannibalism, but he seemed to dismiss it as the Tartars did not seem the type to be savages, just very warlike and brutal in combat.

In Chapter 14 he mentions that Tartary prepared to fight China in a naval battle, but "were not yet masters of the Sea".

Could this be hinting that they soon would become "masters of the Sea"

**To be Continued OS12700**





## Quick Reference Chart: Serpent (Part 2)

### By Rob Herbert



#### NEW TESTAMENT

Serpent G3789 ophis

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Matthew 7:10</b>	"...Or if he ask a fish, will he give him a <b>serpent</b> (G3789 ophis)?"	The serpent represents false doctrine and spiritual deception.	<b>Fish represents true Christian doctrine, while the serpent (ophis) symbolizes false teachings rooted in Luciferian wisdom and deception.</b> Just as bread (Christ) is contrasted with a stone (idolatry, deception), the fish is contrasted with the serpent (Luke 11:11). The ophidian path reflects Jewry's Talmudic traditions and Gnostic enlightenment, offering false illumination rather than the true light of Jesus Christ. Those who reject truth are given over to delusion (2Thess 2:10-12), while those who seek righteousness will not receive deception (Matt 5:6).
<b>Matthew 10:16</b>	"...be ye therefore wise as <b>serpents</b> (G3789), and harmless as doves."	The serpent symbolizes wisdom, discernment, and strategic thinking in the face of opposition.	Unlike Matthew 7:10, where the serpent symbolizes false doctrine, here <b>ophis represents wisdom and experience.</b> Christ instructs His disciples to be <b>sharp-sighted and cautious</b> , much like Dan in Genesis 49:17, who is described as a serpent by the way, using strategy to overcome enemies. This wisdom is not deceitful craftiness but practical discernment—avoiding unnecessary dangers while maintaining innocence (Prov 14:15, 22:3). The dove symbolizes purity, ensuring that prudence is paired with integrity (Phil 2:15, Rom 16:19).
<b>Matthew 23:33</b>	"...Ye <b>serpents</b> (G3789), ye generation of vipers, how can ye escape the damnation of hell?"	The serpent represents the hypocritical and corrupt religious leaders, aligned with deception and rebellion.	<b>Jesus condemns the Pharisees and scribes as "serpents" (ophis) and "vipers,"</b> exposing them as crafty deceivers who obstruct the kingdom of God (Matt 23:13). Their false priesthood, rooted in traditions of men, is linked to Cain's rejection of blood atonement and Edom's treachery against Israel (Oba 1:10, Mal 1:4). Their spiritual lineage is rebellion, as seen in their rejection of Christ's sacrifice (John 8:44, Zec 14:21). Like their forefathers who killed the prophets, they would soon murder the Messiah, bringing judgment upon their generation (Matt 23:35-36, Luke 11:50-51).
<b>Mark 16:18</b>	"They shall take up <b>serpents</b> (G3789)..."	Taking up <b>serpents</b> refers to confronting false doctrines and rebuking deceptive religious leaders.	This does not mean handling literal snakes, but rather <b>exposing and refuting spiritual deception</b> , much like Paul calling out false teachers (2Corinthians 11:13-15). The 'deadly thing' represents <b>spiritual poison</b> —false teachings that corrupt faith. True believers withstand these deceptions through discernment and truth (1John 4:1, Ephesians 6:17).



Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Luke 10:19</b>	"...I give unto you power to tread on serpents (G3789) and scorpions..."	The serpent represents the counterfeit Jewish priesthood and their corrupt doctrines.	<b>Jesus grants His disciples authority over the adversary's power</b> , including false religious leaders and their deceptive traditions (Matt 15:9, Col 2:8). The serpent ( <i>ophis</i> ) represents the scribes and Pharisees, whose craftiness and venomous influence (spiritually harmful doctrines) were a <b>threat to true faith</b> (Matt 23:33). Scorpions symbolize <b>oppressive enforcers of false teachings</b> (Eze 2:6). This authority aligns with <b>Psalm 91:13</b> , where the <b>righteous trample the serpent underfoot</b> , signifying <b>dominion over deception and persecution</b> .
<b>Luke 11:11</b>	"...if he ask a fish, will he give him a serpent (G3789)?"	The fish represents truth and Christian doctrine, while the serpent represents deception and false teaching.	Jesus contrasts God's goodness with deception, showing that those who seek truth will not receive lies. The <b>serpent</b> ( <i>ophis</i> ) symbolizes <b>religious corruption</b> , akin to the <b>Pharisaic traditions</b> (Matthew 7:10). In broader terms, it reflects the dual paths—truth vs. deception (Deuteronomy 30:19). God gives wisdom to those who ask (James 1:5), but those who reject it are given over to delusion (2Thessalonians 2:11).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>John 3:14</b>	"...as Moses lifted up the serpent (G3789) in the wilderness, even so must the Son of man be lifted up:"	The serpent represents <b>sin and judgment</b> while also prefiguring Jesus' crucifixion as the means of salvation.	The <b>bronze serpent in Numbers 21:6-9 symbolized the Israelites' sin and its deadly consequences</b> (Romans 6:23). Yet, when <b>lifted up</b> , it became the means of healing—just as Jesus, though sinless, bore sin's curse on the cross (2Cor 5:21, Gal. 3:13). The Greek " <i>ophis</i> " (serpent) also means " <b>learning by experience</b> ", underscoring the lesson of faith and atonement. Looking at the serpent (Numbers 21:9) parallels faith in Christ for salvation (John 3:15, Isaiah 45:22). This passage connects the <b>lifting up of the serpent to Jesus' crucifixion</b> , demonstrating salvation through belief in Him.
<b>1Corinthians 10:9</b>	"...destroyed of serpents (G3789 ophis)."	The serpents in Numbers 21 symbolize divine judgment for rebellion, teaching the Israelites (and us) the consequences of doubting God's provision.	The Israelites' <b>lack of faith and complaints against God</b> led to a plague of <b>fiery serpents</b> as divine punishment (Num 21:4-6, Deut 8:15). These serpents (G3789 - <i>ophis</i> ) represent the consequences of sin and disobedience. Paul references this event as a warning that <b>testing Christ</b> through unbelief brings judgment (Exo 17:2, Psa 78:17-18). The parallel between <b>serpents in the wilderness and sin's consequences</b> aligns with Jesus' teaching in John 3:14—just as the Israelites had to look upon the bronze serpent for healing, salvation comes by faith in Christ. This passage ultimately warns against <b>repeating Israel's mistakes of unbelief and rebellion</b> (Heb 3:12-14, Jude 1:5).
<b>2Corinthians 11:3</b>	"...as the serpent (G3789 - ophis) beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."	The serpent symbolizes deception and seduction away from truth, warning against false teachers corrupting faith.	Paul warns the Corinthians against being led astray by <b>cunning false teachers</b> , just as Eve was deceived by the serpent (whether her own mind and reasoning, or someone else bringing <i>another gospel</i> ) (Gen 3:1-6). The ' <b>simplicity</b> ' (G572 - <i>haplotes</i> ) refers to <b>sincere and undivided devotion to Christ</b> , which is at risk of corruption. False apostles use <b>persuasive arguments and worldly philosophy</b> to distort the gospel (Col 2:8), replacing pure faith with deception (Gal 1:6-9). <b>Revelation 12:9</b> identifies the ' <b>serpent</b> ' as an <b>adversary</b> who deceives the world, paralleling Paul's warning about those who preach ' <b>another Jesus</b> ' (2Cor 11:4). Paul's concern is that, like Eve, <b>believers may be lured by subtle reasoning</b> and accept a counterfeit message, losing their sincere faith in Christ (1Tim 2:14). The contrast between 'subtilty' and 'simplicity' emphasizes that faith should remain singularly focused on Jesus, without corruption from external influences.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Revelation 9:19</b>	"...for their tails were like unto serpents (G3789), and had heads, and with them they do hurt."	The <b>serpent-like tails</b> symbolize deception, false doctrines, and organized spiritual corruption.	The power in their mouths represents propaganda, lies, and manipulation—whether <b>religious</b> (false teachers) or <b>political</b> (oppressive regimes). The "heads" suggest leadership over these <b>deceptive movements</b> . This aligns with the <b>deceitful nature of the serpent</b> in Genesis 3:1 and the <b>oppressive, misleading power structures</b> warned about in Revelation 12:9 and 2Corinthians 11:3. The connection to military-political forces, such as the Saracens and the rise of Islam, also ties into this theme of conquest through deception and force.

Continued on Next Page

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
<b>Revelation 12:9</b>	"...that old serpent (G3789), called the Devil (G1228), and Satan (G4567), which deceiveth the whole world..."	The serpent represents oppressive political and religious powers that work against God's people, not a supernatural being.	The 'dragon' and 'serpent' (G3789 – ophis) symbolize <b>corrupt leadership, oppressive systems, and human adversaries</b> rather than a literal being. 'Devil' (G1228 – diabolos) refers to <b>false accusers and slanderers</b> (John 6:70, 1Tim 3:11), highlighting <b>characteristics of opposition</b> . 'Satan' (G4567 – satanas) means <b>adversary</b> in a general sense, often used for human opponents (Matt 16:23). The ' <b>casting down</b> ' of the dragon represents a <b>political fall, not a literal expulsion from heaven</b> , similar to the <b>fall of Babylon's king</b> (Isa 14:12-15) and the <b>symbolic downfall of leaders</b> (Matt 24:29). This passage emphasizes <b>deception as a key strategy</b> of these oppressive forces, mirroring how <b>false leaders mislead people throughout history</b> (2Thess 2:9-10). <b>Capitalization of 'Devil' and 'Satan' in traditional translations creates a bias toward a personal entity</b> , but these terms are <b>descriptive, not proper names</b> .
<b>Revelation 12:14</b>	"...to the woman were given two wings of a great eagle, that she might fly into the wilderness... from the face of the serpent (G3789)."	The woman represents the children of Israel migrating into Europe, where they are protected and nourished with the gospel.	The <b>woman</b> represents <b>Israel, Jacob's descendants</b> , migrating through the <b>Caucasus Mountains</b> into Europe, where they received the gospel. The <b>eagle's wings</b> symbolize <b>God's protection and deliverance</b> , as seen in Exodus 19:4 and Deuteronomy 32:11. 'Time, times, and half a time' refers to <b>1260 years</b> , representing the period of <b>Papal dominance</b> , where God's people were spiritually sustained in the wilderness. This passage parallels Israel's exodus and divine guidance throughout history, reinforcing God's covenant with His people.
<b>Revelation 12:15</b>	"...the serpent (G3789) cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."	The flood represents false doctrines, invasions, or overwhelming opposition meant to destroy true followers.	The <b>serpent (G3789 – ophis)</b> casting a <b>flood</b> symbolizes <b>deceptive doctrines, military invasions, or mass migrations</b> aimed at overwhelming and destroying God's people. <b>Proverbs 18:4</b> equates <b>words to deep waters</b> , suggesting that the <b>flood represents corrupt teachings and heresies</b> . Historically, the <b>period between Constantine and the rise of modern Judeo-Christianity</b> saw <b>waves of false doctrines and persecutions</b> targeting true believers. This flood also aligns with <b>Isaiah 59:19</b> , where the enemy comes in ' <b>like a flood</b> ,' but God raises a standard against it.
<b>Revelation 20:2</b>	"...he laid hold on the dragon, that old serpent (G3789 ophis), which is the Devil, and Satan, and bound him a thousand years."	The serpent (dragon, Devil, Satan) is a symbol for corrupt world powers, rulers, and opposition to God's kingdom.	The terms <b>dragon, serpent (G3789 - ophis), Devil (G1228 - diabolos), and Satan (G4567 – satanas)</b> are symbolic representations of <b>opposition to God</b> , whether through <b>thoughts, doctrines, human rulers, empires, or world systems</b> . The ' <b>binding for a thousand years</b> ' represents a <b>prolonged period of restrained adversarial influence</b> , often associated with the rise of Christian authority in Europe. During this time, <b>Christianity became dominant</b> , restricting Jewish and anti-Christian influences ( <b>Rev 3:9</b> ). The <b>Holy Roman Empire (800–1798 AD)</b> is commonly seen as the period of Satan's restraint, marked by legal restrictions against <b>Jewish usury, public office, and influence (Codex Justinianus, 529 AD)</b> . The <b>Napoleonic Wars (1798–1804)</b> symbolize the <b>release of Satan</b> , as Jewish financial and political power resurged, particularly through <b>Rothschild banking influence in Europe</b> . The <b>fall of papal authority (Napoleon's self-coronation, 1804)</b> effectively ended Christian dominance over these adversarial forces. The symbolic ' <b>thousand years</b> ' is not a literal timeframe but a <b>long, undefined period of Christian supremacy before the resurgence of opposition</b> .

## The Symbolism of the *Serpent* (G3789 – ὄφις) in the New Testament

The **serpent** (*ophis*) in the NT continues the **symbolic themes from the OT**, emphasizing deception, false doctrine, corrupt leadership, and opposition to God's people. The serpent represents:

### False Doctrine and Deception

- **Matthew 7:10** – The serpent here symbolizes **false teachings** or **corrupt spiritual nourishment**. Jesus warns against replacing the bread of life with something harmful.
- **2Corinthians 11:3** – The serpent represents **deception and seduction away from divine truth**. Just as Eve was deceived, Paul warns that believers may be led astray by false teachings.
- **Revelation 12:14-15** – The serpent spews a flood, symbolizing **false doctrines, propaganda, or overwhelming persecution** aimed at destroying the faithful. **Cunning Wisdom and Discernment**

- **Matthew 10:16** – The serpent represents **wisdom, shrewdness, and strategic thinking**. Jesus instructs His disciples to be as **wise as serpents** but as **innocent as doves**, meaning they should navigate the world with **discernment** while remaining morally upright.

### Corrupt Religious and Political Leaders

- **Matthew 23:33** – The serpent represents **corrupt religious leaders**, specifically the **Pharisees and Sadducees**. Jesus calls them a “generation of vipers,” exposing their **hypocrisy, deception, and spiritual corruption**.
- **Revelation 12:9; 20:2**– The serpent (along with the dragon, Devil, and Satan) represents **corrupt world powers, false religious systems, and adversarial leadership** that work against God's people.
- In **Revelation 12:9**, the great serpent deceives the nations, pointing to **false political and religious authorities** that mislead people.
- In **Revelation 20:2**, the binding of the serpent signifies the **temporary suppression of oppressive world powers**, particularly those that oppose God's kingdom.

### Judgment and Divine Punishment

- **1 Corinthians 10:9** – The serpent is a reference to **Numbers 21:6-9**, where the Israelites were judged with fiery serpents for their rebellion. This reinforces the serpent as a **symbol of divine retribution** for straying from God's commandments.
- **John 3:14** – The **bronze serpent** lifted in the wilderness becomes a symbol of **healing and redemption**. Jesus likens Himself to the **bronze serpent**, signifying that those who look to Him in faith will be **saved and spiritually healed**.

### The Serpent as an Adversary to God's People

- **Revelation 12:9; 12:14-15** – The serpent is a symbol of **political and religious adversaries** who seek to destroy God's people.
- **Revelation 20:2** – The serpent represents **corrupt world rulers and oppressive powers** such as:
  - The **Jewish Pharisees and Sadducees** (traditions of men making void the Word of God)
  - The **Holy Roman Empire** (blending of all heathen religions)
  - **Heathen nations** (judgment and punishing rods)
  - **Bankers** (financial oppression)
  - **Illegal immigration** (geopolitical forces undermining stability)

### Conclusion: The Serpent as a Symbol of Opposition to God

In the New Testament, the serpent continues to represent **deception, corrupt leaders, and opposition to God's people**. However, it also carries **nuanced meanings**, depending on the context:

- **Negative:** It represents **false doctrine, corrupt leadership, deception, and divine judgment**.
- **Positive:** It symbolizes **wisdom and discernment when used correctly** (Matthew 10:16).
- **Redemptive:** The **bronze serpent** prefigures **Jesus' crucifixion and salvation** (John 3:14).

The NT serpent is **primarily a metaphor for human adversaries**—false teachers, oppressive rulers, deceptive religious systems, and corrupt institutions—rather than a supernatural entity. The overall analysis suggests a strong case for the *serpent* being a metaphor for both:

1. **Characteristics of the devil (G1228):** Deception, subtlety, slander, and false teachings — aligning with the **carnal mind's** ability to rationalize and deceive.
2. **Role of satan (G4567):** Adversarial opposition to God's truth — represented by **corrupt political and religious systems, false doctrines, and oppressive rulers**



## Key Observations: Deceptive Characteristics (Devil - G1228):

- **Genesis 3:** The serpent's dialogue with Eve emphasizes **subtlety and deception**, reflecting the **carnal mind's rationalization** of sin.
- **Proverbs 23:29-35:** Wine as a biting serpent aligns with the **corrupting influence** of false doctrines.
- **2Corinthians 11:3:** Deception and seduction away from truth fit the **slanderer** aspect of *devil*.

## Adversarial Role (Satan - G4567):

- **Isaiah 27:1 and Revelation 12:** The serpent as **Leviathan** or **oppressive powers** emphasizes a **collective adversarial role** against God's people.
- **Revelation 12:14-15:** The flood from the serpent symbolizes **false doctrines and overwhelming opposition** — fitting the **adversarial role**.
- **Jeremiah 46:22:** Egypt's voice as a serpent highlights **subjugation and defeat**, fitting the **opposition aspect of satan**.

## The Carnal Mind Hypothesis:

- My theory that the serpent in Genesis represents **Eve's own mind and carnal reasoning** aligns well with the **characteristics of the devil** — deception, rationalization, and justification of sin.

## Conclusion: Dual Metaphor — Serpent as Both Devil and Satan:

- **Serpent (H5175 and G3789)** appears to be a **dual metaphor**:
- **As Devil (G1228):** Emphasizes **deceptive characteristics** — lies, rationalizations, and false teachings.
- **As Satan (G4567):** Emphasizes the **role of (or as) an adversary** — political and religious systems opposing God's truth.
- **Does the Theory Hold Up?:** The serpent seems to embody both the **carnal mind's deception** and the **adversarial role** of opposition.

## Serpent (H5175 and G3789) Chart – Testing Devil and Satan Interpretations

Verse	Verse Snippet	Characteristic Interpretation (Devil - G1228)	Adversarial Role Interpretation (Satan - G4567)
Genesis 3:1	<i>Serpent was more subtil than any beast...</i>	Represents deception and subtlety of the carnal mind.	Adversarial role opposing God's command through deception.
Genesis 3:2	<i>Woman has conversation with the serpent...</i>	Reasoning with carnal mind's rationalization of sin.	Role of an adversary through subtle persuasion.
Genesis 3:3	<i>Woman says to serpent they will die if they take...</i>	Carnal mind's distortion of divine instructions.	Adversary's role in opposing God's truth.
Genesis 3:4	<i>Serpent lies to the woman...</i>	Deceptive assurance by the carnal mind.	Adversarial role misleading humanity from God's truth.
Genesis 3:13	<i>Woman blames serpent...</i>	Shifting blame to justify sin, a characteristic of deception.	Adversarial role of accusation and shifting blame.
Genesis 3:14	<i>God curses serpent...</i>	Condemnation of the carnal mind's earthly focus.	Adversary condemned to earthly role, opposition to God.
Genesis 49:17	<i>Serpent symbolizes tribe of Dan...</i>	Subtlety and cunning as deceptive characteristics.	Adversarial role through subtle influence (tribe of Dan).
Numbers 21:6-9	<i>Fiery serpents among the people...</i>	Fiery serpents symbolize the corrupting influence of sin.	Adversarial role of judgment and opposition by God.

<b>Isaiah 27:1</b>	<i>Leviathan the piercing serpent...</i>	Leviathan as deception by religious and political systems.	Leviathan as adversarial political and religious systems.
<b>Jeremiah 46:22</b>	<i>Serpent, the voice of Egypt...</i>	Egypt's voice as deceptive influence and corruption.	Egypt as adversary opposing God's people.
<b>Amos 9:3</b>	<i>Serpent, symbol of oppressive kings...</i>	Symbol of deceptive rulership and oppression.	Adversary symbolizing inescapable judgment.
<b>Matthew 10:16</b>	<i>Wise as serpents...</i>	Serpent as wisdom can imply subtle deception.	Adversarial role in strategic opposition.
<b>Matthew 23:33</b>	<i>Serpent represents corrupt priesthood...</i>	Deception and hypocrisy of the Pharisees.	Pharisees as adversarial role opposing Jesus' mission.
<b>John 3:14</b>	<i>As Moses lifted up the serpent...</i>	Serpent as symbol of sin's corruption and healing.	Adversarial role symbolizing judgment and salvation.
<b>2Corinthians 11:3</b>	<i>Serpent symbolizes deception...</i>	Deception of Eve by subtlety, a characteristic of <i>devil</i> .	Adversary's role in deceiving and opposing truth.
<b>Revelation 12:9</b>	<i>That old serpent, called the Devil, and Satan...</i>	Deceptive influence of oppressive systems.	Oppressive systems as adversaries to God's people.
<b>Revelation 12:14-15</b>	<i>Serpent represents adversaries of God's people...</i>	Serpent's flood as false doctrines and deception.	Adversarial systems opposing true believers.
<b>Revelation 20:2</b>	<i>That old serpent, the Devil, and Satan...</i>	Symbol of world powers' deception and corruption.	Adversarial world powers opposing God's kingdom.

The *Serpent* (H5175 and G3789) Chart above compares:

- 1. Characteristic Interpretation (Devil – G1228):** Emphasizing deception, subtlety, and the carnal mind.
- 2. Adversarial Role Interpretation (Satan – G4567):** Emphasizing opposition to God's truth through political and religious systems. It appears that in context they can mean either or. The *serpent* appears to serve as a **dual metaphor**:

- **As *devil* (G1228):** It emphasizes the **deceptive characteristics** of the **carnal mind** — such as lies, rationalizations, and slander.
- **As *satan* (G4567):** It emphasizes the **adversarial role** — opposing God's truth through **corrupt systems, false doctrines, and political or religious powers**.

### Key Insight: Dual Usage Based on Context

- In **Genesis 3**, the *serpent* leans more towards the **deceptive characteristics** of the *devil* (G1228) — embodying the **carnal mind's rationalizations**.
- In **Revelation and Isaiah**, the *serpent* shifts towards the **adversarial role** of *satan* (G4567) — symbolizing **oppressive systems and rulers**.
- **Overall:** The context seems to dictate which aspect (characteristics vs. role) is emphasized.

### Conclusion: Serpent as Both Devil and Satan

- The *serpent* can **mean either** — or even **both simultaneously**:
- **Deceptive characteristics (devil):** Lies, rationalization, slander.
- **Adversarial role (satan):** Opposition, persecution, corrupt systems.

This **dual meaning** aligns perfectly with the theory that the *serpent* in Genesis could represent **Eve's own mind (carnal reasoning)** while also playing an **adversarial role** against God's truth. When you examine the DEVIL and SATAN Charts, there really is no dual role. The verses with '**devil**' highlight the **characteristics** of all those who will not enter into the Kingdom of Heaven. The verses with '**satan**' highlight the **role** of, or as, an adversary to God, His People, and Kingdom. Link to Full Study: [Link 1](#), [Link 2](#)

**The End**

# History of the Protestant Reformation in England and Ireland; (Part 3)

## Showing How That Event Has Impoverished the Main Body of the People in Those Countries

### In a Series of Letters

#### Addressed to All Sensible and Just Englishmen

#### By

#### William Cobbett



### Letter I Continued

**3** 5. HERE IS THAT VERY "SCALE," WHICH A MODEST SCOTCH WRITER SPOKE OF THE OTHER DAY, WHEN HE TOLD THE PUBLIC, THAT, "Throughout Europe, Protestants rank higher in the scale of intellect than Catholics, and that Catholics in the neighbourhood of Protestants are more intellectual than those at a distance from them."

This is a fine specimen of upstart Protestant impudence. The above "scale" is, however, a complete nonsense. Allow one-third more to the French, on account of their superior populousness, and then there will remain to them 451 to our 132!

So that they had, man for man, three and a half times as much intellect as we, though they are buried, all the while, in "monkish ignorance and

superstition," and though they had no Protestant neighbours to catch the intellect from! Even the Italians surpass us in this rivalry for intellect; for, their population is not equal to that of which we boast, and their number of men of mind considerably exceeds that of ours.

But, do I not, all this while, misunderstand the matter? And, by intellect, does not the Scotchman mean the capacity to make, not books and pictures, but checks, bills, bonds, exchequer-bills, inimitable notes, and the like?

Does he not mean loan-jobbing and stock-jobbing, insurance-broking, annuities at ten per cent., kite-flying, and all the "intellectual" proceedings of Change Alley; not, by any means, forgetting works like those of **Aslett** and **Fauntleroy**? Ah! in that case, I confess that he is right.



### Fauntleroy Centre

On this scale Protestants do rank high indeed! And I should think it next to impossible for a Catholic to live in their neighbour hood without being much "more intellectual;" that is to say, much more of a Jewish knave, than if he lived at a distance from them.



36. Here, then, my friends, sensible and just Englishmen, I close this introductory Letter. I have shown you how grossly we have been deceived, even from our very infancy.

I have shown you, not only the injustice, but the absurdity of the abuse heaped by our interested deluders on the religion of their and our fathers, I have shown you enough to convince you, that there was no obviously just cause for an alteration in the religion of our country.

I have, I dare say, awakened in your minds, a strong desire to know how it came to pass, then, that this alteration was made; and, in the following Letters, it shall be my anxious endeavour fully to gratify this desire.

But, observe, my chief object is to show, that this alteration made the main body of the people poor and miserable, compared with what they were before; that it impoverished and degraded them; that it banished, at once, that "Old English Hospitality," of which we have since known nothing but the name; and that, in lieu of that hospitality, it gave us pauperism, a thing, the very name of which was never before known in England.



## LETTER II

### **Origin of the Catholic Church. History of the Church, in England, down to the Time of the "Reformation." Beginning of the "Reformation" by King Henry VIII.**

**Kensington, 30th December, 1824.**

**MY FRIENDS:** 37. It was not a reformation but a devastation, of England, which was, at the time when this event took place, the happiest Country, perhaps, that the world had ever seen; and, it is my chief business to show, that this devastation impoverished and degraded the main body of the

people. But, in order that you may see this devastation in its true light, and that you may feel a just portion of indignation against the devastators, and against their eulogists of the present day, it is necessary, first, that you take a correct view of the things on which their devastating powers were exercised.

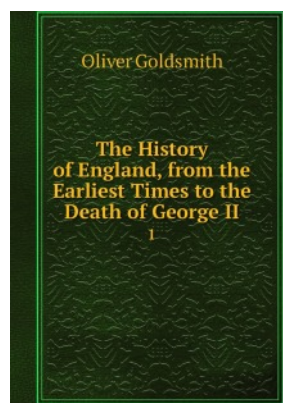


### **Thomas Cromwell - Henry VIII's Reformation Enforcer**

38. The far greater part of those books, which are called "Histories of England," are little better than romances.

They treat of battles, negotiations, intrigues of courts, amours of kings, queens and nobles: they contain the gossip and scandal of former times, and very little else.

There are histories of England, like that of **Dr. Goldsmith**, (below) for the use of young persons; but, no young person, who has read them through, knows any more, of any possible use, than he or she knew before.



The great use of history, is, to teach us how laws, usages and institutions arose, what were their effects on the people, how they promoted public happiness, or otherwise; and these things are precisely what

the greater part of historians, as they call themselves, seem to think of no consequence.

39. We never understand the nature and constituent parts of a thing so well as when we ourselves have made the thing: next to making it, is the seeing of it made: but, if we have neither of these advantages, we ought, at least, if possible, to get at a true description of the origin of the thing and of the manner in which it was put together.

I have to speak to you of the Catholic Church generally; then of the Church in England, under which head I shall have to speak of the parish churches, the monasteries, the tithes, and other revenues of the Church.



## The Catholic Church

It is, therefore, necessary that I explain to you how the Catholic Church arose; and how churches, monasteries, tithes and other church revenues came to be in England.

When you have this information, you will well understand what it was which was devastated by Henry VIII. and the "Reformation" people.

And, I am satisfied, that, when you have read this one Number of my little work, you will know more about your country than you have learned, or ever will learn, from the reading of hundreds of those bulky volumes, called "Histories of England."

40. The Catholic Church originated with Jesus Christ himself. He selected **Peter** to be head of his Church. This Apostle's name was **Simon**; but, his Master called him **Peter**, which means a stone or rock; and he said, "on this rock will I build my church."

Look at the Gospel of Saint Matthew, xvi. 18, 19, and at that of Saint John, XXI. 15, and

onward; and you will see, that we must deny the truth of the Scriptures, or acknowledge, that here was a head of the Church promised for all generations.

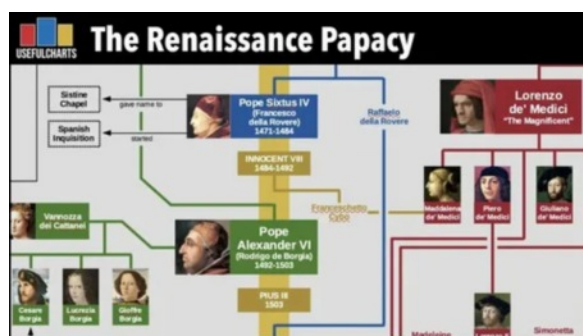
41. Saint **Peter** died a martyr at Rome in about 60 years after the birth of Christ.

But another supplied his place; and there is the most satisfactory evidence, that the chain of succession has remained unbroken from that day to this.

When I said in paragraph 10, that it might be said, that there was no **Pope** seated at Rome for the first three hundred years, I by no means meant to admit the fact; but to get rid of a pretence which, at any rate, could not apply to England, which was converted to Christianity by missionaries sent by a **Pope**, the successor of other Popes, who had been seated at Rome for hundreds of years.

The truth is, that, from the persecutions which, for the first three hundred years, the Church underwent, the Chief Bishops, successors of Saint Peter, had not always the means of openly maintaining their supremacy; but they always existed; there was always a Chief Bishop, and his supremacy was always acknowledged by the Church; that is to say, by all the Christians then in the world. [Ed. *Of course this not true Britain had a church since AD 36*]

42. Of later date, the Chief Bishop has been called, in our language, the **Pope**, and, in the French., **Pope**. In the Latin he is called **Papa**, which is an union and abbreviation of the two Latin words Pater Patrum which means Father of Fathers.



## The Papacy

Hence comes the appellation of papa, which children of all Christian nations give to their



fathers; an appellation of the highest respect and most ardent and sincere affection.

Thus, then, the **Pope**, each as he succeeded to his office, became the Chief or Head of the Church; and his supreme power and authority were acknowledged, as I have observed in paragraph 3, by all the bishops, and all the teachers of Christianity, in all the nations where that religion existed.

The **Pope** was, and is, assisted by a body of persons called **Cardinals**, or Great Councillors: and at various and numerous times, **Councils** of the Church have been held, in order to discuss and settle matters of deep interest to the unity and well-being of the Church.

These Councils have been held in the countries of Christendom. Many were held in England.



**Pope Adrian IV**

The Popes themselves have been taken promiscuously from men of all the Christian nations. **Pope Adrian IV.** was an Englishman, the son of a very poor labouring man; but having become a servant in a monastery, he was there taught, and became himself a monk.

In time he grew famous for his learning, his talents and piety, and at last became the head of the Church.

**43.** The **Popedom**, or office of **pope**, continued in existence through all the great and repeated revolutions of kingdoms and empires.

The Roman Empire, which was at the height of its glory at the beginning of the Christian era, and which extended, indeed, nearly over the whole of Europe, and part of Africa and Asia, crumbled all to pieces; yet the Popedom remained; and at the time when the devastation, commonly called the "Reformation," of England began, there had been, during the fifteen hundred years, about two hundred and sixty Popes, following each other in due and unbroken succession.

**44.** The History of the Church in England, down to the time of the "Reformation," is a matter of deep interest to us.



A mere look at it, a bare sketch of the principal facts, will show how false, how unjust, how ungrateful those have been who have vilified the Catholic Church, its Popes, its Monks, and its Priests.

It is supposed, by some, and, indeed, with good authorities on their side, that the Christian religion was partially introduced into England so early as the second century after Christ. But we know for a certainty, that it was introduced effectually in the year 596; that is to say, 923 years before Henry VIII. began to destroy it.

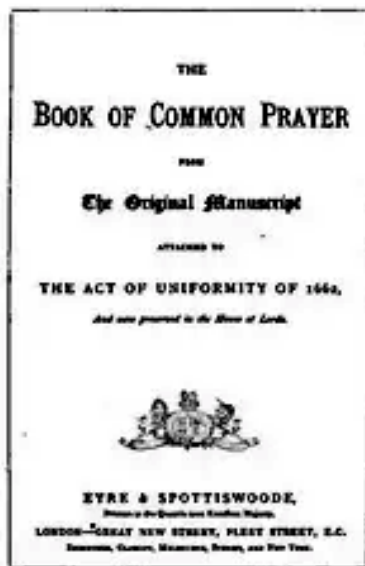
**45.** England, at the time when this religion was introduced, was governed by seven kings, and that state was called the **Heptarchy**. The people of the whole country were **Pagans**.

Yes, my friends, our ancestors were **Pagans**: they worshipped gods made with hands; and they sacrificed children on the altars of their idols.

In this state England was, when the **Pope** of that day, **Gregory I.**, sent forty monks, with a monk of the name of **Austin** (or **Augustin**) at their head, to preach the gospel to the English. Look into the Calendar of our Common Prayer Book,



and you will find the name of **Gregory the Great** under the 12th of March, and that of **Augustine** under the 26th of May.



It is probable that the **Pope** gave his order to Austin on the former day, and that Austin landed in Kent on the latter; or, perhaps, these may be the days of the year on which these great benefactors of England were born.

46. Now please to bear in mind, that this great event took place in the year 596.

The Protestant writers have been strangely embarrassed in their endeavours to make it out, that up to this time, or thereabouts, the Catholic Church was pure, and trod in the steps of the Apostles; but that, after this time, that Church became corrupt.

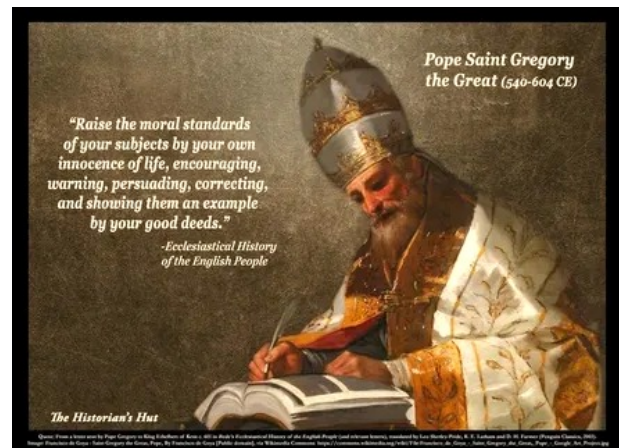
They applaud the character and acts of **Pope Gregory**; they do the same with regard to **Austin**: shame would not suffer them to leave their names out of the Calendar; but still, they want to make it out, that there was no pure Christian religion after the **Pope** came to be the visible and acknowledged head, and to have supreme authority.

There are scarcely any two of them that agree upon this point. Some say that it was 300, some 400, some 500, and some 600 years before the Catholic Church ceased to be the true Church of Christ.

But, none of them can deny, nor dare they attempt it, that it was the Christian religion as practised at Rome; that it was the Roman

Catholic religion, that was introduced into England in the year 596, with all its dogmas, rites, ceremonies, and observances, just as they all continued to exist at the time of the "Reformation," and as they continue to exist in that Church even unto this day.

Whence it clearly follows, that if the Catholic Church were corrupt at the time of the "Reformation," or be corrupt now, be radically bad now, it was so in 596; and then comes the impious and horrid inference!, mentioned in paragraph 12, that "All our fathers who first built our churches, and whose bones and flesh form the earth for many feet deep in all the churchyards, are now howling in the regions of the damned!"



## Pope Gregory

47. "The tree is known by its fruit." Bear in mind, that it was the Catholic faith as now held, that was introduced into England by **Pope Gregory the Great**; and bearing this in mind, let us see what were the effects of that introduction.

Let us see how that faith worked its way, in spite of wars, invasions, tyrannies, and political revolutions.

48. Saint **Austin**, upon his arrival, applied to the Saxon king, within whose dominions the county of Kent lay.

He obtained leave to preach to the people, and his success was great and immediate.

He converted the king himself, who was very gracious to him and his brethren, and who provided dwellings and other necessities for them at Canterbury.

Saint **Austin** and his brethren being monks, lived together in common, and from this common home, went forth over the country, preaching the Gospel.

As their community was diminished by death, new members were ordained to keep up the supply; and besides this, the number was in time greatly augmented.



### St. Austin

A church was built at Canterbury. Saint **Austin** was, of course, the **Bishop**, or Head Priest. He was succeeded by other Bishops. As Christianity spread over the island, other communities, like that at Canterbury, were founded in other cities; as at London, Winchester, Exeter, Worcester, Norwich, York, and so of all the other places, where now Cathedrals, or Bishops' Churches.

Hence, in process of time, arose those majestic and venerable edifices, of the possession of which we boast as the work of our forefathers, while we have the folly and injustice and inconsistency, to brand the memory of these very forefathers with the charge of grovelling ignorance, superstition, and idolatry; and while we show our own meanness of mind in disfiguring and dishonouring those noble buildings by plastering them about with our childish and gingerbread "monuments," nine times out of ten, the offspring of vanity.

**49.** As to the mode of supporting the clergy in those times, it was by oblations or free gifts, and sometimes by tithes, which land-owners paid themselves, or ordered their tenants to pay, though there was no general obligation to yield tithes for many years after the arrival of Saint **Austin**.

In this collective, or collegiate state, the clergy remained for many years. But in time, as the

land-owners became converted to Christianity, they were desirous of having priests settled near to them, and always upon the spot, ready to perform the offices of religion.

The land was then owned by comparatively few persons. The rest of the people were vassals, or tenants, of the land-owners.

The land-owners, therefore, built churches on their estates, and generally near their own houses, for the benefit of themselves, their vassals, and tenants. And to this day we see, in numerous instances, the country churches close by the gentleman's house (below)



When they built the churches, they also built a house for the priest, which we now call the parsonage-house; and, in most cases, they attached some plough-land, or meadow-land, or both, to the priest's house, for his use; and this was called his glebe, which word, literally taken, means the top-earth, which is turned over by the plough.

Besides these, the land-owners, in conformity with the custom then prevalent in other Christian countries, endowed the Churches with the tithe of the produce of their estates.

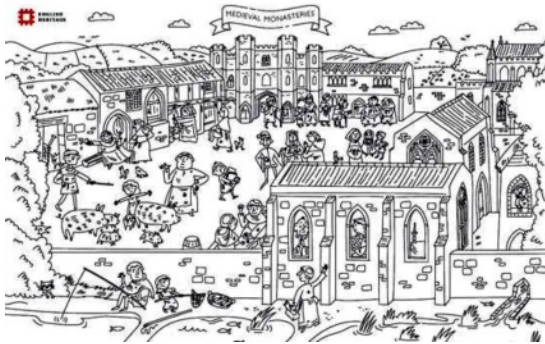
**50.** Hence parishes arose. Parish means a priestship, as the land on which a town stands is a township. So that the great man's estate now became a parish.

He retained the right of appointing the priest, whenever a vacancy happened; but he could not displace a priest, when once appointed; and the whole of the endowment became the property of the Church independent of his control.

It was a long while, even two centuries or more, before this became the settled law of the whole kingdom; but, at last, it did become such.

But, to this possession of so much property by the Church, certain important conditions were attached; and to these conditions it behoves us, of the present day, to pay particular attention; for, we are, at this time, more than ever, feeling the want of the performance of those conditions.

51. There never can have existed a state of society; that is to say, a state of things in which proprietorship in land was acknowledged, and in which it was maintained by law; there never can have existed such a state, without an obligation on the landowners to take care of the necessitous, and to prevent them from perishing for want.



### A Typical Monastery Taking Care of Locals And Visitors

The landowners in England took care of their vassals and dependants. But when Christianity, the very basis of which is charity, became

established, the taking care of the necessitous was deposited in the hands of the clergy.

Upon the very face of it, it appears monstrous, that a house, a small farm, and the tenth part of the produce of a large estate, should have been given to a priest, who could have no wife, and, of course, no family.

But, the fact is, that the grants were for other purposes as well as for the support of the priests.

The produce of the benefice was to be employed thus: "Let the priests receive the tithes of the people, and keep a written account of all that have paid them; and divide them, in the presence of such as fear God, according to canonical authority. Let them set apart the first share for the repairs and ornaments of the church; let them distribute the second to the poor and the stranger with their own hands in mercy and humility; and reserve the third part for themselves."

These were the orders contained in a canon, issued by a Bishop of York. At different times, and under different Bishops, regulations somewhat different were adopted; but there were always two-fourths, at the least, of the annual produce of the benefice to be given to the necessitous, and to be employed in the repairing or in the ornamenting of the church.

To be continued OS10024

## York's Cross Keys Holds Clues To A Hidden History Far Different From The Official Version of Great Britain (Part 6)



The City of York

**Edinburgh (Jerusalem) its Origin and connection to York and Athens (Dunbarton)**

**T**HE CITY KNOWN TODAY AS EDINBURGH WAS FOUNDED BY EBER WHO WAS A CHALDEAN (CALEDONIAN), who went on later to found York, known by many names through its long history such as, Babylon, Ebarecum, Jericho and many others. He also founded Dunbarton (Athens on the Clyde).

As time went by, these 3 cities became very powerful and had disputes often leading to war. Abraham himself was a Caledonian so were his first 2 wives. Nebuchadnezzar also was a Caledonian as were the vast number of people he ruled over, but scattered around were the Edomite tribes.



In hindsight it can be seen that Yahweh had a grand plan to vastly increase the size of Israel, when they sinned and were taken into captivity by the Babylonians and later the Assyrians as a punishment for their whoring after strange gods.

Unbeknown to Israel and Judah the Babylonians and Assyrians were racially the same people, although since the fall of Nebuchadnezzar, his kingdom was taken over by the Meds, who were tough taskmasters.



### **Stirling Scotland - Home of the Trojans**

The Assyrians were also descended from the Chaldeans (Caledonians) and their city was Sterling, formerly New Troy, they also had settlements in the area known today as Greece and Asia Minor, where they morphed into the Etruscans and captured large parts of Europe, including Britain under Brutus, who landed in Totness and his capital eventually became York.



### **The Brutus Stone at Totness, Devon**

Modern false history has misnamed the Etruscans as Romans, this is not true, they merely integrated with their Chaldean relatives under their various tribal names. York was the chief garrison town, it was not Rome! During the late BC period and early AD years, it became

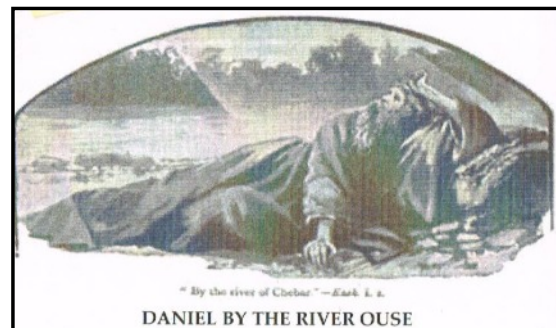
the custom for the elite to speak amongst themselves in Latin or Greek and not the native language. For this reason the kings of Britain had both an English title and name but also a Latin name and title.

We can thank the revisionist late Historian Alan Wilson for this information, who while studying the English lists that they exactly coincided with the length of reigns of Roman Emperors over several centuries! This could not be coincidence!

It may be seen clearly why the Culdees were in York and why York was Babylon as well as the other names attaching to it; namely Erech, Jericho, Strato's Tower, Caesarea and Eboracum

For behind all these had flourished great Babylon, at one time mistress of the world, which accords naturally with its position, just as in the same way Edinburgh accords with Jerusalem.

Lincoln is exemplified in Antioch, and likewise other sites in their rightful positions. Indeed, with care, the situations of the various kingdoms and states in the British Isles can be fitted into their true places with a good deal of certainty.



The tribe of Dan, who migrated to Denmark at a long distant time. It was they who called the former Eboracum Yorvik or Jorvik, a variation of its original name of Erech, derived from Hercules (or Herakles); a Erc or Eric. Hence the name Jericho.

Thus York, with Edinburgh, offers the most amazing clue to the true course of world history through the ages.

Without any wish to complicate the vicissitudes of York under its various names and rulers, as Erech, Babyon, Strato's Tower or Caesarea, there is one other point of significance of which it is essential to make mention. That is, as

Jericho, another Biblical name for York, which was Syrian and never an Israelite city at all.

If Erech and Babylon were one and the same, it explains the derivation of York (or Jorvik) with Herc(ules) or Herac(les), the great semi-divinity. Similarly Jericho, as (J)ericho, is related, variations being doubtless in accordance with the various dialects of those who inscribed them. And Jericho occupied this self-same region.



### Joshua and The Wall of Jerico

But what of York's other name, Ebor, Latinised into Eboracum? In British traditions, it was founded by Ebrauc, (a man of tall stature and of marvelous strength," a description immediately suggestive of Nimrod.

This Ebrauc, we are told, named it Caer Ebrauc after himself, who also founded Mount Agnedh (Edinburgh), and the city of Alclud (Dumbarton), which legendary origin is placed by Geoffrey as in the time of King David of Israel.



### Dumbarton and Castle

According to the same Geoffrey, "Ebrauc himself reigned in York, and his sons, under

Assaracus departed in a fleet to Germany, subdued the barbarian people there and obtained that kingdom." This Assaracus would appear to correspond with Asshur who "went forth" from Babel and Erech and built Nineveh and other Cities. The name Ebrauc is of course related to York as the origin of Ebor and Eboracum, being originally derived from Boreas, the North. Ebrauc seems, in fact, to be an eponym for Nimrod.

In both Babylon and York later this root Bor survived, for the new city or suburb which Nebuchadnezzar built preserved it in Bor sippa, and that same area, which originally was inhabited by the Chaldean magi, especially those, as Diodorus tells us, who studied astronomy, was doubtless occupied far later by the Etruscans, and was the real Caesarea.

### York Under The Etruscans (Romans) Was Caesarea



Raine says that from the right bank of the Ouse to Micklegate Bar, and from Clementhorpe to North Street postern, the area must have been filled with public buildings and private residencies of which numerous fragments have been found, including tessellated pavements and public baths. "Everything testifies to the presence for a considerable period of a very large population."

It was strongly walled and points to its having been the aristocratic and most important area of the city.

Jericho, for its part, remains always a mystery city in Biblical records. Except for its invasion and overthrow by Joshua, it played no part in



Israel's history. The only notable reference to it is that when David had designs on Rabbath-Ammon and his ambassadors were roughly treated, having their beards half cut off and their nether garments slit off them, he told them to stay in Jericho and keep out of the way until their beards had grown, as they were ashamed to show themselves in so ignominious a plight before their own people (II Samuel 10:

Joshua's invasion and siege belongs entirely to the (pre-)Exodus period, which was that of Moses, and relates to the time of the Great Catastrophe.



### Joshua

Joshua was a soldier of Moses and from other indications it would seem that the Assyrians attacked and destroyed Jericho - or Babylon - but a little later all the invaders fled away and returned to their homes following the loss of their vast army, and encamped not far from Jerusalem, as related in my book Britain - The Key to World History.

Joshua (Joshua 1: 4), according to the text, was told by the Lord to cross the River Jordan: "from the wilderness and this Lebanon (Mount Snowdon), even unto the Great River, Euphrates (North Sea), all the land of the Hittites (Heth or Syrians), and unto the Great Sea (Atlantic), towards the going down of the sun, shall be your coast."

As I interpret these words, Jericho was Joshua's special objective, approaching it from North Wales and marching to the North Sea. He sent two spies who entered the city and lodged in the house of a harlot named Rahab (2: 1). The house was built on the top of the wall which surrounded the city, and the spies were let down by a rope

and escaped. The walls were immensely high and strong, and, with houses on their summit, compare with those of Babylon.

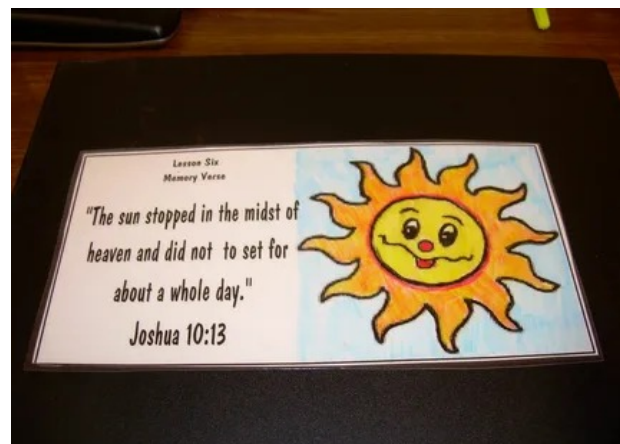
In the siege we have the fantastic explanation of how, with some 40,000 men prepared for battle, surrounding it, seven priests blew on their "horns" until on the seventh day the wall "fell flat", and the besiegers entered and slew all except Rahab and her family. Joshua's men sacked it and removed all its treasures in gold and silver (Joshua 6: 9-25).



### Rahab Concealing Two Spies in Her Atop the Wall of Jericho

Thus it was a wealthy city at that time. One of Joshua's followers, a man of Judah, stole a "goodly Babylonian garment", two hundred shekels of silver, and a wedge of gold (7: 21). This dress Josephus describes as "a royal garment woven entirely of gold." The city's wealth, its king, its enormous walls with houses atop, and this "royal garment", all point to Babylon as the city affected.

That Joshua's campaign related to the later period of Israel's history, by Comyns Beaumont revised chronology, is confirmed by the account (10: 11-13) of how in a battle with the Amorites the sun "stood still" for almost a whole day, and how great stones fell and destroyed others.





Joshua, representing the invading Sakai, possessed firearms, the 'rods' of the Assyrians, and his 'horns' were pieces of ordnance with which he blew down a section of the walls.

He explained (24:12) the victory to his followers later at Shechem: "I sent the hornet before you, which drove them out from before you, even the two Kings of the Amorites; but not with thy sword nor with thy bow."



### **The Plagues That Defeated The Canaanites**

The 'hornets' represented bullets and 'horns' were guns, also called 'trumpets of ram's horns'. Note also in Exodus 23:28, "I will send the hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." Another mention of the 'hornet' is found in Deuteronomy 7:20.

### **Athens and Dumbarton**

More on the Greeks originating in British Isles, Comyns Beaumont quotes "The Timaeus of Plato", the wise old priest of Sais, in Egypt, addressing the famous Athenian statesman Solon talking about the island of Atlantis (The British Isles before the great flood), using these words:

"You do not know that there dwelt in your land the fairest and noblest race of men which ever lived of whom you and your whole city are but a seed or remnant.

And this was unknown to you, because for many generations the survivors of that destruction died and left no relics. For there was a time, Solon, before that great Deluge

of all, when the city which now is Athens was first in war, and was pre-eminent for the excellence of her laws, and is said to have had the fairest constitution of any of which tradition tells."

The priest described how Athens, in the long war which immediately preceded the Deluge, defeated and triumphed over the invaders from overseas, but that there suddenly occurred violent earthquakes and floods that destroyed Athens.

The truth of this is supported by the famed Pan-Athenaic Festival, traditionally instituted by Erechtheus, which every fifth year commemorated the defeat and destruction of the invaders with the aid of Athene.



### **Bath England Formerly Athens in the Distant Past**

This war prior to the Deluge, might been in the south, possibly near the present city of Bath, originally the Philistine capital Gath.

The claim was advanced for various reasons, not only in the similarity of name, Athens and Gath, but also by the fact that the antiquities of Bath reveal the worship of the god Poseidon and the goddess Athena.

Josephus, Antiquities, VIII, 6. 5. Related to Lake Asphaltis near Sodom and Gadara Herod the Great took the thermal and medicinal waters of Gadara shortly before he died in Britain.

The evidence which points to Dumbarton, whose remarkable, upstanding rock that dominates the estuary of the Clyde in the former Hellenic lands, is so reminiscent of that of Athens.

Pennant, the English descriptive writer of nearly two centuries ago, describes Dumbarton Castle

as standing on a "two-headed rock of stupendous height, rising in a strange manner out of the sands, totally detached from all else, towering 240 feet above the shore, an impassable precipice except on the side of the Governor's House."

He also cites Boethius, who claimed that it defied all Agricola's efforts to capture Dumbarton.

There is no denying the fact that it responds to the classic descriptions of Athens in every way.

It was adjoining the sea, and from its prominent position could command the adjoining seas. It was said that when mariners rounded the Point of Sunium they could see the colossal statue of Athene Promachos on the highest point of the Acropolis.

Actually Sunium Point in Greece, so called, lies over 30 miles from Athens and is not visible from it.

On the other hand, a ship sailing up the Clyde when rounding Cloch Point, some 12 miles distant, as the crow flies, can immediately spot the famous landmark.



## Cloch Point Is Near Greenock

The rock of Dumbarton is split in two parts, and in Pennant's time contained a well of salt water. In Muirhead's Guide to Scotland, is a more recent reference to its ancient "brine-pit". The present Athens can produce no evidence of a

split rock or a salt well. On this same Acropolis was built a temple to Erechtheus, on a site where was an oracle of the gens Butadae, originally Egyptians (or Philistines), whose name is still preserved in the Island of Bute nearby in the Firth of Clyde."



## Bute Scotland

What British traditions survive of this city of Dumbarton?

It was venerated as most ancient. Innes says that the Kingdom of Cumbrens or Cumbrense originally stretched from "Dunbritten" and the Northern Wall (the Antonine Wall) to the South Wall in Northumberland, and that its chief seat was the "impregnable rock" Icluyd, Areclyd, or Dunbritten".

The name Dun Britten, fort of the Britons, points to Dumbarton, later mistress of Strathclyde, as claiming a British origin. In later times it was generally called Alcluth, in the country of the Attacotti.

Its antiquity and importance is confirmed by the Act of Union which specified that Dumbarton, Edinburgh and Stirling must remain garrisoned cities, yet without defining what specific reasons lay behind the demand, except that all were ancient and played a leading part in early Scottish history.



Richard of Cirencester states that the Attacotti (or Eitha-coete) were in Dumbartonshire, next the Damnii (Stirling), and Irving says that "Alcluth" was also named Theodosia." (Left)

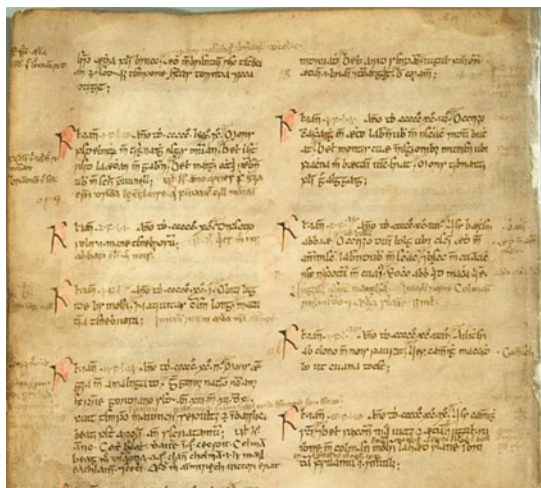


Theodosius, father of the later Emperor of the same name, who forced pagans to adopt Christianity, in 367 was sent to Britain by Valentinian because certain tribes, the Picts, Scots, and Attacotti - were in arms against the Romans.

They were said to have pillaged Augusta (Edinburgh) and to have carried off many as slaves.

Theodosius, after subduing the Attacotti, made Dumbarton capital of the Roman province named Valentia (after Valentinian), the former Strathclyde.

This apparently endured until the year 869, when, according to the Annals of Ulster, "in that year the city Alclud, so famous of old, which is situate at the west extremity of that famous wall, was destroyed by Daco"



## The Annals of Northern Ireland

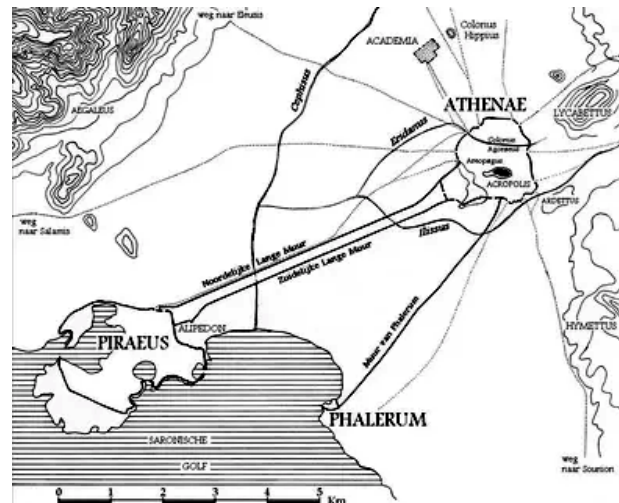
Dumbarton thus emerges with the reputation as "most famous of old", but without giving any clue other than that in 367 it was regarded as the centre of activity in the serious challenge to Roman predominance.

Yet the fact cannot be overlooked that the city with its outstanding rock possesses the characteristics of Athens, moreover, that the people were called Attacotti, a name closely related to the Greek Attica, of which Athens was the heart and soul, so to compel close consideration.

In addition, and most especially, Dumbarton stands exactly where Athens stood at the time of its capture by Xerxes, as described elsewhere in this present work. It fits in, moreover, with the descriptions of different parts of Hellas outlined in my previous works on the subject, as a glance

at the maps in the present volume will indicate clearly.

We have, I suggest, another most interesting clue to the position of the original Athens. The city, as we are aware, was very maritime and possessed three ports, the Piraeus, Munichia adjoining the former, and the long-distance port of Phalerum, all connected with the city by long walls.



## Phalerum In Modern Greece

The city itself was walled over a mile round. There were double walls to the Piraeus and Munichia, distant (forty stadia or a little under five miles beyond the city wall). Phalerum, with a single wall, lay at a far greater distance with its harbour in what was called the Gulf of Phalerum.

According to Smith's Classical Dictionary, the extension beyond the city walls amounted to 174 ½ stadia, or a little under 22 miles from the Piraeus or 26 to the citadel.

Which is a very curious fact of itself, for why, with two harbours at its door, so to speak, did Athens require so distant a port as Phalerum, and one so important to her maritime interests?

The present Athens entirely fails geographically to explain the problem, for its supposed Piraeus and Munichia are placed at about 3½ miles from the city and Phalerum actually nearer, about 2 miles, and in any case possessing no archaeological evidence to support such claims.

Can the puzzle be explained? Can we realise why Athens required a port so far distant from the



city, and for which long protective walls were necessary? Such cannot, of course, apply in any way to the topography of the existing Athens.

After the rout of the Persian ships at Salamis, Herodotus tells us that those which escaped the Athenian pursuit fled to Phalerum, "and there sheltered themselves under the protection of the land army," adding, "these all assembled at the port of Phalerum, thus obtaining safety from their pursuers."

It is obvious that this port could not have been situated in the same open sea as where Salamis stood, for otherwise the enemy ships would have

been completely at the mercy of the victorious Athenians and their allies.

Note, also, that they "sheltered themselves under the protection of the land army," the inference being that the Persian soldiery, then masters of Athens, could protect them.

There is only one possible explanation of the given facts, namely that they had sought protection in a river or canal which led to Phalerum, a port which faced the eastern sea or Hellespont.

**To be Continued OS10290**



## **A History of Central Banking and the Enslavement of Mankind (Part 4)**

**by  
Stephen Mitford Goodson**



### **Chapter III Napoléon and the Banque De France**

The deadly facts herein revealed lead me to wonder that this monster, interest, has not devoured the whole human race. – Napoléon Bonaparte on being shown an interest table.

#### **France under the Bourbons**

**W**HEN THE BANK OF ENGLAND WAS ESTABLISHED IN 1694, one of its principal aims was to provide sufficient finance so that England could prosecute its war against France. At that time France was the premier world power both in

terms of maritime forces and territorial possessions.

Four years previously at the battle of Beachy Head, near Eastbourne, England, the French navy defeated the Anglo-Dutch fleet comprehensively, when it sank twelve ships, while a further twenty ships were exploded by their English crews.

Since 7 June 1654 France had been ruled by its most glorious monarch, King Louis XIV, the Sun King. Louis was well versed in the wiles of the bankers.



Louis XIV, the Sun King (above), was always wary of bankers. his inability to finance his

army and navy with credit led to his defeat in the War of the Spanish Succession (1702-1714).

When he discovered that his Superintendent of Finances, Nicolas Fouquet, was a representative of what we term to-day the money power, and received irrefutable evidence that “he had long been betraying the trust reposed in him by mishandling the State finances and by monstrous corruption”, he had him arrested.



### Fouquet

Fouquet was put on trial and sentenced to complete isolation for the rest of his life in the inaccessible fortress of Pignerol.

The War of the Spanish Succession (1702-1714) was the largest military conflict. It was fought after Louis declared his intention to place his grandson, Philip, Duke of Anjou, on the Spanish Throne.

This attempt, if successful, would have created a vast Franco Spanish empire and posed a direct threat to the Bank of England and its proxy, the government of Great Britain.

With the ability to create money out of nothing, the English were able to build a large fleet and buy the loyalty of France’s enemies by bankrolling them.

Louis held out for nine years, until his heirs suddenly started to die in unnatural circumstances. On 13 April 1711 his heir Louis, Le Grand Dauphin, died allegedly of smallpox,

even though he had had the disease when he was a small child. On 12 February 1712 the wife of his grandson, the Duke of Burgundy, died of a fever.

A few days later her husband was covered in spots and he died on 18 February 1712 of unknown causes.

A few weeks later the King’s two great-grandsons fell ill with scarlet fever. The five year old Duke of Brittany died on 18 March 1712.



### The Duke of Brittany

The three year old brother, the Duke of Anjou, survived – miraculously – after the King ordered his isolation and treatment with an antidote.

As a result of these tragedies, the King was persuaded to cease hostilities and commence negotiations. At Utrecht a treaty was signed in March and April 1713 which allowed France to retain largely its pre-war boundaries.

Thereafter the heirs to the French throne stopped dying, although this did not prevent the other grandson of Louis, the Duke of Berry, who was the regent of the future Louis XV, dying in an unusual riding “accident”.

A broken man, the Sun King died of natural causes on 1 September 1715.

The ability of the English to command vast sums of money had not gone unnoticed by the French, who realised that the war had not been won because of a deficiency in financial credit.

On 1 May 1716 a Scotsman, John Law, received a patent to open a private bank, the Banque

Générale, which was patterned on the Bank of England and which was entitled to issue bank notes and exchange them for gold.

The regent of Louis XV, Philippe II, Duke of Orléans, realised that this bank could provide government with a means of financing its expenditures and in 1718, France's first central bank came into existence and was renamed the Banque Royale.



**Banque Royale - First Issuance of Paper Money**  
The adoption of the Bank of England paradigm of creating money ex nihilo soon enabled the French economy to recover and flourish.

However, this period of prosperity was of short duration. In January 1720 the French government received a record-breaking loan of 100 million livres.

The following month news spread suddenly that the bank was experiencing difficulty in exchanging its bank notes for gold coins and an “atrocious panic” ensued.

The source of these rumours is not clear, but the most likely suspect would have been the Bank of England which wished to destroy its dangerous rival.

Various attempts were made to shore up the Banque Royale. A decree of 11 March 1720 banned the use of coins from 1 May onwards.

When this measure failed to staunch the impending catastrophe, a decree was announced on 22 May 1720 which reduced the value of the bank notes by 50%.

A third decree of 10 October 1720 stated that on 1 November bank notes would no longer be used and that they were to be exchanged for state

bonds with a further reduction of 50% in their value. In November 1720 the Banque Royale declared itself bankrupt and its founder and Controller General of Finances, John Law, fled the country the following month.



**John Law**

For the Bank of England and its Jewish stockholders the demise of the Bank Royale was an unmitigated triumph.

### **Napoléon the Monetary Reformer**



Napoléon, who was Emperor of France from 1804-1815, was very mindful of the fact that money always remains in hiding and only acts through agents, who are often unaware of the aims that they are Pursuing.

He realised that international money stood behind every foreign enemy, every monarch and



every political party, including the Jacobins, stating on one occasion that; “The hand that gives is above the hand that takes. Money has no motherland; financiers are without patriotism and without decency: their sole object is gain.”



### **Le Club Des Jacobins French Revolution, French History**

He had very clear ideas as to how he wished the French economy to be run. He defined his system as being for the application of the resources of government, including finances, for the benefit and use of his people for the greater glory of God.

His system was for the maintenance of spiritual as against material values, the nation as against political parties, patriotism as against greed, loyalty as against fear.

The bedrock of the economy was to be agriculture; “for that is the soul of the people; the foundations of the Kingdom.” Next in importance was industry, which “ministers to the comfort and happiness of the population.”



### **Napoléon Establishes the Banque de France 18 November, 1800**

A poor third came foreign trade, which only consists of the surplus of agriculture and industry.

In his opinion “foreign trade ought to be the servant of agriculture and home industry; these last ought never to be subordinated to foreign trade.”

Napoléon would not allow loans to be employed for current expenditure, whether civil or military, under any circumstances. On the subject of debt he had this to say:-

“One has only to consider what loans can lead to in order to realise their danger. Therefore I would never have anything to do with them and have always striven against them. At one time people asserted that I did not issue loans because I possessed no credit and could find nobody who would lend me anything. That is quite false.

That surely implies a very scanty knowledge of human nature and an ignorance of stock exchange methods if people imagine that I could find no one ready to lend. It was not part of my system.”

### **The State Bank of the French Empire**



Napoléon’s first act on assuming power as First Consul on 9 November 1799, was to establish the Banque de France on 18 January 1800 as a joint stock company, which commenced operations on 20 February of that year.

This Bank replaced the 15, mainly Jewish, private banking houses which had been deeply involved in the events leading up to the Jewish revolution against the French people commonly, but incorrectly, known as the French Revolution 1789-1799.

These banks had increased the national debt to £170 million and had charged rapacious rates of interest on loans to the French crown, to the extent that prior to 1789, it was allocating over 50% of its budget expenditure to interest.

The Bank was set up with a share capital of 30 million francs divided into 30,000 shares of 1,000 francs each, of which a portion was subscribed by Napoléon, his family and members of his entourage.

The dividend of the shareholders was initially limited to 6% per annum, but was increased in 1806 to two thirds of the bank's profits, with the remaining one third being allocated to the Bank's reserves.

The two hundred largest shareholders elected 15 regents or directors, who sat on the General Council administering the Bank and three Censors or inspectors, who supervised management of the Bank.

The General Council in turn elected a Central Committee consisting of three members, one of whom was chairman. Napoléon made himself president of the Bank, declaring that:-

“The bank does not belong to the shareholders only; it also belongs to the state, since the state has entrusted to it the privilege of issuing money. I wish the bank to be in sufficient measure in the hands of the state, but not too much so”.



### **Treaty of Tilsit - Napoléon and Tsar Alexander I, Sign the Treaty on a Raft on the Neman River**

On 14 April 1803 by means of an Act of parliament, Napoléon abolished the right of two rival banks, the Caisse d'Escompte de

Commerce and the Comptoir Commercial to issue bank notes. As he remarked at that time:

“Have you not told me that, in order to preserve credit, it is a general practice that artificial money, like that of the Bank of France, shall issue from only one source? I adopt that idea.

A single bank can be more easily watched than several concerns – both by the Government and the public. With a view to emergencies I cannot see any virtue in competition of this kind.”

On 22 April 1806 a new Act was passed, which replaced the three member Central Committee with a Governor and two Deputy Governors. These appointments were personally vetted by Napoléon (below).



The new Act also increased the Bank's capital to 90 million francs. Napoléon was so suspicious and distrustful of bankers that he personally supervised the operations of the Treasury, lest the secrets of his monetary policies leak out and be exploited by speculators.

He was thus his own banker, who controlled both the creation and distribution of money and credit, to the chagrin of the international bankers, particularly the Rothschilds, who were virtually excluded from operating in continental markets.

Napoléon made the franc the most stable currency in Europe.

After France had abandoned the loan markets of the City of London, a fog of depression settled on its fraternity of bankers and usurers. In typical fashion the English press began to stir up trouble for Napoléon.



He was accused of having not observed the conditions of the Treaty of Amiens, which had been signed between England and France on 25 March 1802.



## The Treaty of Amiens

Relations broke down when Napoléon refused to sign a trade treaty, which would promote “free trade” and a modern day version of globalisation, and thereby force him to diminish the autarky and isolationism of his continental policy.

England, under the direction of her international bankers, proceeded to bankroll Austria, Prussia, Russia, Spain and Sweden and duly declared war on France.

The coalition forces exceeded 600,000. Napoléon could not muster even a third of that number, and would under normal circumstances have been compelled to secure a banker’s loan in order to arm and feed them.



## French Louisiana

On 20 December 1803 he trumped the warmongers by selling Louisiana to the United States of America for £3 million. A brief period of peace and prosperity ensued. However, in 1806 a new coalition consisting of England,

Russia and Prussia at the initiative of the last named country took to the field.

Although the coalition forces were defeated at Jena on 14 October 1806, Napoléon was forced to engage in a series of needless and senseless wars for the next nine years in order to protect France and her new economic dispensation.

He promulgated the Continental Blockade, whose objective was to destroy England’s export trade, as he realised that England could not finance her imports and fund her allies at the same time.

At the Treaty of Tilsit signed on 7 July 1807 on a raft in the middle of the Neman river in east Prussia, Napoléon and Tsar Alexander I agreed to an alliance which made them the masters of continental Europe.



## Tsar Alexander I

Alexander agreed to join Napoléon’s Continental Blockade of England and to provide each other with mutual support in the event of disputes with other nations, and in particular the British Empire.

At that time France and Russia were the only two countries in Europe which were not on the usury system and were furthermore not indebted to the Rothschilds.

They were therefore the only free and independent nations. However, a few years later Russia started to violate the blockade. This action was premised on the fact that Russia, a producer of mainly raw materials, had very little industrial capacity and had been dependent on England for the importation of industrial products. Alexander was only prepared to continue with the blockade, subject to France



supplying him with the industrial goods, which he had previously imported from England. France could not supply these goods, as England commanded the seas and there was no road or rail infrastructure in Europe at that time.

Therefore in order to enforce the blockade, Napoléon decided to invade Russia on 24 June 1812 with an army of over 500,000 soldiers. Although he reached Moscow on 14 September 1812, he found that it had been abandoned, and the subsequent winter retreat turned into a major disaster, with only 110,000 of his original army surviving.

The following year Napoléon was defeated at the “Battle of the Nations” east of Leipzig on 19 October 1813. On 11 April 1814 he abdicated at Fontainebleau.



## Napoléon Was Defeated at the “Battle of the Nations”

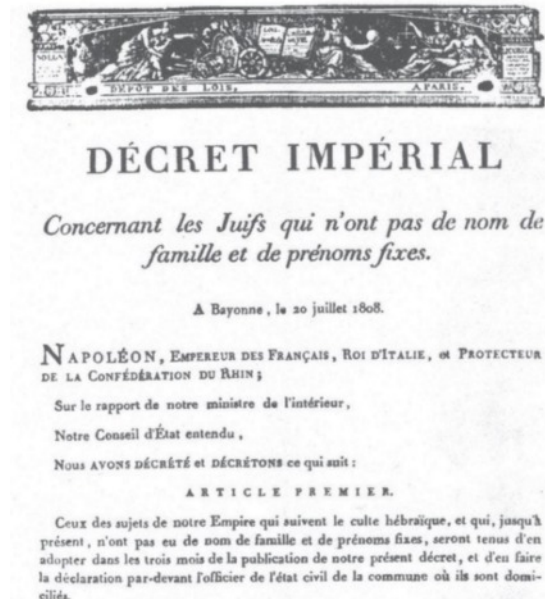
After being banished to the island of Elba, situated between Corsica and Tuscany, Napoléon attempted to stage a comeback at the battle of Waterloo in modern day Belgium on 18 June 1815.

All the belligerents, England, Prussia and France, were financed by Nathan Rothschild, with France receiving a loan of £10 million.

After his defeat Napoléon was exiled to the British island of St Helena in the South Atlantic, where he died under suspicious circumstances, when he was still a fit man at the age of 51, on 5 May 1821.

An examination of Napoléon’s remains has indicated that he almost certainly died of cyanide poisoning following chronic arsenic and intoxication. In such a case it would undoubtedly have been the work of a Rothschild assassin,

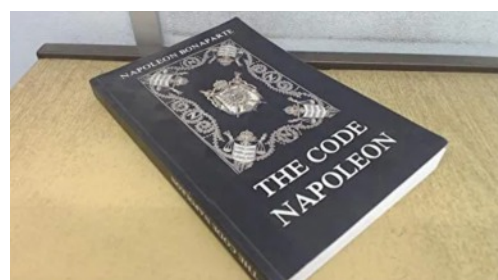
which conforms to a pattern, repeated consistently during the past two centuries of assassinating all leaders who propose, institute or maintain systems of usury-free banking.



As part of Napoléon’s plan to assimilate Jews into French society he issued a decree in 1808 ordering all Jews to adopt Surnames, and to use those names on all documents. Napoléon in a letter to his younger brother Jerome, written in 1808 states:-

“I have undertaken to reform the Jews, but I have not endeavoured to draw more of them into my realm. ... It is necessary to reduce, if not destroy, the tendency of Jewish people to practise a very great number of activities that are harmful to civilisation and to public order in society in all the countries of the world.

It is necessary to stop the harm by preventing it; to prevent it, it is necessary to change the Jews. ... Once part of their youth will take its place in our armies, they will cease to have Jewish interests and sentiments; their interests and sentiments will be French.”



Achievements of the French State Banking System As part of the Code Napoléon (Code

civil des Français), Napoléon introduced a new commercial code on 21 March 1804.

These economic reforms which included substantially reduced taxes, quickly turned the French economy around and resulted in increased trade and the development of new industries, such as cotton-making and sugar beet, which were assisted by tariffs against foreign goods and low interest rate Loans.

The infrastructure was upgraded on a vast scale not only in France, but throughout western Europe, with the construction of 20,000 miles (32,186 km) of imperial roads and 12,000 miles (19,312 km) of regional roads, almost 1,000 miles (1,609 km) of canals, bridges, the dredging and expansion of harbours such as Cherbourg and Dunkerque, waterworks and public buildings, such as the gallery at the Louvre – all financed with interest free money from the Banque de France.



### **The Louvre Paris**

Napoleon also established an Industrial Board, which provided data and information to French industry; the Imperial University, which administered French education, specialised schools or lycées for the study of engineering, science and technology, and professional schools devoted to midwifery, obstetrics and veterinary science.

Napoléon described these accomplishments to his Irish doctor, Barry O'Meara, on the island of St Helena and said that they were his most enduring monument.

“The allied powers cannot take from me hereafter the great public works I have executed, the roads which I made over the Alps, and the seas I have united. They cannot place their feet to improve where mine have not been before.

They cannot take from the code of laws which I formed, and which will go down to posterity.”

In conclusion we may consider some of Napoléon's achievements, which he communicated to his former chamberlain and constant companion for 18 months on St Helena, Comte de Las Cases:

“I inspired France and Europe with new ideas which will never be forgotten - France's finances are the best in the world.

To whom does she owe them? If I had not been overthrown I would have made a complete change in the appearance of commerce as well as of industry. The efforts of the French people were extraordinary.

Prosperity and progress were growing immeasurably. Enlightenment was making giant strides. New ideas were everywhere heard and published, for I took pains to introduce science among the people....If I had been given time there would soon have been no more artisans in France; they would all have become artists.”

To be continued OS10056

### **Chapter IV**

A Centaury of Struggle  
The Rothschilds Against The People

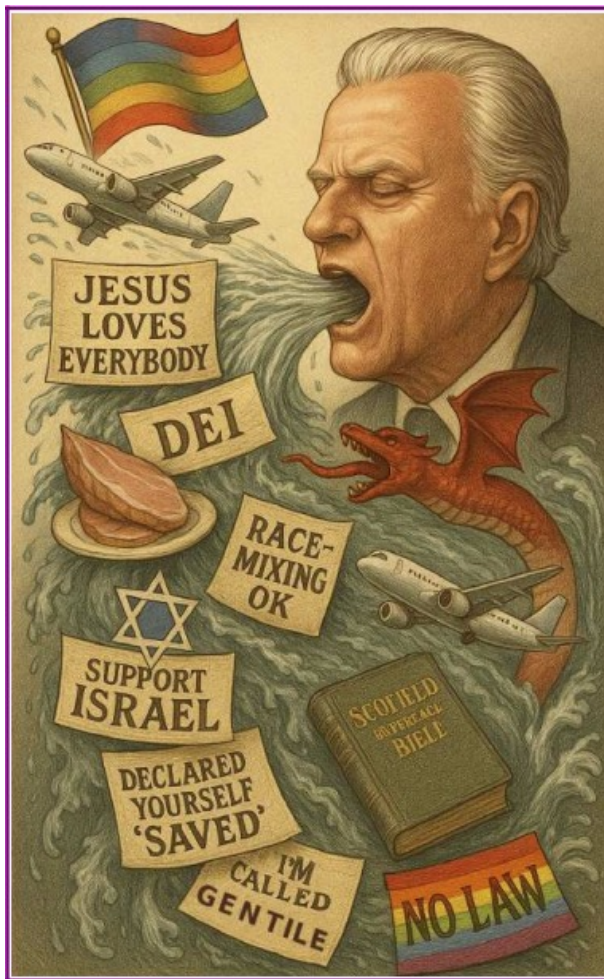


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## Judeo-Christianity - Rob Hebert



Judeo-Christianity illustration (above) by Brother Hebert is a timely reminder that today's so-called churches are preaching a false gospel of the need to be born again, and to put up your hand up, otherwise you won't be raptured away before the great tribulation and anti-christ come.

### Armour of God

**Ephesians 6:11** Put on the whole armour of God, that ye may be able to stand against the wiles (methods) of the devil.

**6:12** For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

**6:13** Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

**2 Corinthians 10:4** (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

**6:14** Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

**6:15** And your feet shod with the preparation of the gospel of peace;

**Isaiah 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

**6:16** Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

**1 Thessalonians 5:8** But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

**6:17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

**Hebrews 4:12** For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

**6:18** Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

**6:19** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

**Acts 4:29** And now, Prince, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

It's a mystery to those who forgot or don't yet understand that Christ came for the lost sheep of the House of Israel. Israelites. You and me. The 'saints' of Abraham's seed.

### The End





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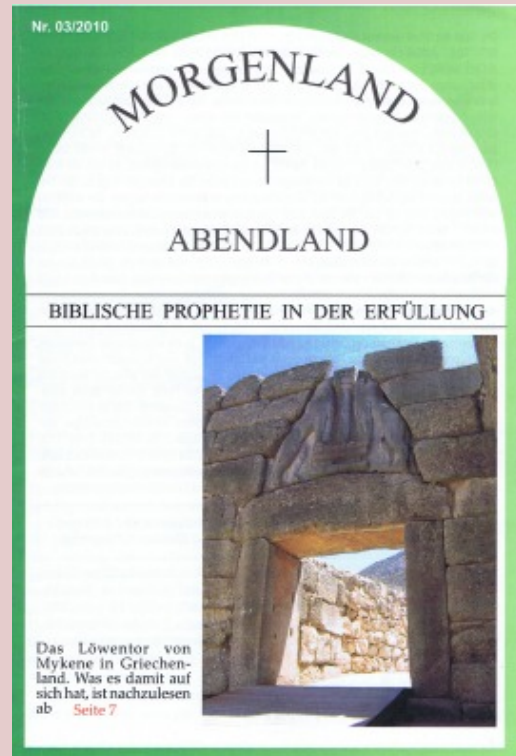
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## GERMANY'S OWN IDENTITY MAGAZINE



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**Die Banker Satans**

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