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Calling The True Israel Peoples

Editorial

Dear Israelite Reader

It is encouraging to note that each month new subscribers are joining us and visiting our website which is one of the largest in Christian Identity. We appreciate the feedback. Who knows how many of our readers are printing multiple copies of this ezine to share with friends and families as our people are awakening to this vital truth.

For those new to the Identity message, which we prefer to call the full gospel, [because without this understanding some of the most important prophecies of the Bible remain incomprehensible], for these new readers, we wish to explain why the Bible, when properly translated, places such emphasis upon the *Exclusivity of Israel*.

Today's prevailing PC [politically correct] mind set demands acceptance of the view that all men are equal and essentially the same. The so called 'Church', another misnomer, in reality judeo-christianity and sometimes referred to as 'churchianity' alleges that salvation is simply for anyone who asks. Nothing could be more misleading, designed to confuse or further from the truth.

YHWH selected a people for Himself into whose physical bodies and bloodline He placed His Spirit [Gen.17:5,15]. Only to this people did He give His laws because only they had the

potential to keep the law by that same spirit energised within them.

It is at the point of conception not birth, that YHWH's spirit is placed within the Israelite. Marrying into non Hebrew/Israelite peoples produces offspring without YHWH's spirit. This is the unforgivable sin in YHWH's eyes because it brings about the termination of a unique, genetic bloodline.

Why else would the New Covenant be made only with the House of Israel and the House of Judah [Jer 31:31 & Heb 8:8]? This covenant is not made with any other peoples. Fact! Today these Israelites are known as the Anglo-Saxon, Celtic and kindred peoples.

So honouring our bloodline and protecting our people is not racist but simply obedience to our heavenly Father and His law. If the PC brigade [PC in reality being public cowardice] choose to demonise this truth as racism rather than patriotism then they must be the product of those other bloodlines from which we are commanded to 'come out from among them and be ye separate'.

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A Concise Explanation Of The Creation Of The Jewish People

William Finck



The Old Testament accounts found in the Book of Genesis demonstrate that there was a rivalry between Jacob and Esau. Esau, it is also clear, was a race-mixer who had taken wives of the Canaanites and the Ishmaelites (Genesis 36). The rivalry between the brothers later turned into a national enmity among their descendants, and the Edomites were eventually enslaved by the Israelites (1 Chron. 18), and later revolted (2 Chron. 21). When the Chaldeans finally took Jerusalem and destroyed the city, we find that the Edomites were in league with them, and are blamed for the temple's destruction (Psalm 137:7-9; 1 Esdras 4:45 in the Septuagint).

When the Israelites moved into the land of Canaan, they were instructed to destroy all of the Canaanite peoples. They failed to do this, and were warned that harm would later come to them because of this failure (Num. 33:55; Josh. 23:13; Jdg. 2:3). It is evident that both in Jerusalem and elsewhere, the later Israelites did indeed have a problem with infiltration and race-mixing by the Canaanite tribes (Jer. 2:13, 21-22; Ezek. 16:3, 45 et al.). This was one of the chief reasons for their chastisement and removal.

The prophecy found in Ezekiel chapters 35 and 36 discusses the fact that the Edomites had moved into the lands of Israel and Judah after the removal of the Israelites by the Assyrians and Chaldeans (cf. Ezek. 35:10). The theme of the prophecy found in Malachi chapters 1 and 2 is that Jacob is distinguished from Esau, and that the sacrifices of the priests are not acceptable, because the covenant is with Levi. With

this Malachi fully infers that there were (or that there would be) priests who should not have held the office.

In the Biblical records after the Assyrian and Chaldaean deportations of the Israelites, concerning the return of merely 42,000 or so Israelites to Jerusalem we have only the books of Ezra and Nehemiah and a few of the Minor Prophets. These books are focused upon the activities in Jerusalem over a short period of time, and concerning the rest of the country, or concerning the time from approximately 455 to 3 BC, in the Bible we have nothing. It is evident, in Ezra and Nehemiah, that these returning Judaeans did struggle to maintain their race and keep themselves separate from the Canaanites and Edomites in the neighbouring districts. Yet this attitude did not prevail, and with the works of the first-century Judaeon historian Flavius Josephus and the apocryphal 1 Maccabees along with secular sources we can fill in some of the historical gaps between the testaments.

From Greek and Roman records, we can see that from the Hellenistic period all of the southern portions of the land once known as Judah and Israel were called Idumaea, after the Edomites. Strabo, the early first century Greek geographer, attests that the Idumaeans were "mixed up" with the Judaeans, and that they "shared in the same customs with them" (Book 16). From Josephus it can be determined that shortly before 130 BC, the reigning Maccabean high priest (who had all the authority of a king), John Hyrcanus, decided to conquer all of the surrounding cities of ancient Israel inhabited at that time by Edomites and Canaanites, and to either convert them to the religion of Judaea (first called "Judaism" by the Greeks) or to let them leave the land, or to be slain. (Maccabee was a name given to the Asamonean dynasty of high priests who ruled Jerusalem from about 150 BC down to about 36 BC, when the last of them was slain by Herod.) Josephus states that from this point these Edomites became "none other than Judaeans" (*Antiquities*, 13.9.1 et al.). Therefore we see with certainty the fulfilment of Ezekiel 35.

Judaea from 130 BC forward was a multiracial polyglot of a nation. The first Herod, an Idu-

maean by race who usurped power from the Maccabees, bribed the Romans for the kingship and from that time the temple priesthood at Jerusalem was used as a political tool. Both Josephus and the ecclesiastical historian Eusebius admit that many of the priests were not worthy of the distinction under the former Levitical traditions, and the veracity of Malachi's prophecy becomes quite clear with their testimony. The usurpation of political control in Jerusalem is the primary reason for all of the division recorded in the New Testament. In Romans 16:30 and 2 Thessalonians, Paul alludes to the temple priesthood as "Satan" (which means "the adversary"), and this is also attested to in Revelation 2:9 and 3:9. Yahshua Christ informs the

priests and other leaders in many places that they are the children of the adversary, i.e. Luke 11:47-51, John 8:33-47 and John 10:26. In Romans chapter 9, Paul makes a clear distinction between Israelites of Judaea and the Edomites of Judaea, calling the one "vessels of mercy" and the other "vessels of destruction". It can be shown from the New Testament that many of the Israelites converted to Christianity during the ensuing years, losing their identity as Judaeans. The Edomites never did, clinging to their traditions found in the Talmud – which has absolutely no authentic connection to the ancient Hebrew religion. Today these people, and all of their many proselytes and those with whom they have intermarried, are known as Jews.

Jesus Or Yahshua, Which Is The Sacred Name? Open Letter To Pastor Peter Peters Pastor Eli James

Dear Pastor Peters:

Within the Christian Identity Movement, there is an ongoing dispute over the Sacred Names. Most of us agree that YHWH, not LORD, is His NAME. The fact that the Jewish-inspired Masoretic Text has been used to deliberately change Yahweh's name from 'YHWH' to 'LORD' is inexcusable. In English, 'Lord' is a title, not a name. Even worse, the Chaldean/Hebrew word, 'Baal,' also means 'Lord,' and many in Identity suspect that this is the real reason why the Jews favour 'Lord' over 'Yahweh.' Although 'Baal' is a title for a high-ranking person, it is also the name of the main Canaanite deity. Over and over again, the Bible tells us not to worship lesser gods. We, True Israel, are to worship only Yahweh.



opment: *"How long shall this be in the heart of the prophets that prophesy lies? Yea, they are*

the prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal." (Jer. 23:26,27)

With regard to God, the Father, it is clear that we are to use His name, Yahweh, when we pray to Him. (Ex. 3:15.) 'God' and other titles are not conducive to establishing a personal relationship with Him. That's why He commands us to use His Name.

With regard to the Messiah, the situation is a little more complicated. In my travels, I meet with both extremes. There are Christians who insist that 'Yahshua' is the only name we should use and there are those who insist that only 'Jesus' should be used. Personally, I use both; but my preference is 'Yahshua.' The reason I prefer 'Yahshua' is because **that is the Name by which He was called when He walked the earth.** The native language of the day was Aramaic; and Greek had been imposed since the days of Alexander the Great. It is most likely that most of the conversation that took place was spoken in these two languages. However, for synagogue services, the Hebrew (not Jewish) Scriptures were read first in Hebrew and then Aramaic, side by side as it were, so that the common people could also understand. Hebrew

was also used by the upper classes of Israelites and even by craftsmen like carpenters in their business dealings with fellow Israelites.

Although Greek was known by many as well, it was perceived by most Judahites as an imposition upon them by a foreign power, so that it is not likely that Greek was thoroughly accepted by the real patriotic Judahites. The Sadducees, who were a pro-Greek sect, had adopted the Greek language and many Greek customs, but the loyal Judahites viewed them as traitors. The same feelings were reserved for those who, during the Roman occupation, were becoming Romanised for business or political purposes.



Before the invasion of Alexander the Great, Aramaic was the language of the Middle East, from Mesopotamia to Asia Minor down to Egypt, so it was not just the language of the Judahites and Galileans.

It was the language of the day. Since virtually all the evidence suggests that Jesus and the Apostles spoke Aramaic as their main language, it is quite certain that they addressed Him by the Hebrew/Aramaic name, 'Yahshua/Yeshua.' The fact that our English Bibles only contain the translated name 'Jesus' is not evidence that the name 'Yahshua' should not be used. This is a translation, after all.

This situation is complicated by the fact that, although the spoken language of the day was Aramaic, our New Testament is translated primarily from documents which were written in Greek. This is because the Gospels were written for the Israelites of the Dispersion, who populated the Greek and Roman world at the time. Few of these Israelites spoke Hebrew or Aramaic. What I am arguing here is that the Hebrew/Aramaic 'Yahshua,' Greek 'Iesus,' Latin 'Yesu' and English 'Jesus' are, in fact, equivalent names, at least insofar as they refer to the one and only Yahshua Messiah (Jesus Christ).

This is borne out by the fact that from the New Testament, we have at least two instances of the name of Joshua, the Old Testament hero, being translated as 'Jesus' directly from the Hebrew. One occurrence is at Acts 7:45, where it says,

"Which also our fathers that came after [Moses] brought in with Jesus [Joshua/Yahshua] into the possession of the nations..." The same thing occurs at Hebrews 4:8, where we are told, *"For if Jesus [Joshua/Yahshua] had given them rest, he would not have spoken of another day after that."* From this, we see that the Old Testament personage, Joshua [pronounced Yahshua in Hebrew], is referred to as 'Jesus.'

For the above two verses, in its New Testament, the **New American Standard Version** has the name 'Joshua' (English version of Yahshua) instead of 'Jesus'. So, clearly, we are justified in equating the English 'Jesus' with the Hebrew 'Yahshua.' But since our New Testament is largely translated from the Greek, instead of 'Yahshua' we have 'Jesus' as our source name. Had the translators been working from the Hebrew or Aramaic, we would undoubtedly see the word 'Joshua' instead of 'Jesus.'

To quote Matthew Henry on this subject:

*Though Joshua is not expressly mentioned in the New Testament as a type of Christ, yet all agree that he was a very eminent one. **He bore our Saviour's name, as did also another type of him, Joshua the high priest, Zec. 6:11, 12. The Septuagint, giving the name of Joshua a Greek termination, call him all along Iesus, Jesus, and so he is called in Acts 7:45, and Heb. 4:8. Justin Martyr, one of the first writers of the Christian church (Dialog. cum Tryph. p. mihi 300), makes that promise in Ex. 23:20, 'My angel shall bring thee into the place I have prepared,' to point at Joshua; and these words, 'My name is in him,' (verse 21) to refer to this, that his name should be the same with that of the Messiah. It signifies, 'He shall save.' Joshua saves God's people from the Canaanites; our Lord Jesus saves them from their sins. Christ, as Joshua, is the captain of our salvation, a leader and commander of the people, to tread Satan under their feet, to put them in possession of the heavenly Canaan, and to give them rest, which (it is said, Heb. 4:8) Joshua did not.***

It simply cannot be denied that the source of both the English 'Jesus' and the Greek 'Iesus' is the Hebrew 'Joshua' (properly spelled and pronounced 'Yahshua'). Besides the question of the source language, there are several questions

of meaning that must be addressed. In the Hebrew and Aramaic ('Yahshua' for the Hebrew and 'Yeshua' in the Aramaic), 'Yahshua' means "Yahweh saves" or "Yahweh is Salvation." I think it is rare for modern Christians to associate this meaning with the name, 'Jesus.' Usually, there is only an emotive association with the name 'Jesus.' The Name, 'Yahshua,' on the other hand, automatically associates Jesus with His Father, Yahweh. Thus, their intrinsic connection, that of Father and Son, and that of Creator and Saviour, is immediately suggested by the Name, 'Yahshua.' This is not true of 'Jesus.'

Now, the English 'Jesus' comes to us through the Greek form of 'Yahshua.' That Greek form is 'Iesus.' But since the Greek 'Iesus' was a translation of – or, better, a transliteration of – the Aramaic 'Yeshua,' it cannot have all of the nuances of meaning that go with the original language. As all translators know, there is always meaning lost when translating from one language to another. George Lamsa, from his translation of the Bible from the Aramaic texts, tells us,

“Translations are always subject to revisions and disputes over exact meaning because words and terms of speech in one language cannot be translated easily into another without loss. This is one reason why we have so many translations and revisions of the King James version.” (Introduction, p. vi.)

Often, the object language simply has no equivalent word for the original. In that case, the translators resort to *transliteration*. As a transliteration of 'Yeshua,' 'Iesus' is simply a combination of two Greek syllables, 'Ie' and 'sus.' Transliterations are not translations. A transliteration merely attempts to come up with a similarly pronounced and spelled equivalent for the original. Hence, an *actual translation* of 'Yahshua' would be 'Yahwehsaves' (as one word). As you can see, this word is actually a sentence. In the Hebrew and Aramaic, it was very common for a person's name to be a phrase or even a short sentence. These names, therefore, are full of meaning that modern names lack. A good naming dictionary will give you the actual meanings of names that are borrowed from other languages into the English. Also,

given the intrinsic meaning of 'Yahweh' as "I am that I am" or "I am that which I choose to be" or "I am," I prefer to use 'Yahshua' because it refers back to these meanings.



Still, I do not object to people using 'Jesus.' But I do object to the notion that one should NOT use 'Yahshua' or that 'Yahshua' is an inferior name, or that 'Yahshua' is not the name by which we are saved. Pastor Peters, your claim that "We are only saved in the name of Jesus" lacks insight into the points I have just raised.

In addition, if it is true, as you assert, that we are only saved in the name of 'Jesus,' then there is a real problem for those who do not speak English. *Are you willing to assert that the German-speaking, Latin-speaking, and Greek-speaking peoples cannot be saved?* They do not use the name 'Jesus' as it is pronounced in English. Their pronunciation is "Iesus" as in the days of old. These languages do not pronounce the J as we do. Are they condemned for this lack of identical pronunciation? What about the Apostles themselves? They used neither 'Jesus' nor 'Iesus,' but 'Yahshua.' *If we are only saved by the name, 'Jesus,' then you are saying that the Apostles themselves were not saved even though they were hand-picked by the Messiah Himself.* For your position to be held as authentic, you would have to show that somehow English takes precedence over these other languages. You would have to demonstrate when and how the English pronunciation invalidated these other languages.

Pastor Peters, what you do not seem to realize is that your position asserts a primacy of the English language over other languages, at least when it comes to the use of the name 'Jesus.' This cannot be. I'm sure you don't mean to condemn those who speak in other languages; but, logically, that is what you are saying when you insist that only the name 'Jesus' is the one by which we are saved.

Another factor, from the Christian Identity point of view, is that the Name 'Yahshua' is part of our heritage as the descendants of the Twelve Tribes of Israel. Why would you want to reject that heritage in favor of a modern translation? *Wouldn't you want to at least know a little bit about Hebrew, especially since the use of a good Concordance is absolutely essential in understanding the Hebrew Scriptures?*

I'm not saying that we should drop English and go back to Hebrew. What I am saying is that we should not reject knowledge of Hebrew and other languages which are part of our heritage as Hebrews and Israelites, Caucasians and Adamites. Scripture repeatedly tells us to hearken back to our Hebrew ancestors for guidance and as a remembrance of who we are. It seems to me that your rejection of the Hebrew and Aramaic versions of 'Jesus' is a rejection of that very heritage. Again, I am not advocating that we should all suddenly drop 'Jesus' and start using 'Yahshua.' But I am very adamantly insisting that it is incorrect to teach that it is somehow Scripturally or doctrinally wrong to use 'Yahshua.' I assert that it is most definitely



correct and proper for me to use the name 'Yahshua' in reference to our Saviour.

Just because modern day Bibles use 'Jesus' almost exclusively is no reason to reject the original pronunciation and spelling. The fact is that the first editions of the King James Version spelled "Jesus" I-e-s-u-s, and it was pronounced in the Latin sound of YAY-SOOS, not in the current sound of GEE-SUSS. If, as the proponents of "Jesus-only" contend, that we can only be saved by the name of "Jesus," then the question to be asked is: "What about those who lived before us, who pronounced the name Iesus? Did they live in vain?"

What about the Apostles, who actually walked with Him? Were their lives in vain, because they clearly addressed Him as "Yahshua," not "Jesus"? None of them knew how to speak English.

What about the non-English speaking world? Are they condemned because they cannot pronounce or use "Jesus" in their prayers?

What about the title, "Messiah"? This is virtually identical to the Hebrew "Meshiach." Would you argue that we shouldn't use the word 'Messiah' because it is too close to the Hebrew or because it is translated directly from the Hebrew instead of from the Greek?

It seems to me, Pastor Peters, that without realizing it, you are saying that only the English 'Jesus' can possibly "save" while the current non-English and all pre-English words could never have been valid ways of addressing the Son of God. Unless you can demonstrate, logically and persuasively, that the objections I have raised are invalid, I would say that there is a problem with your teaching.

I would argue, contrary to your position, that a translated word can never take precedence over the original word. At best, one could consider the original and the translation equal, but the translation could not possibly be superior to the original in any way -- number one, since the translation is BASED on the original and, and thus can only reflect or duplicate the original's meaning; and, number two, we know for a fact, as George Lamsa points out above, that translated words almost never capture the full meaning and impact of the original. In the same vein, we should have no objection to using the word 'Messiah' instead of 'Christ.' The word 'Messiah' comes to us directly from the Hebrew 'Meshiach.' Everyone knows, or should know, that 'Messiah' and 'Christ' are equivalent terms. If there is no objection to 'Messiah,' why is there an objection to 'Yahshua'? Is the latter less valid to you because you are less familiar with it? Familiarity cannot be the basis for choosing one name over the other. It seems to me that meaning is much more important than familiarity.

Meanings always change slightly or dramatically when going from one language to another. I am not saying that we need to drop English and start learning Hebrew. What I am saying is that we, as Israelites, have every right to address our Elohim by the Name that He gave us at Mount Sinai. That name, in Hebrew, is, of course,

Yahweh. By the same token, we have every right to address our Kinsman Redeemer by His Hebrew name, 'Yahshua.' The Name 'Yahshua' means "Yahweh Saves." To me, that is a very beautiful meaning. As I interpret your position, you insist that I cannot be saved unless I am baptized using an English name that is less meaningful to me, even though there is no place in Scripture that says 'Jesus' would be superior to 'Yahshua.' As a Hebrew, Anglo-Saxon Israelite, 'Jesus' simply has less meaning for me than 'Yahshua.'

Therefore, I appeal to you to reconsider your position that "Jesus" is the only name by which we can be saved. I understand that by using "Jesus" you have established a personal fondness for this name (and I fully expect that Yahshua Messiah (Jesus Christ) is not going to penalize

you in any way for addressing Him in English). My objection is that you are implying that those who address Him in other tongues cannot establish the same connection with Him using His original Name that you can by using the English name.

I am not asking you to accept the use of 'Yahshua,' but I am asking that you not condemn or belittle those who choose to assert their Hebrew/Aramaic speaking heritage by using the name "Yahshua."

This letter is written to you in the spirit of "Come, let us reason together." I would hope that you respond in kind.

Yours in the name of Yahshua Messiah (Jesus Christ),

Star Wars, Lesson Three

Is The Bible Really The Bible (Part 1)

Nord Davis

Christ has commanded us not to be a part of any church that teaches the humanistic Doctrine of Balaam, that is, that there is no difference or significance between the kindreds of peoples. He warned about those who would teach that God's Laws had been abandoned at the Cross [Luke 16:31]. He has given final warning against those who preach the blasphemy that the Esau-Edomite Jew is a Judean and that they are of the kindred of Christ, when their fruit and their spirit indicates, to all who will bother to look, that they are of the synagogue of Satan. As His final instructions, Jesus Christ, the King of Jacob-Israel said in part:

"...And if any man shall take away from the words of this book of prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." - Revelation 22:19

How serious is it to attend those churches when they know that blasphemous errors are being preached? Christ says that it is one of those sins for which He will take away your part of the Tree or Book of Life: your part of the Kingdom or Holy City, and every other promise found in the Bible. Do you think that Christ does not take this kindred and race question seriously? About

as serious as death and the grave! There are no footnotes to Christ's Final Warning that suggests He might not have said what He means, and meant precisely what He said.



During the months that I was preparing this Bible lesson. I was driving along in my car, listening to an FM music station. At one point the music stopped and a minister got on the microphone and in his sermon stated that "God blessed America because America has blessed the Jews in Israel." I punched the button tuning to another station. Look at America's history in the light of God's blessings. We were blessed above all nations when our Forefathers told the truth about the Esau-Edom-Moab kinship of those throughout Europe known as Jews. We were blessed when men like Ben Franklin printed tracts warning about this assembly-kindred

of Satan. We were blessed when America refused to permit those of the Jewish race to settle in this land from abroad. Read it, it is all there in older history books!



We were blessed before the passage of the 14th Amendment to the Constitution of the United States, when it was unlawful for anyone but a Caucasian Christian to vote, and when the Courts ruled that "We, the People ...and their posterity" meant only Christian White people, and specifically did not include people of any other race or kindred. Now, as a part of this Bible study, read the 28th chapter of Deuteronomy, under God's Curses for a nation. Can you find a single Curse listed there that has not come on America since the Esau-Israel nation was stolen from Abraham's Kindred, [through Hagar or through his cousins from the loins of Joktan]? [Genesis 10:25] Every Curse is on America, from plagues to weather, to financial problems to wars we could not win after losing thousands of our finest young men.

About the time Americans began to understand the significance of the 14th Amendment, and the influences of Esau's Kindred upon American political life and foreign policy, a conspiracy was in place to undermine the militancy of the Church with doctrines that promoted the Thought-theology that there were no differences regarding racial heritages and bringing ALL MEN into the church. This specific concept was mentioned in Revelation as:

"So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." - Revelation 2:15

To promote this conspiracy, came the false preachers, such as C. I. Scofield, who began to weave Jewish fables into the fabric of God's Truth. He cast tare seeds into God's very special wheat field.

Thousands of so-called fundamental Bible ministers study from the reference notes of the Scofield Bible. Nearly all Protestant Bible School students use this Bible as one daily source as to what the Scriptures really mean as opposed to what they say.

What these Christian people will not tell you is that their theological hero, C.I. Scofield, deserted his first wife, Leontine Carre Scofield and his two young daughters, Abigail and Helene. They ignore the fact that he never sent them any financial support. A woman in the 1880's did not have government welfare and good paying jobs were not available to them. He treated his wife and children as if they did not exist! Meanwhile, Scofield was, to be delicate, "interested in two other women," a young lady from the St. Louis Flower Mission whose name has not been recorded, and a Hettie Van Wark whom he was "courting" while he was still married to Leontine.

Well, finally. Leontine, a faithful Roman Catholic, sued for divorce and that divorce was recorded on December 8, 1883, in his hometown of Atchison, Kansas. Her divorce decree charged Cyrus "with abandoning the family, had neglected his duty, failed to support or contribute to his family, etc." Leontine worked as a librarian at the Atchison Public Library, and from her meagre earnings did manage to properly educate her two daughters. Remember now, Scofield was a professing Christian who wrote the most popular set of Bible Reference Notes in use today! The abandoned Leontine never remarried and died in 1936. She is buried in the Mount Calvary Cemetery, Atchison, Kansas. Dr. Scofield wasted no time. Three months later, on March 11, 1884, Scofield and Hettie Van Wark were married.

As a Christian, he entered a legal and political career wherein he stole thousands of dollars from his Christian and secular friends. In one of his financial scams, he was convicted of forgery, and spent six months in the St. Louis, Missouri jail. As chance would have it, after the Civil War, his arrest records could not be found. He defrauded his mother-in-law out of \$1,300 and never paid her back, even when his finances were such that he could have easily done so. If Ezekiel was ever predicting a modern prophet who created a "widow", or who was a deceiver of the Elect, devouring souls so that they will not be admitted into the Kingdom of Heaven

and the Tree of Life, or who was out for dishonest gain, it had be Cyrus I. Scofield. Why are you carrying a Scofield Bible, my friend? Why do you attend a church which teaches the lies of this convicted criminal? Why would you want to advertise your ignorance in such a way?

It is going to be difficult for any reader with only a smattering of public school education in American History to understand the political background of the theological discussion of this long list of Biblical contradictions. Who is it that says that there must be a separation of church and state, theology and politics? Who else but Esau's children? The thesis of this Star Wars lesson is to show that there is a connection between political changes in any nation as the direct result of the changes in the Thought-theology of that nation.

We know from reading their sermons, and their biographies, that our Christian Forefathers believed, at least in part, that they were descended from the Houses of Israel, and that they were planting Christ's Kingdom nation in The Wilderness -- a Biblical term -- and called this North American continent by another Biblical name. The New World, America soon began to explode in industry, shipping, agriculture, finance and commerce. In the framework of America today, it is hard to picture the Christian American political life of the 1600's and 1700's. So ingrained were the Bible truths throughout the land, and the proper Thought-theology toward the various races that lived among us that America did not permit Negroes, Asians, Indians and other non-whites and the half-breed mixtures of them with the whites, to have citizenship status in America. It wasn't until after the War Between The States, that the 14th Amendment granted a limited, privileged citizen status to non-whites, and subsequent amendments increased those privileges in various ways.

There was another class of people; while attempting to pass for White, that were not given citizenship status in early America. These were Esau-Edom's kindred, the European Jews who migrated here to get involved in our great increase in industry and commerce. Of them Ben Franklin wrote:

"If you permit the Jews to settle in America, within 200 years they will own this country." - Benjamin Franklin

His prediction was pretty accurate. By 1800, Harvard College had a Unitarian Theology Department which taught the idea that God loves Every Man equally, etc. By this time, the great Puritan Christian Work Ethic that made America great began to be displaced by a "new gospel," and the political and social life began to change right along with it. During this period, from around 1800 to 1850, there was a movement called the "Age of Reason" with many of the same ideas of today's New Age Movement. The general theme: The Mind is everything, and the absolutes of the Bible are not considered relevant in this modern age. During this time, such men as Thomas Paine, Ralph Waldo Emerson, and Henry David Thoreau abandoned their Christianity and opted for these intellectually stimulating philosophies of which the central theme was "The Fatherhood of God and the Brotherhood of Man" All across the land, fraternal Lodges and Orders were set up which soon became the religion of the leaders and then that of the people.



Into that era came the Esau-Edomite Karl Marx and the evolutionist Charles Darwin inserting their anti-scriptural ideas into America's theological mainstream. All of these were at first political and philosophical concepts, which when promoted enough in the published materials of that day, became the accepted norm for "educated and sophisticated" people. The Fatherhood of God and the Brotherhood of Man, as a socialist scheme of the French Revolution, had to be transformed into the Thought-theology of the Christian population before the greater conspiracy of a world socialist government could be implemented. In order to refute Christ's words concerning Esau-Edom-Jewry that they were of their father the Devil, the theology had to be changed so that God is the father of All Men and All Peoples, and that Satan is not the father of any of them. Do you see how that

works? The second part of this Thought-theology is the idea that All Men are brothers, which is intended to refute the Scriptural teaching and truth that All Men are not brothers and that God has a chosen people above all the peoples of the earth.

If you think about it, this concept of the Fatherhood of God and the Brotherhood of Man is the central theme of Socialism and Communism. Christianity, if you will think of it apart from merely a church function, is a Thought-theology of government, commerce, and economics, the fruits of which is a nation of liberty, and individual responsibility.

About 150 years ago, Massachusetts, especially in the small towns around Boston, became the spawning ground for this Brotherhood of Man Thought-Theology. The new political, social and theological idea was expressed in Lincoln's Gettysburg Address, and so important in the minds of these conspirators that every public school child had to be able to recite that:

"...All men are created equal" - A. Lincoln

End of part one - to be continued in the next edition.

The Pre-Reformer By Jeff Young

In the middle of Old Town Square, in the heart of Prague, Czech Republic, stands a large discoloured statue of John Huss (ca. 1370-1415). The Czech spelling is *Jan Has* – pronounced, "yan hoose."



Appropriately, Has rhymes with the English translation of his last name – 'goose,' a term he often used of himself. Not far from the statue, about a ten-minute walk through the picturesque narrow streets and walkways of Old Town is a relatively small, nondescript, building known as Bethlehem Chapel. Many foreigners have passed by without realizing its significance – yours truly among them! It is the church where Has preached for several years. Who was this man and why is his statue in the middle of a famous square?

Jan Has was born in Bohemia (part of the region, along with Moravia, we now call the Czech Republic), ca. 1370. He studied philosophy and theology at Prague University. Though only regarded as an average student, he received an undergraduate degree in 1396 and a Masters in 1398. In 1402 he was ordained as a priest in the Catholic Church and became rector and priest at Bethlehem Chapel. Has lived in a time of great political and religious upheaval and to fully understand the man and his circumstances,

some background is necessary. Domestic political turmoil was emerging in Bohemia and in the early 1400's the Catholic Church was enmeshed in the Great Schism in which three rival popes vied for control of the church. The schism led to the formation of the Council of Constance (1414-1418). This Council would prove pivotal to the fate of Jan Has.

It could be said that the story of Has actually began in Oxford, England. Although Has never studied there, Oxford was the home of Has' greatest human influence, Jon Wyclif. Wyclif died in 1384 but several Bohemians were students at Oxford in the late 1300's and, upon their return to Bohemia, they brought many of Wyclif's writings with them. These were soon translated into Czech. Has himself translated some of Wyclif's work at the turn of the century.

Wyclif was no friend of the Catholic hierarchy, calling into question papal infallibility and declaring that a worldly pope was a heretic and should be removed. Contrary to accepted doctrine, Wyclif taught that the true church was "invisible," made up of only the elect of God and that no visible church or its officers can control entrance or exclude membership. Further, he taught that salvation did not depend on connection with the visible church or the priesthood, but on one's relationship to God. Wyclif taught that priests and bishops should be held in esteem, not because of their position, but because of their character. He also repudiated the common practices of selling indulgences and holding masses for the dead.

Against the will of Catholic leadership, Wyclif translated the Bible into English from the Latin Vulgate. He insisted that scripture held the supreme authority in life and that even the unlettered could understand it. In his preaching, Wyclif was principally an expositor of scripture – something foreign in most Catholic pulpits. Wyclif's followers came to be known as the Lollards, experienced some growth after his death, but went into decline in the early 1400's in part due to the strong opposition of king Henry V (1413-1422).

Needless to say, the Catholic Church despised Wyclif. In 1415, the aforementioned Council of Constance condemned Wyclif, ordered his writings to be burned, and directed his bones to be exhumed and cast out of the consecrated ground where he was buried. In 1428, under papal command, his remains were dug up, burned, and the ashes were thrown in a nearby stream!

As the Wyclif movement waned in England, it found traction in Bohemia through the preaching of Has. He became the chief exponent and defender of Wyclif at Prague University where he also was appointed dean of the faculty of Philosophy in 1402. Drawing large crowds, he became an extremely popular preacher among the common people and the aristocracy. Has sought to reach the general populace with the word of God by preaching in Czech as well as Latin. Though not his intent, his Czech preaching stimulated an increasingly fervent nationalism.

Has' themes were staunchly anti-clergy. His reputation for unblemished purity stood in sharp contrast with the corruption and worldliness of the existing religious clergy, especially in Bohemia. He denounced evil and immorality in the church. He once wrote, "The church shines in its walls, but starves in its poor saints; it clothes its stones with gold, but leaves its children naked." He held that Christ, not Peter, was the foundation of the church, and he taught, like Wyclif, that popes were not inerrant but some had been heretics! One might describe Has as *Wyclif in action*.

In his premier work, *De ecclesia*, Has followed Wyclif on several matters. He taught that the Roman pope and cardinals were not the church. He held that, "Not every priest is a saint, but every saint is a priest." E. H. Gillett summarized Has' views on church organization: "In the early church there were but two grades of office, deacon and presbyter; all beside are of later and

human invention. But God can bring back his church to the old pattern." In following Wyclif, Has consistently elevated the Bible over church tradition and viewed it as the only binding principle in life. Even Wyclif's teachings were only accepted when Has found them in agreement with scripture. These were dangerous ideas to hold in the early 15th century, especially in the cultural, religious, and political atmosphere of central Europe.

In 1408, Wyclif's Czech translations came under scrutiny from the Catholic hierarchy. In 1409, the archbishop of Prague became openly antagonistic toward both Wyclif and Has. By 1410, Pope Alexander V issued a papal bull ordering the surrender and burning of all of Wyclif's writings. Has refused to relinquish his copies and the archbishop excommunicated him. Has defied this order and continued preaching in Bethlehem Chapel. Despite receiving support from the nobility, pressure was mounting. Yet, Has would not be deterred. In a letter to the Pope, Has stated that he was bound to speak the truth and that he was ready to suffer a dreadful death, rather than declare something contrary to the will of Christ. That same year he antagonized the pope when he publicly denounced the selling of indulgences in order to finance a crusade against the king of Naples.

By 1412 Has' preaching had alienated him from the archbishop, the university, and the clergy. At the advice of the king Has withdrew from Prague. His popularity grew as he continued preaching in the fields, forests, and marketplaces of southern Bohemia. About this time he wrote that for one, "to cease from preaching, in obedience to the mandate of the pope or archbishop, would be to disobey God and imperil his own salvation." Czech sentiment remained with him, but Has' writings and reputation began to draw negative attention across Europe.

In 1414, the Council of Constance began. Sigismund (king of the Romans and heir to the throne of Bohemia) convinced Has to appear before the Council and guaranteed his safe conduct to Constance and back. Has could have remained in Bohemia under the protection of many loyal princes, but he was hoping his arguments would be heard and was willing to be convinced if proven wrong. It was his goal to confirm his beliefs with the truth. He once wrote, if anyone can "instruct me by the sacred Scriptures or by good reasoning I am willing to follow him. From the outset of my studies, I have made it a

rule to joyfully and humbly recede from a former opinion when in any matter I perceive a more rational opinion." Has would not get this opportunity at Constance.

Almost immediately upon his arrival — despite the guarantee of safety — Has was sent to prison on November 25, 1414. He was interrogated, abused, and fell ill. During his lengthy imprisonment, he was deprived of all books including the Bible. He was tried on several counts related to his embrace of Wyclif's writings. The Council repeatedly aligned Has with the already regarded, though dead, heretic Wyclif. Among the final charges levied against him was that he defended Wyclif as a good Christian, salvation did not depend on the pope, and only God himself could excommunicate someone from the church.



Several attempts were made to get Has to recant. He refused them all. His final sentence came on July 6, 1415. At the sentencing, he was placed on a high stool in the middle of the church and sentenced to death. The chronicler of the events noted that

they placed a hood over his head, with pictures of the devil and the word "heresiarch" (a leader of heretics), then committed his soul to the devil. Has responded, "And I commit myself to the most gracious Lord Jesus." In a letter written the night before his sentencing, Has prayed that if his death would contribute anything to God's glory, then he might be able to meet it without fear. Hands bound behind his back, Has was chained to the stake. Wood and hay were piled up to his chin. Rosin was sprinkled on it. He was given one last chance to recant and be set free. Bravely, he refused and said, "I shall die with joy today in the faith of the gospel which I have preached." As they lit the flames around him he sang out twice, "Christ thou Son of the Living God, have mercy upon me." He died singing and praying.

During his exile in Bohemia, Has wrote the following:

"What fear shall part us from God, or what death? What shall we lose if for His sake we forfeit wealth, friends, the world's honours and

our poor life? It is better to die well than to live badly. We dare not sin to avoid the punishment of death. To end in grace the present life is to be banished from misery. Truth is the last conqueror. He wins who is slain, for no adversity hurts him if no iniquity has dominion over him."

It is no wonder that historians refer to Wyclif and Has as "pre-reformers." Luther was not directly influenced by Has, and was unaware of his work when he began his own reform movement. But, as he learned of Has he grew to admire him. Luther condemned the burning of Has and wrote of him, "If such a man is to be regarded as a heretic, then no person under the sun can be looked upon as a true Christian." In the Prague library, there is a hymn to Has' memory, dating from 1572, with three medallions pictured. On the first medallion is a picture of Wyclif striking sparks against a stone. The second shows Has kindling fire from the sparks. And the third depicts Luther holding aloft a flaming torch.

Lessons Learned

Has' example of moral integrity contrasted sharply with the immoral and corrupt clergy of his day. There is no less need for such integrity among God's people today! We live in a morally deteriorating culture. May the Lord give us the strength to withstand the temptations and seductions that so easily beset us!

John Wyclif was a maverick that rejected traditional doctrines — the kind of preacher many elders and preachers warn their assemblies not to hear. Yet, Has ignored Wyclif's poor reputation with the 'church,' exhibited a mind open to honest inquiry, and demonstrated the courage to repeat the truths he learned regardless of the consequences. Oh, that such courage and strength of faith would be instilled in our hearts today!

It requires a genuine faith and a courageous will to maintain the independent spirit of a Jan Has — to be so devoted to the word of God that we stand with it, knowing that this may result in being ostracized from many of one's own brethren and friends. The fear of being shouted at from pulpits, written up in journals, and put on "trial" as a victim of populist politicking and paranoid combat is real.

Has also exhibited the humility to subject his will to the will of God, even if his most cherished beliefs were proven wrong. So often pride dominates us and keeps us from changing our

minds once we've defended a position. Such pride will never result in the discovery of truth!



There are lessons to be learned from the reaction of the Catholic Church. In part, the unstable political and religious climate of the day was instrumental in bringing about the persecution and murder of Has. Instability creates fear. When men, especially religious men, feel they are in danger of losing a hold over others – fear dominates. Attacks against any who are deemed a threat are inevitable. Honest, humble, patient investigation is discarded.

When a group of preachers or brethren claim a "lock" on the truth, they become reactionary toward anything that differs from a long held practice. Such was the case with the Pharisees toward the Lord (Matt 15; Mark 7). The reliance on their own past interpretations hindered the search for and ability to see the truth of the Lord's instruction. This mentality is the seed of the Catholic error.

The Catholic error rests not only in particular erroneous practices, but also in the mentality toward their understanding of truth (that we own the truth – and should place our trust in one group's collective, general understanding of what is true). Surely we must guard against this mentality today! There is always a danger that in our fear of change we will quash what is actually true! We may not look like the Catholic Church of Has' day, but do we regard our beliefs as they regarded theirs? Might we be guilty of persecuting, with pen and pulpit, honourable brethren seeking the truth – who may, in the end, actually be right?

The scriptures are the word of God. They are God-breathed. They are, and must always remain in our hearts, the final authority in life. One man's, or one group's, understanding of the scriptures is not the final authority. The scriptures are infallible — we are not. We are finite beings susceptible to error. I am convinced that Jan Has would not seek others to follow his beliefs per se, but would encourage men to seek the Lord and his word above all. It is not my place to judge Has – one way or another. He is in the hands of the Lord and only he knows his heart. Yet, the spiritual distance he travelled in the environment of his day is impressive. Would we have had that courage? Do we have that courage? Can we say we have moved that much closer to the Lord in our spiritual walk? In Jan Has' life of moral integrity and determined commitment to scripture, unwavering in the face of death, we have before us an affecting example.

Harold Stough Notes



Curious Bibles For Collectors

THE PRINTER'S BIBLE 1702: Printers (instead of Princes) have persecuted me. Psalm 119:161.

THE PLACE-MAKER'S BIBLE 1562: Blessed are the place-makers (instead of peace-makers). Matthew 5:9.

THE BUG BIBLE 1551: Thou shalt not be afraid for the bugges (bogies) by night (instead of terror). Psalm 91:5.

THE TREACLE BIBLE 1568: Is there no treacle (instead of balm) in Gilead? Jeremiah 7:22.

THE UNRIGHTEOUS BIBLE: Know ye not that the unrighteous shall inherit

(instead of not inherit) the kingdom of God. 1 Cor. 6.9.

THE WICKED BIBLE 1631: The Printer was fined £300 for omitting the word not from the seventh Commandment.

THE BREECHES BIBLE: They sewed fig leaves together and made themselves breeches (instead of aprons) Genesis 3.7.

THE 'HE' AND 'SHE' BIBLES : Between 1611 and 1614 there are two distinct sets of

editions which are known as the 'He' and 'She' Bibles from their respective readings in Ruth 3.15: he/she went into the city.

THE MURDERERS BIBLE 1801: These are murderers (instead of murmurers) Jude 16

THE EARS TO EARS BIBLE 1810: He that hath ears to ear, let him hear. Matthew 11.15.

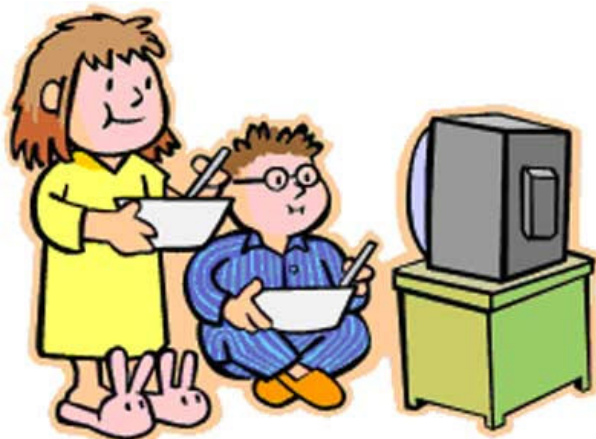
THE VINEGAR BIBLE 1717: The parable of the vinegar (instead of vineyard) in the headline above Luke 20.

Our World — Without TV

By Farnham O'Reilly

My wife and I are not experts on the ownership and viewing of television. For, even though we are still relatively young, we got rid of ours over 30 years ago.

When we were newly married, someone took pity on our sweet poverty and gave us a used black & white TV. But after watching it for several months, we decided the messages and visuals coming from it were not wholesome, either for us or for the family we planned to have.



Hence, our children grew up without TV and, I might add, were home-schooled, as well. They made good use of the fine library we graced our living room with. All our children went on to college and now have successful careers. More importantly, they all have strong values, are courageous, well informed, honourable, value their Aryan heritage, and are very wise to the deceptions of the Enemy.

Ironically, TV was invented in that progressive society which exalted high morals, physical

health, and a strong family unit— *National Socialist Germany*. Oftentimes, when people bring up Adolf Hitler, aka The-Most-Hated-Man-Who-Ever-Lived, I joke with them, asking, "How can anyone ever forgive Adolf Hitler for what he allowed to happen?"

Invariably they ask, "You mean the Holocaust?" My response — always good for opening mental doors — is: "Well, I guess you could call it that, for television has and remains the tool of choice by evil people for our moral destruction, and I just can't believe a good man like Hitler would ever have allowed it!"

Growing up, I recall TV was —at least in the beginning — wholesome in content. Programs, such as *Leave it to Beaver*, *Father Knows Best* or *The Rifleman* taught the values of honesty, respect for one's parents, courage, and the value of the family unit. All this is now gone. In fact, the opposite values, which I call *anti-values*, now take their place.

A Multitude of Blessings

Some argue that we, absent a TV to inform us, are unable to keep abreast of important current events. Actually, my wife and I are quite well informed on all matters of importance. And — aside from the fact that the advent of the Internet makes this argument in favour of TV outdated and irrelevant — we have learned over the years that if something is indeed important, you'll hear about it. And, when you do, you'll have a much better chance of drawing your *own* conclusions, rather than having them drawn for you by

the ancient Enemy of our people, who own the TV networks today.

A multitude of blessings have accrued to us over the years because of the one simple decision to exclude TV from our lives. First and foremost is the amount of *time* we have not wasted watching it. Over the years, these thousands of hours have been spent reading, gardening, going on hikes, riding our horses, home-schooling our children, camping, and walking our German Shepherds.

These activities have also helped us retain our good health. Health, along with time, are our two most important assets. And, being *truly* important, they cannot be bought with any amount of money.

It is because we have not had TV that we have always had a peace and quiet in our house — so much so, that visitors often comment on it after being in our home for only a half hour or so. It is because of no TV that we have also enjoyed a modest savings on our electric bills.

Our home — unlike nearly all other homes in America — has been free of the Enemy's influence, and our lives — and more importantly, the lives of our children — have been much richer and more fulfilled because of it.

What We Have Missed

What have we missed? Well, we have missed attacks on the family unit, portrayals that show the father as an oafish tyrant, the mother as the executive/career type, and children as struggling to experience adult pleasures if only grown-ups would get out of their way.

We have missed non-whites being portrayed as invariably intelligent, morally superior and hard-working types, who serve as role models for degenerate whites.

We have missed the non-stop barrage of propaganda on the joys of race-mixing and the classic lie that true diversity is not in keeping racial identities intact, but rather mixing those identities until all vestiges of genetic inheritance are lost forever.

Our children missed out on all of this, too.

We have missed out on the Enemy's use of *subliminal* suggestion, something which was banned in the 1950's but, like seatbelt laws, is pretty much unenforceable. For example, you might think your kids are watching a documentary on grizzly bears in Yellowstone, but what they are *also* watching are graphic scenes of a black man and a white woman, of that of two queers, while the Enemy's silent, whispering messages bring moral death into the souls of your children. For once the electronic Levantine is on and you are watching it, *you really don't have any idea what you are watching*. You are watching what the Enemy wants you to watch.

Many people, when hearing that we have no TV, vociferously agree with our decision, lamenting its filth and degeneracy. But, invariably, when we suggest that they should consider doing the same, they respond, "Oh, we only watch the news, the History Channel or documentaries...(etc.)." Yet, these presumably "neutral" areas are the most deceptive and dangerous, for the Enemy — as he has proved time and again — is very, very good at "managing" news, rewriting history, and forging documentaries.

The Greatest Danger



Perhaps the greatest danger TV presents to the creative, developing minds of our young people is that it does not require interaction. The viewer's interaction is totally *passive* and thus, unlike reading or even radio, it does not allow young Ary-

ans to exercise their greatest strength, which is the power of their mind. With its powerful, visual images and totally unilateral power of suggestion, it has the desired effect intended by its masters on anyone who watches it.

Nowadays, whenever I am around a TV, I do not watch it but rather those who are watching it. Invariably the viewers in the classic pose of passivity — with eyes dulled, nostrils relaxed, and mouths slightly open — a truly bovine countenance becoming more prevalent on the faces of a once-great people.

It does not matter how strong-willed the viewer is, he or she is influenced, whether one likes it or not — *and whether one knows it or not!* A strong character will not protect one from the blandishments of TV any more than a bottle of whiskey will stave off drunkenness once it is consumed.

What is the one tool that evolution has provided us with for our protection? Is it claws, teeth, quills, wings, or odoriferous scent? No, it is our ability to *think* and *reason*, our ability to *create* things to protect ourselves. And what is the one thing being conditioned and trained out of us? It is this survival ability. Why?

Why are a bear's claws filed down, why are scent glands removed from a skunk, and why are a crocodile's jaws wired shut? It is done to force them into an unnatural environment where they can no longer protect themselves. They can then be safely kept alive and exploited by their captors.

Our Tool for Survival

Our tool for survival — our ability to think and reason — is under attack by our ancient Enemy. And his weapon of choice is TV, whereby he can safely keep us alive, to be exploited by him as he so wishes.

We are conditioned — trained, taught and encouraged — to be oblivious to our surroundings. What animal would survive for long doing this? None! How, then, can we perceive danger and a threat to our existence if we are oblivious?

Survival as an animal — and we are part of the animal kingdom — depends on our observing everything around us. The only time in our life when we are unable to do so is when, as a small child, we are under the care and protection of our parents or older persons.

So, how do we observe the *obvious* — which is the opposite of *oblivious*? We do so by paying careful attention, by ourselves and without outside influence, to the situations around us, aware of each moment as it occurs.

But how have we been taught, trained and encouraged to be oblivious? For starters, we have been convinced that our survival is not being threatened—that we are "safe." In some ways this may be accurate from a physical standpoint, but we have sacrificed our mental awareness for this so-called "safety."

Our mental awareness — incorporating our thinking, reasoning, analysing and creative skills — is truly our most important survival tool. For if we compromise our mental awareness for an illusory physical safety, we make ourselves vulnerable to exploitation. That, of course, is exactly what the Enemy wants, and that is what he hopes to achieve by using his control of television to manipulate and dull our minds.

And so, it is up to us, as individuals, to resist this deadly, *anti-Aryan* medium by continuously using and sharpening our mental awareness. **Define yourself — or be defined by the Enemy!**

The Dangers Of Using Artificial Sweeteners Aspartame

From our South East UK Correspondent

Aspartame is the most controversial food additive in history, and its approval for use in food was the most contested in FDA history. In the end, the artificial sweetener was approved, not on scientific grounds, but rather because of [strong political and financial pressure](#). After all, aspartame was previously listed by the Pentagon as a biochemical warfare agent!

It's hard to believe such a chemical would be allowed into the food supply, but it was, and it

has been wreaking silent havoc with people's health for the past 30 years.

The truth is, it should never have been released onto the market, and allowing it to remain in the food chain is seriously hurting people — no matter how many times you rebrand it under fancy new names.

The Deceptive Marketing of Aspartame

Sold commercially under names like NutraSweet, Canderel, and now AminoSweet, aspartame can be found in more than 6,000

foods, including soft drinks, chewing gum, table-top sweeteners, diet and diabetic foods, breakfast cereals, jams, sweets, vitamins, prescription and over-the-counter drugs.

Aspartame producer Ajinomoto chose to rebrand it under the name AminoSweet, to “remind the industry that aspartame tastes just like sugar, and that it’s made from amino acids – the building blocks of protein that are abundant in our diet.”

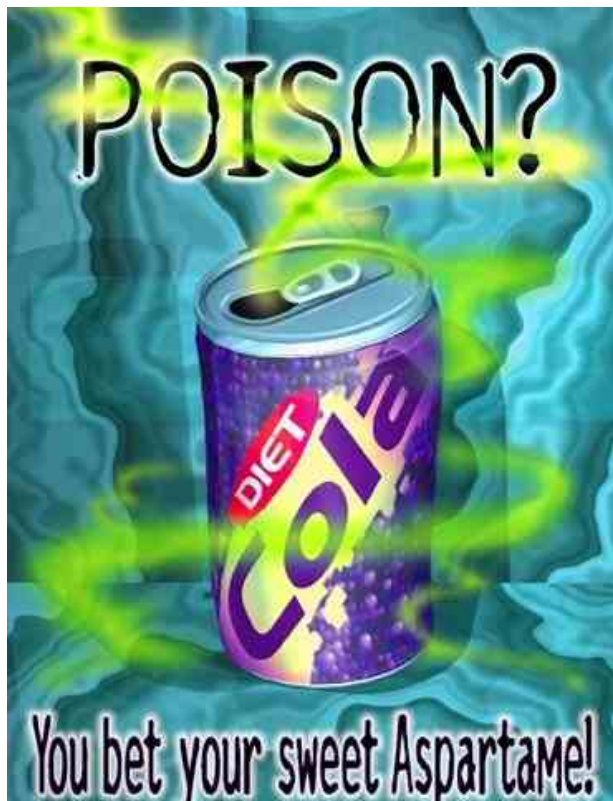
This is deception at its finest: Begin with a shred of truth, and then spin it to fit your own agenda.

In this case, the agenda is to make you believe that aspartame is somehow a harmless, natural sweetener made with two amino acids that are essential for health and present in your diet already.

They want you to believe aspartame delivers all the benefits of sugar and none of its drawbacks. But nothing could be further from the truth.

How Aspartame Wrecks Havoc on Your Health

Did you know there have been more reports to the FDA for aspartame reactions than for all other food additives combined?



In fact, there are over 10,000 official complaints, but by the FDA’s own admission, less than 1 percent of those who experience a reaction to a product ever report it. So in all likelihood, the toxic effects of aspartame may have affected roughly a million people already.

While a variety of symptoms have been reported, almost two-thirds of them fall into the neurological and behavioral category consisting mostly of headaches, mood alterations, and hallucinations. The remaining third is mostly gastrointestinal symptoms.

This video will familiarize you with some of the terrifying side-effects and health problems you could encounter if you consume products containing this chemical.

Unfortunately, aspartame toxicity is not well-known by doctors, despite its frequency. Diagnosis is also hampered by the fact that it mimics several other common health conditions, such as:

Multiple sclerosis	Parkinson's disease
Alzheimer's disease	Fibromyalgia
Arthritis	Multiple chemical sensitivity
Attention deficit disorder	Attention deficit disorder
Panic disorder	Depression and other psychological disorders
Lupus Diabetes	Diabetes
Birth defects	Lymphoma
Lyme disease	Hypothyroidism

How Diet Foods and Drinks CAUSE Weight Problems

In recent years, food manufacturers have increasingly focused on developing low-calorie foods and drinks to help you maintain a healthy weight and avoid obesity. Unfortunately, the science behind these products is so flawed, most of these products can actually lead to **increased** weight gain!

For example, researchers have discovered that drinking diet soda increases your risk of metabolic syndrome, and may double your risk of obesity – the complete opposite of the stated intention behind these “zero calorie” drinks.

The sad truth is that diet foods and drinks ruin your body's ability to count calories, and in fact

stimulate your appetite, thus boosting your inclination to overindulge.

Unfortunately, most public health agencies and nutritionists in the United States recommend these toxic artificial sweeteners as an acceptable alternative to sugar, which is at best confusing and at worst harming the health of those who take their misguided advice.

Even More Toxic Dangers of Aspartame



Truly, there is enough evidence showing the dangers of consuming artificial sweeteners to fill an entire book -- which is exactly why I wrote *Sweet Deception*. If you or your loved ones drink diet beverages or eat diet foods, this book will explain how you've been deceived about the truth behind artificial sweeteners like aspartame and sucralose -- for greed, for profits, and at the expense of your health.

As mentioned earlier, almost two-thirds of all documented side effects of aspartame consumption are neurological.

One of the reasons for this side effect, researchers have discovered, is because the phenylalanine in aspartame dissociates from the ester bond. While these amino acids are indeed completely natural and safe, they were never designed to be ingested as isolated amino acids in massive quantities, which in and of itself will cause complications.

Additionally this will also increase dopamine levels in your brain. This can lead to symptoms of depression because it distorts your serotonin/dopamine balance. It can also lead to migraine headaches and brain tumors through a similar mechanism.

The aspartic acid in aspartame is a well-documented [excitotoxin](#). Excitotoxins are usually amino acids, such as glutamate and aspartate. These special amino acids cause particular brain cells to become excessively excited, to the point that they die.

Excitotoxins can also cause a loss of brain synapses and connecting fibers. A review conducted in 2008 by scientists from the University of Pretoria and the University of Limpopo found that consuming a lot of aspartame may inhibit the ability of enzymes in your brain to function normally, and may lead to neuro-degeneration.

According to the researchers, consuming a lot of aspartame can disturb:

- **The metabolism of amino acids**
- **Protein structure and metabolism**
- **The integrity of nucleic acids**
- **Neuronal function**
- **Endocrine balances**

Furthermore, the ester bond in aspartame breaks down to formaldehyde and methanol, which are also toxic in their own right. So it is not surprising that this popular artificial sweetener has also been [found to cause cancer](#).

One truly [compelling case study](#) that shows this all too well was done by a private citizen named Victoria Inness-Brown. She decided to perform [her own aspartame experiment](#) on 108 rats over a period of 2 years and 8 months.

Daily, she fed some of the rats the equivalent (for their body weight) of two-thirds the aspartame contained in 8-oz of diet soda. Thirty-seven percent of the females fed aspartame developed tumors, some of massive size.

How to Ditch Artificial Sweeteners, and Satisfy Your Sweet Tooth

If you suffer from sweet cravings, it's easy to convince yourself you're doing the right thing by opting for a zero-calorie sweetener like aspartame. Please understand that you will do more harm than good to your body this way.



First, it's important to realize that your body craves sweets when you're not giving it the proper fuel it needs.

Finding out your [nutritional type](#) will tell you exactly which foods you need to eat to feel full and satisfied. It may sound hard to believe right now, but once you start eating right for your nutritional type, your sweet cravings will significantly lessen and may even disappear.

Meanwhile, be sure you address the emotional component to your food cravings using a tool such as the [Meridian Tapping Technique \(MTT\)](#). More than any traditional or alternative method I have used or researched, MTT works to overcome food cravings and helps you reach dietary success.

And, if diet soda is the culprit for you, be sure to check out [Turbo Tapping](#), which is an extremely effective and simple tool to get rid of your soda addiction in a short period of time.

Non-Acceptable Alternative Sweeteners

I have written a few articles on [fructose](#) earlier this year, and I will be writing many more, so please be aware that I am absolutely convinced that fructose ingestion is at the core of our obesity epidemic.

And I'm not only talking about high fructose corn syrup, which is virtually identical to table sugar. The only major difference between the two is HFCS is much cheaper so it has contributed to massive increase in fructose ingestion, far beyond safe or healthy.

Please understand you need to keep your fructose levels BELOW 25 grams per day. The best way to do that is to avoid these "natural" sweeteners as they are loaded with a much higher percentage of fructose than HFCS.

- Fruit Juice
- Agave
- Honey

Please note that avoiding these beyond 25 grams per day is crucial, even if the source is fresh, raw, and organic. It just doesn't matter, fructose is fructose is fructose...

Acceptable Alternative Sweeteners

For those times when you just want a taste of something sweet, your healthiest alternative is [Stevia](#). It's a natural plant and, unlike aspartame and other artificial sweeteners that have been cited for dangerous toxicities, it is a safe, natural alternative that's ideal if you're watching your

weight, or if you're maintaining your health by avoiding sugar.



It is hundreds of times sweeter than sugar and truly has virtually no calories.

I must tell you that I am biased; I prefer Stevia as my sweetener of choice, and I frequently use it. However, like most choices, especially sweeteners, I recommend using Stevia in moderation, just like sugar. In excess it is still far less likely to cause metabolic problems than sugar or any of the artificial sweeteners.

I want to emphasize, that if you have insulin issues, I suggest that you avoid sweeteners altogether, including Stevia, as they all can decrease your sensitivity to insulin.

Lo han is another sweetener like Stevia. It's an African sweet herb that can also be used, but it's a bit more expensive and harder to find.

So if you struggle with high blood pressure, high cholesterol, diabetes or extra weight, then you have insulin sensitivity issues and would benefit from avoiding ALL sweeteners.

But for everyone else, if you are going to sweeten your foods and beverages anyway, I strongly encourage you to consider using regular Stevia or Lo han, and toss out all artificial sweeteners and any products that contain them.

**Contact The New
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Of Patriots, Kings and Scoundrels — The Legacy of Henry St John, Lord Bolingbroke Part 1

John Morton



A people may choose, or hereditary succession may raise, a bad prince to the throne; but a good king alone can derive his right to govern from God. The reason is plain: good government alone can

be in the divine intention. God has made us to desire happiness; he has made our happiness dependent on society; and the happiness of society dependent on good or bad government. His intention, therefore, was, that government should be good... A divine right in kings is... a divine right to govern well, and conformably to the constitution at the head of which they are placed. A divine right to govern ill, is an absurdity to assert it, is blasphemy... The office of kings is, then, of right divine, and their persons are to be reputed sacred. As men, they have no such right, no such sacredness belonging to them: as kings, they have both, unless they forfeit them."
 - Henry St John, Lord Bolingbroke, "The Idea of a Patriot King".

Introduction

In the years between the "Glorious revolution" and the death of Queen Anne in 1714, England was a chaotic nation, wracked by political, religious and economic turmoil. The overthrow of the Stuart dynasty, while apparently relieving the nation of one particularly overt form of autocratic ruling tyranny, had also witnessed the birth of a far greater and more pernicious yoke around the necks of the people - the foundation of the Bank of England. Within a few short years, the nation was engaged in a long, debilitating war with France, which, in 1711, Jonathan Swift savagely argued against in his "The Conduct of the Allies", taking the Duke of Marlborough and his "War Party" faction to task by name for their geopolitical

schemes and profiteering from the sordid enterprise.

Bank of England



Unless They Forfeit Them...

Today, in the wake of the passage of the Treaty of Lisbon and the rapid descent of much of Europe into a state of political ungovernability, we should urgently explore this particular chapter of our national history, and cast a new set of eyes over the people, events and political forces that laid the foundations of those fundamental constitutional structures to which we must now turn for our succour. For as this article series intends to prove, the essential nature of the political and economic calamities we face today can only be fully comprehended by tracing them back to their source, in the throes of the titanic struggle for the soul of the new nation of Great Britain that occurred during those short and turbulent years of the reign of Queen Anne and her loyal ministers.

As the leading quote suggests, the motivation underlying this report serves a very specific purpose, towards the ends of which the gentleman in question strides boldly forth from the fog of these great historical intrigues, to offer some very valuable insight. But, while much has been written about Henry St John, as the adage "to the victor goes the spoils" cautions that

“we must be careful to examine such commentaries with an extremely critical eye, for there is a great deal that remains hidden from the casual observer. However, what is beyond debate is that his was a life spent immersed in political, literary and diplomatic battles which entangled the leading members of the wider European intelligentsia, over issues of paramount importance to world history, and to the future liberty and well being of the people of his own country.

It should therefore come as no great surprise that as I pursued my investigation into the life and times of Lord Bolingbroke, I quickly found myself confronted with a lack of reliable contemporary biographical source material with which to work. I therefore resolved to refer only to primary source documents, personal letters and other political treatises, that are now available in the public domain. After some extensive digging, I finally settled on "Memoirs of the life and ministerial conduct of the late Lord Bolingbroke", published in 1753, by his editor David Mallet, which gives a relatively balanced -although, for reasons that will become apparent later in this series. not entirely above reproach - exposition of our noble Lord and his family history.



William Duke of Normandy

According to Mr Mallet, the St John family dates back to the times of William the Conqueror, where it is recorded in the Roll of Battle-Abbey that William de St John was Quarter-Master general of the army of William, Duke of Normandy. His younger brother was one of the twelve knights who, in the reign of William Rufus, undertook an expedition against the Welsh, by which he acquired the Castle of Falmont in Glamorganshire. In due course he became possessed of lands granted to the family in England, around Stanton in Oxfordshire. Many centuries later, in the reign of James I, Oliver de St John was ennobled as the first Earl of Bolenbroke, a title which remained in one branch of the family or another from that point onwards. During the English civil war, the St John family had protagonists on both sides fighting for and against King Charles, with the patriarch of one branch of Royalists, John St John, losing three sons to the conflict. One of his surviving sons, was Walter St John, the grandfather of Henry St John, Lord of Battersea. It was here that his Son, Henry St John, later to be Lord Bolingbroke was born, on the 1st October 1678.

In his early years, young Henry exhibited much of the *joi de vivre* common to his class and station, accompanied with a healthy dose of rebellious licentiousness. As befitting an education at Eton, where he crossed paths with his future nemesis Robert Walpole, but also forged alliances with such as his friend and collaborator William Wyndham, Henry St John demonstrated a great genius for oratory and swiftly rose to prominence in literary and political circles.

A Nation is Born

Taking up the family seat of Wootton Bassett, Henry St John first entered politics in 1701, at the remarkably young age of twenty-two. Quickly, he became attached to Lord Robert Harley, and was tasked with the passage of the Act of Settlement through the Parliament, in which he was successful the same year. The Act itself had been necessitated by a crisis of the succession, resulting from the failure of the House of Orange to sire an heir, and the tragic deaths of all of the children of Queen Anne, the last of whom, Prince William, had died in 1700 aged eleven. Not least due to the chain of events that lead to the Act of Union in 1707, the Act of Settlement remains, as it was described by Henry Hallam "the great seal of our constitutional laws".

With the change of ministry, from the Whig to Tory factions in 1710, Harley and Bolingbroke came to power and began in earnest their offensive on behalf of bringing an end to the war of the Spanish succession, and hostilities with France, which was finally concluded with the Treaty of Utrecht in 1713. During the course of these events, in a 1711 letter to the Earl of Orrery concerning the establishment of the "Brother's Club" (which will include both Harley and Swift), Bolingbroke writes: "I must, before I send this letter, give your lordship an account of a club which I am forming, and which, as light as the design may seem to be, I believe will prove to be of real service. We shall begin to meet in a small number; and that will be composed of some who have wit and learning to recommend them; of others who, from their own situations or from their relations, have power and influence; and of others who, from accidental reasons, may be properly taken in. The first regulation proposed, and that which must be most inviolably kept, is decency. None of the extravagance of the Kit Cat [the Hell Fire crowd], none of the drunkenness of the Beefsteak, is to be endured. The improvement of friendship and the encouragement of letters are to be the two great ends of our society". It was the establishment of this literary society, and its sibling, the "Scriblerus Club", dedicated to the uplifting of the intellectual climate within the country, which was the source of much of the political intelligence that informed such timeless classics as "Gullivers Travels" and "The Memoires of Martinus Scriblerus".

The Great Unravelling

However, despite these momentous achievements, it was not until 1715, and the accession of George I, of the House of Hanover, that the disastrous consequences of the 1700 succession crisis were to strike Bolingbroke and his collaborators with the full force of tragedy. For George I was no friend of the Tory faction, having openly gone over to the cause of Walpole, Godolphin and Marlborough, and their intended continuation of the wars with France, years before his accession to the English throne. Within days of the coronation, Bolingbroke was dismissed from office and returned to his estates in Bucklebury, where he began writing a response to the charge of Jacobitism that had been laid against him. Later, in March of 1715, on hearing of the intentions of the new Walpole

administration to attack the instigators of the Peace of Utrecht, he fled to France, where he remained in exile for ten years, before returning to England in 1725.

It was during the early years of his exile, in a letter to William Wyndam, that Lord Bolingbroke was to write:



"The Bank (of England), the East India Company, and in general the moneyed interest, had certainly nothing to apprehend like what they feared, or affected to fear, from the Tories - an entire subversion of their property. Multitudes of our own party would have been wounded by such a blow. The intention of those who were the warmest seemed to me to go no farther than restraining their influence on the Legislature, and on matters of State; and finding at a proper season means to make them contribute to the support and ease of a government under which they enjoyed advantages so much greater than the rest of their fellow-subjects. The mischievous consequence which had been foreseen and foretold too, at the establishment of those corporations, appeared visibly. The country gentlemen were vexed, put to great expenses and even baffled by them in their elections; and among the members of every parliament numbers were immediately or indirectly under their influence. The Bank had been extravagant enough to pull off the mask; and, when the Queen seemed to intend a change in her ministry, they had deputed some of their members to represent against it. But that which touched sensibly even those who were but little affected by other considerations, was the prodigious inequality between the condition of the moneyed men and of the rest of the nation. The proprietor of the land, and the merchant who brought riches home by the returns of foreign trade, had during two wars borne the whole immense load of the national expenses; whilst the lender of money, who added nothing

to the common stock, throve by the public calamity, and contributed not a mite to the public charge."

And so, with this striking image of the problem we still face today in Great Britain, the conversion of a sovereign nation into nothing more than a base for the operations of international financial parasites, we shall return to our series and tell the tale of the battle royale within the court of Queen Anne, and its aftermath, in **Part II**.

Editor's Note: We wish to express our gratitude to the proprietor of The UK Column for permission to reproduce this article. We would encourage all our readers to subscribe to the UK Column - Contact details given in advert on page 24.

Dr. Wesley A. Swift's Library

Notes By Ella Rose Mast

**Diana And Charles
&**

The Zimbabwe Ruins

--- funeral, perhaps the crisis has already happened. However let us recall that the Archbishop passed the candle to Prince Charles and it is with him that the relationship between the Church and the monarchy seemed threatened.

Prince William is a Windsor, but he will never avoid the fact that he is also a Spencer. His uncle, Earl Spencer, blood relative of Diana vowed before her coffin to ensure that her sons' souls are; "Not simply immersed in duty and tradition but can sing openly as you planned."

This fifteen year old young man, Prince William, heard these dramatic words with his face cupped tightly in his right hand, a position he almost never altered through out the service. The responsibility that he bears for the future of the Monarchy will come to the ultimate crisis point when the European Union moves to finally demolish the throne of the Lord upon the earth.

Then surely will the fury of the Lord be in evidence and all the rebelliousness that exists within William will be needed to face what must inevitably be the great constitutional crisis.

It does seem clear that this resistance will not come from his father, Prince Charles, and in this respect we might note that Diana's funeral came precisely 69 days short of Charles 49th., birthday on the 14 of November 1997. The first anniversary of when the Stone of Destiny was removed from Westminster Abbey. The number 69 is related to troubled times; times toward which we are undoubtedly moving. (Ella Mast Swift Library)

The Zimbabwe Ruins

These ruins were first discovered in 1868 by an American, Adam Renders, a hunter on the American Great Plains who had migrated to Africa. Almost since the first view of it by white men, Zimbabwe has inspired the stories and legends. The first explorers thought they had discovered the legendary kingdom of Sheba. Rider Haggard the adventure writer, used the ruins as the site for his "*Valley of the Ruins*", Stories and legends grew when gold ornaments and jewelry were discovered. Some histories attributed the ruins to ancient Phoenicians who were known to have traded in the Indian Ocean long before the time of Christ. E. V. Bogomas, a respected researcher in African culture, insists that the Hebrews built Zimbabwe.

"From the time of Solomon", he says, "the Hebrews made regular visits in their own ships to the East African coast, and there is evidence to prove that they penetrated into what is now Mashonaland (Rhodesia). At first they came as traders in gold and precious stones, then as dissenters from the harsh rules of the One God, and finally, about 700 B.C., as refugees from the dreadful menace of the rising Assyrian Empire, which led to the Babylonian captivity for those left at home"

"....because of these ancient trade routes, stubborn romanticists still insist that Zimbabwe was a trade outpost of ancient Sabaens, Phoenicians, Cushites, or Hebrews. Presence of gold convinces others that King Solomon's mines were in this area. These romanticists aver that colonists eventually were absorbed by the dominant African population, with the African empire emerging very late in the history of Zimbabwe."

(Extracts from an article "African Antiquities", an earthquake destroyed Colossae. (Onesimus means 'useful', 'profitable') by Ray Vicker, on May 1st, 1967, issue of the American paper "The National Observer".

Philemon

Native of Colossae, a small place of faded importance due to the rise of Laodicea and Hierapolis, situated on the Lycus a tributary of the Meander, was destroyed by an earthquake shortly after the time of its Bible record.

Philemon, a lad of wealth and his friend Epaphras, humbler but eloquent and learned, journeyed down' to Ephesus to hear lectures by one Tyrannus, a Sophist, and here they met Paul (Acts xix.9) and were converted, Returning they held meetings in Philemon's home. An early convert there was a girl called Apphia, whom Philemon married. Another relative, a brother (or a son) was Archippus who looked after the congregation when Epaphras was away on his evangelistic journeys.

A slave, Phrygian, of Philemon, was Onesimus, verse 18, who absconded and eventually found his way to Rome where he was befriended and eventually reached Paul's side. He remembered Paul from visits to his former master and eventually unburdened himself to Paul who graciously helped him by reminding him that he Paul was also a slave but of Christ.

One day Paul had visitors and asked Onesimus to stay to meet them. They proved to be Epaphras and Tychicus from Ephesus and Colossae and were seeking Paul's help as false teachers had appeared in the valley and demonology reappeared. Even Archippus was not immune. Paul agreed to write to the church at Colossae and also to Philemon concerning Onesimus who he sent back with Tychicus as Epaphras was not then well enough to make the journey.

When Philemon read the letter he was deeply moved and according to the Apostolic Canons, said: "Onesimus, you were my bondsman; you absconded and deserve to die.

But you have died. You have escaped into another life, into another service—the service of Jesus. Henceforth you are free. You can stay if you like, but not as a slave any more. You must be one of ourselves" Tradition has it that Onesimus later became a bishop, and escaped when

"That all Christendom, plagued with wars, hatreds and dissensions, and especially poor England, is in such a state of trouble that the help and remedy far exceeds the power of any man. God only can help, and scripture encourageth us in all our troubles and necessities, to fly to God and cry to Him for aid and succour".

King Henry VIII to Archbishop Cranmer, in a letter written in 1544 (Cranmer's Letters, p. 494) taken from "The Story of the English Prayer Book", published 1926, by Rev. Dyson Hague, quoted by G. C. Saddler in Behold the Dawn.



The Sleeping Stone

By

Patience Strong

I stopped to call a taxi in the heart of Babylon.

At the pavement's edge I stood - the traffic writhing on Leftward to the Whitehall turning like a lustrous snake

Or rightward to Westminster Bridge, the southbound road to take,

There to pass proud Boadicea set towards the tower

Where Big Ben in his solemn grandeur booms the passing hour

As if to warn the seething crowds that
Time brooks no delay
As he sifts the minutes of the unforgiving
day.



While I across the street looked out towards the
Abbey wall -
Afloat behind a spray of limpid light that
seemed to fall
Veiling the secret features of the Abbey's
ancient face
That houses Jacob's Bethel stone in its appoint-
ed place...
Where Israel's holy treasure lies for every eye
to see:
Safe in our keeping. This, the very Stone of
Destiny.

Neville Chamberlain Made A Study Of Adolf Hitler From our Louisiana Correspondent

NEVILLE CHAMBERLAIN read and annotated Hitler's Mein Kampf in its original German before he embarked on his policy of appeasement, says a new biography.

The former prime minister, who acquired a 1933 copy of the book, highlighted sections that he thought revealing of the German dictator's mindset, and even added exclamation marks alongside some passages.

Chamberlain was struck by sections that underlined Hitler's anti-Semitism, his faith in Aryan superiority and his sense of racial affinity with the British.



In one highlighted passage about Anglo-German relations, Hitler states: "The bond of kindred blood and the main features of a common civilisation united us."

The discovery is contained in a biography called The Chamberlain Litany by Peter Marsh, a professor of history at Birmingham University. It is not known just when Chamberlain read the book, but Marsh believes it was before he met Hitler in 1938, which throws new light on the appeasement policy.

Marsh's book will be published by Haus Publishing on May 1.

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My Struggle

By
Eustace Mullins



My life will be judged worthwhile to the extent that it is of use to others. For this reason, I wish to tell of the things which have happened to me in my struggle against the forces of darkness. It is my hope that others will be forewarned of what to expect in this fight. During the past thirty years of this struggle, many of the great patriots who gave me, instinctively, their valuable guidance and inspiration, were themselves, heavily immobilized by the machinations of the international Jewish power. Yet, they always continued their work as much as possible. To the end of their lives, they never swerved from the responsibility which had been laid on them by their knowledge of the truth. Each of the patriots who guided me, among them, Ezra Pound, Col. Eugene Sanctuary, George Sylvester Viereck and Mrs. Lyril Clark Van Hyning, had been born with natural gifts. Throughout their lives, they used these gifts for the benefit of others. Very few Americans know of the persecution which these patriots endured throughout their lives. Yet, during the years I knew them and worked with them, this persecution was mentioned, if at all, only in passing and without regret. They considered their personal losses unimportant compared to the sufferings of the Gentile people who have been enslaved by the Jews. Similarly, it might seem idle carping for me to mention the murder of my parents by government agents on instructions of the Jews as revenge against me for my work, when we consider that sixty-six million Christians have been killed in Russian concentration camps since 1917, murdered by the Jewish Communists who built and operated these camps.

These millions lie nameless and unmourned. But they were no less and no more, the victims of the Jews than my parents and many other Americans whose sacrifices have gone unrecorded and unheeded by those who are next on the lists. No one who has been martyred by the Jews should remain unknown. And no one who has been martyred by the Jews will remain unavenged.

I became the object of the Jews hatred by events which moved in a straight line. Successively, I became the protégé of George Stimpson, the most respected journalist in Washington, who founded the National Press, Ezra Pound, the world's most famous poet, and H. L. Hunt, the world's richest man. Of the three, only Ezra Pound fought the Jews openly. And he suffered grievously, spending thirteen years in a hideous urine soaked madhouse in Washington D.C. George Stimpson passed on to me many of the secrets of Washington, including the fact that Felix Frankfurter founded the Harold Ware Cell of Communists and the nature of the Jewish control over J. Edgar Hoover and the FBI. H.L. Hunt fought valiantly to preserve the values of Christian civilization. But was unable to deploy his money effectively in a battle which was outside of his experience.

I visited Ezra Pound in the cell in which he was held as a political prisoner and which he aptly termed 'the hellhole.' I met George Sylvester Viereck in New York after he had served six years and lost his health, in a Federal Penitentiary. He had been falsely convicted of not registering properly as a foreign agent. In fact, his attorney had filled out all the required forms, and the case was thrown out of court on two occasions. However, Franklin D. Roosevelt had sworn to get Viereck, and he had the Department of Justice indict him a third time. A newly selected judge refused to allow testimony which would have acquitted Viereck. During the trial, his son, George Sylvester Viereck II, was killed in the U.S. Army landing at Anzio, a disastrous slaughter of American youths presided over by our famed Jew loving General Mark Clark. Roosevelt ordered the Army to withhold announcement of the boy's death, fearing that it would bring about sympathy for Viereck. As a

result, while the trial dragged on, his wife's letters to their son were returned marked 'Deceased.' Frantic with worry, his wife tried to find out what had happened. She suffered a complete nervous breakdown when the boy's death was finally announced, after many weeks of denial by Army officials. Viereck showed me a letter from Roosevelt, written in 1938, on White House stationery, asking of the German government, Viereck was then the most influential German-American in the United States.



He replied to Roosevelt that he could not do this. And Roosevelt vowed to put him in prison. Which he did, hiring an ADL agent to swear that Viereck had offered him money to blow up a bridge. To anyone who knew the mild mannered, professional writer, the testimony was preposterous. Yet, Viereck went to prison for the duration of the war. When I knew him, he was living in a small room, penniless, and supported by the generosity of a nephew.

In 1942, when I joined the United States Army Air Force, I had no thought that thirty-six years later, I would still be engaged in a life-or-death struggle with a tenacious and relentless enemy. I regarded World War II as an unavoidable hiatus in my chosen career as an artist and writer. The war would be over in a couple of years, and I would resume the writing of books which I had already begun. I had no personal desire to 'slap the Jap,' or 'stun the Hun,' or any of the 'Tin Pan Alley' slogans which the Jews had conjured up to herd the Gentile cattle to the slaughter. Like many of my fellow soldiers, I sensed that the enemy was not really overseas, but was

more likely entrenched here on the home front. But also like my fellow soldiers, I knew there was little I could do about it. Almost a year later, I read some material which gave me enlightenment.

Although it seems unbelievable now, during the height of World War II, there was more widespread dissemination of patriotic material on the Jewish conspiracy than there is today. Many dedicated patriots turned out small papers which printed the hard facts. They had long since learned how to survive the daily harassment by FBI agents, ADL agents, and hordes of other 'home front' guardians. They were frequently denounced by the paid press. And after reading one of these hysterical attacks, I sent Gerald L. K. Smith twenty-five dollars for some material. This was a large sum at that time, as my pay was only fifty dollars a month.

By return mail, I received a large box containing several hundred copies of '*The Cross and the Flag*.' The first writing I had ever encountered on the Jewish problem. It contained many revelations. I realized at once that this was not the type of material to be quoted in the usual barracks discussions. Several soldiers had commented that there were informers in the barracks. Although I did not then make the connection, there was to be found in almost every barracks, a particularly obnoxious Jew, usually with a Brooklyn accent. It never occurred to me that these Jews were being as obnoxious as possible in order to goad the other soldiers into making an anti-Semitic remark. Nor did it occur to me that these Brooklyn Jews often had college degrees. At that time, everyone with college background was ordered to try out for the Officer Candidate School. I did not realize that these Brooklyn Jews remained with the enlisted men for surreptitious reasons. This type of political supervision of the troops is axiomatic in Communist strategy. It was meticulously observed in the American Armed Forces during World War II. In combat zones, officers and enlisted men who had previously voiced doubts about the wisdom of Roosevelt's crusade to save Communism, were shot in the back by these same intelligence agents who had followed them into the front lines. While General Eisenhower was cosily tucked away with his British Secret Service 'Chauffeur', Kay Summersby, the real decisions were made by his Liaison Officer, Captain Warburg of the Kuhn, Loeb Banking house. In the Soviet Zone, the elimination of those soldiers who were not convinced Communism was

so basic a part of their war operations that even during the darkest days of the war, Stalin still refused to slacken one iota the absolute direction of front line strategy by hard-line commissars. Realizing this, Hitler ordered his troops to execute on the spot any commissar captured in the war zone, in order to paralyse the Soviet operations.



The Communist control over the United States Army surfaced during World War II with the selection of **General George C. Marshall** as Chief of Staff. (picture above) As Senator Joseph McCarthy later pointed out, Marshall was under Communist Party discipline at all times. This did not interfere with his direction of our war effort, since the goals of the Washington Marxists were the same, the total defeat of the German anti-Communist forces. In the Korean and Vietnam wars, Communists direction of our Armed Forces remained unchanged, even though we were then fighting against 'Communist' forces. When General Douglas MacArthur tried to oppose this Communist betrayal of our men, he was fired by David Niles, the Jewish Communist who was President Truman's 'Aide.'

The Communist recognized that final political control always resided in the military. In Moscow and in Washington, every officer is absolutely responsive to the current ideological line, regardless of any military consideration. This was recently demonstrated when every officer on active duty was ordered to support the giveaway of the Panama Canal, while many retired officers openly opposed it. The most stringent measures are carried out to ensure that no officer is able to form a group to discuss and possibly take action against the high treason of his superi-

ors. When Commander George Lincoln Rockwell surfaced at the Pentagon, there was consternation throughout the high command. At the least sign of any independence or patriotic speech from any officer, the Jewish controlled media immediately raises a hue and cry about 'Fascism' and the offender is quickly neutralized.

After receiving the supply of Smith's magazine, I distributed them in the day rooms to see who would read them. The next day, I toured the day rooms to see if anyone was reading them, and perhaps, to strike up a conversation. Every issue had disappeared. Not once did I see a copy while I remained on the base. Apparently, I had been followed, and the papers picked up as fast as I had left them. During my remaining years of military service, I encountered no one with strong political views. My own opinions were those of any young man of the period, hardly committed to any strong ideology. After the war, I enrolled at Washington and Lee University, intending to study law. After two years, I decided I should go to art school, and enrolled at the Institute of Contemporary Arts in Washington, D.C. The school had the usual mongrel types in its student body and a number of ardent Communists on the staff. But it attracted many of the leading writers as speakers. Like others among the ten million veterans, my main concern was in getting on with my career, and I had little concern with politics.

Over night my lack of concern changed. One of the teachers at the Institute had been visiting Ezra Pound. He suggested I accompany him one afternoon, an offer which rather disturbed me. I thought it unlikely that the man who had edited T. S. Eliot and Ernest Hemingway would be interested in talking to me. But I went along. The moment I entered the gloom of the insane ward, my former complaisance vanished, never to return. I suddenly realized that a great writer had been punished by being confined in a madhouse, solely for his political views. In an instant, Pound filled the ideological gap in my life. Never again would I remain silent in the face of injustice.

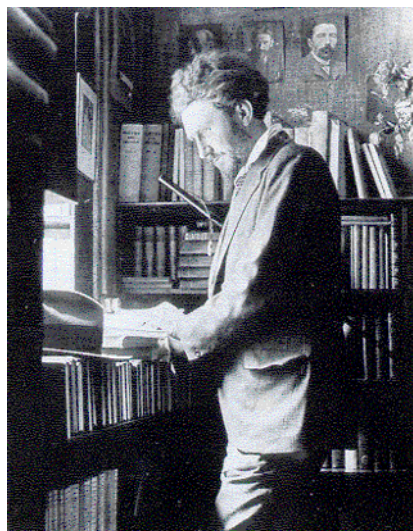
Pound apparently considered me a kindred spirit, and offered to give me 'my own day.' That is, an afternoon to visit him alone each week. I accepted. And by the time the next week rolled around, he was waiting for me with food, assignments for research, and errands to run. Shortly afterwards, he brought up the Federal Reserve System, which I had never heard of. From that

day, my work was cut out for me. His concern for his country had been aptly expressed by Charles Dickens in his American Notes, written a century earlier: "I do fear that the heaviest blow ever dealt at liberty, will be dealt by this country, *in the failure of its example to the earth.*"

The loss of liberty in America, which is occurring before our eyes, means the autocracy will be enthroned throughout the world, and that the freedom which was ours at our birth will never be known by future generations. Olga Ivinskaya, a Russian writer, writes of her years in a Soviet prison camp:

"Sanagian (a fellow inmate) had put down the story of her life in her awkward, uneven handwriting. She came from a working class family and her father, long since dead, had taken part in the Revolution in 1917, for this she heaped curses on his memory."

In the usual hogwash about aristocrats, we never stop to think that it was the working people of Russia, not aristocrats, who were enslaved by the Communist Revolution. Similarly, in this country, it is the Jewish intellectuals, bankers, and industrialists who are in the forefront of the battle to enslave all Americans and take away their freedom forever. Should we allow this, future generations in the concentration camps will begin their days not with prayers, but with curses on our memory.



I soon began to visit every day, a routine which I kept up for three years. During this time, I was thoroughly grounded in every aspect of the International Communist conspiracy. Pound said to me:

"I am telling you things I didn't know until I was fifty. You are twenty-five, which means you are getting an extra twenty-five years to do something about it."

When I went to New York, bankers on Wall Street told me: "I was here during the crash, but I didn't know what was going on until I read

your book." I explained that I had had the benefit of Pound's experience, and his access to much information in Europe which had already been banned in the United States.

To support myself while writing the history of the Federal Reserve System, I obtained a job at the Library of Congress as a stack attendant. This was the same job J. Edgar Hoover had held for several years while he completed his law studies at George Washington University night school. A few weeks later, because I had done advanced photographic studies at the Institute, I was promoted to the Photography Department. In the next several months, I received two more promotions, as I had studied with one of the finest Japanese photographers. During these months, I was able to see Pound only on weekends, and he suggested I send some of my writings to 'The Social Creditor,' a small weekly published in England. I sent them some articles, which they printed, sending me enthusiastic comments. One day, while going into the National Press Club for my daily luncheon with George Stimpson, a man was handing out copies of '*Common Sense*' at the front door. I showed it to Pound, an issue containing the Hermann Goering Testament. He suggested I send them articles, and they printed some excerpts from the Federal Reserve research.

One afternoon, a Jew came to the Library of Congress, asking for me. I was called out of the darkroom to see a Jew who was a caricature out of '*Der Sturmer*.' He immediately began to cross question me, saying he had been sent from '*Common Sense*,' and he asked, 'Who is giving you your material? Where is this information coming from?' Not wishing to involve Pound, who always faced the possibility of having his daily visitors turned away and being held incommunicado, I explained that I was doing research at the Library of Congress. It was obvious that he didn't believe me. A gawky small town boy could hardly be privy to the machinations of the world's most powerful and secretive bankers.

A team of FBI agents was now sent to the Library of Congress to question everyone who had worked with me. Senator Herbert Lehman, of the Lehman Brothers Banking house, and National Chairman of the Anti-Defamation League, had sent a demand to Luther Evans, Librarian of Congress, that I be

fired because of an article I had written for the Social Creditor. The demand, written on ADL stationery, had been drawn up by the ADL operator, Edelstein, and signed by Lehman without reading it, as he accepted anything which Edelstein brought to him. The article exposed the fact that one Katz, Marshall Plan Administrator, presided over the most of the Marshall Plan material to Communist countries, instead of sending it to the non-Communist countries for which Congress had designated it.



To honour Marshall for his service to the Communist countries and their cause, the plan to continue aid to the Communist countries surreptitiously had been drawn up and named for him. At the end of World War II, Lend Lease Aid to Russia and other Communist countries ended. Dean Acheson, Secretary of State, an unregistered agent for nine Communist countries through his law firm of Covington, Burling, and Acheson, (one of whose partners was Donald Hiss, brother to Alger Hiss) had tried to force a four billion loan to the new Communist regime of Poland. When Patriots in Congress turned this down, the Marshall Plan was formulated. Ostensibly earmarked for Greece, Italy, and other non-Communist countries, most of the Marshall Plan material was either distributed directly to Communist organizers in those countries, who used the aid as the basis for building up the Communist Party, or trans-shipped directly through those countries to Yugoslavia, and on to Poland and Russia. It was Tito's attempt to keep much of this material, particularly heavy trucks, which caused the break between him and Stalin. However, neither of them dared to publicly argue the point, as it would have exposed the fact that Marshall Plan Aid was going to the Communists.

Although I as yet knew nothing of the ADL order that I be fired, I had had a previous contact with Senator Lehman. Pound had noticed an advertisement in the Washington Post that Lehman would be speaking at Howard University on behalf of 'home rule,' a plan to wrest control of the District of Columbia from a group of White businessmen and turn it over to the Negroes. Howard University was the Communist training school for Ralph Bunche and many other Negro Marxists. Through the dogged influence of Eleanor Roosevelt, it was the only college in the United States whose entire budget was provided by the Federal Government. Pound mentioned that Lehman, a typical Jewish degenerate, had a nervous tic, and suggested it would be amusing to see it in action.

When Dave Horton and I arrived at the Howard University auditorium, we found a group of Negroes, eight or ten, the entire audience for the August Senator. Rather put out by the poor attendance, Lehman, a short squat ole clothes dealer type, made a short speech about home rule and opened the floor to questions. Immediately, Horton and I were on our feet. "Would Lehman Brothers consider the District of Columbia a safe investment?" Asked Horton. "Will you support Alger Hiss as the first mayor of Washington?" I asked. Lehman, a rather stupid Jew, was completely bewildered by our questions. We continued to fire questions at him, as his aides, two young city College Jews, shook their fists at us. The famed Lehman tic now made its appearance. It was not merely a tic of the eye, the entire left side of his face was twitching steadily and violently. The audience of Negroes was glaring at us, muttering, 'Shame,' as Lehman's aides rushed him away.

I LATER LEARNED THAT IN THE FOYER OF THE LEHMAN MANSION IN NEW YORK, A SPLENDID FOURTEENTH CENTURY STATUE OF THE VIRGIN MARY, LOOTED FROM ONE OF THE GREAT CATHEDRALS OF EUROPE, STOOD NEAR THE DOOR. FOR THE TITILLATION OF VISITORS, A CIGARETTE WAS PLACED DANGLING FROM HER MOUTH.

A few days after our Howard University evening, I was handed a letter of dismissal from the Library of Congress. The FBI interrogations had turned up nothing which could be used against me, and had caused considerable angry comment among the employees. The letter stated I was being dismissed because I had written

an article for the Social Creditor. I was given the option of making a personal appeal to the Librarian, which I did. In Evans office, he asked me, 'Did you write this article?'

'Yes,' I replied. 'Can you show me one false statement in it?'

'I'm not competent to do that.' said Evans. 'This is out of my hands. Your dismissal stands.'

'But I am not a member of any political group.' I protested. 'I've never voted in my life. You have many staff members who are activist members of militant racial organizations. You have two staff members who do nothing but go through the stacks writing numbers bets all day. Why am I being singled out?'

Evans, who never once looked at me in the eye, jerked open the bottom drawer of his desk, where I glimpsed a half empty bottle of Country Gentleman bourbon. He looked longingly at it, turned to me, and said, 'Well, that's all.'



Jacob Blaustein

I later learned from a fellow employee at API, that the actual mechanism of my dismissal was handled through Jacob Blaustein, president of the American Oil Company, and a member of the board of API. Also, serving as president of the American Jewish Committee, whose agent 'Charles Smith' ran the day to day operations at Common Cause. He had only to say 'Fire him,' and it was done. For some months, Lyril Clark Van Hyning, publisher of 'Women's Voice,' had been featuring my articles, among them 'Close the Public Schools' and 'Satan vs. Christ.' The publisher obliterated my name as author on the 'Satan vs. Christ' article, and distributed

many thousands of reprints through Common Sense. Some of his subscribers had learned of my plight, even though he refused to tell them about it, and not knowing where to get in touch with me, had sent him checks made out to me. Not one of these was ever forwarded to me. I hitchhiked to Chicago, and got a job writing for a hotel trad paper 'Institutions Magazine.' This turned out to be the only job I ever held from which the FBI did not have me fired. After a few months there, I was offered a much better paying job with the Chicago Motor Club, the 'Middle Western Affiliate' of the American Automobile Association, and I resigned from 'Institutions.' Some years later, forgetting about the Institutions position, I told an audience at my alma mater, Washington and Lee University, that the FBI had fired me from every job I had ever held.

At the Chicago Motor Club, I became editor of Motor News, with a circulation of 250,000. During the next two years, I willingly took on additional duties as editor of the 'Industrial Editors News Service,' public relations counselor, and special events organizer. I had been at the club two years and one week with a drawer full of memoranda from my superior, James E. Bulger, praising my work, and thanking me for my new programs, when one sultry August afternoon, two well dressed men strode by Bulger's secretary, and went into his office and closed the door. His secretary who was a close friend, turned to me and said, 'I wonder what that's all about?' 'I never saw them before.' I replied.

The men stayed with Bulger for about an hour, and I could hear them arguing with him, but their voices were kept low. Finally, he buzzed for his secretary. She went in, and came back out immediately, and handed me a folded note. I opened it and read, 'You are allowed five minutes to get your things and get out of the office.' 'What's going on?' She asked me. I saw the tears were streaming down her face. I showed her the note. 'I know what's in it,' she said, 'but what's going on? Mr. Bulger is sick, we've got to help him, those men.' She turned and ran to the restroom.

I put some personal memoranda into an envelope and left the office. That evening, Bulger's secretary called me at home. She told me that the two men were FBI agents and that when they demanded I be fired, Bulger flatly refused. This was understandable as I was doing the

work of four people. They then threatened him for nearly an hour. He had had five heart attacks in the past several years, and he began to writhe with pain. He begged them to let him call his doctor. 'Certainly,' said one of them, 'as soon as you fire Mullins.' He then wrote the note. After I left the office, the FBI agents accompanied Bulger to the doctor, and then took him to his home, after warning him not to tell me or to give me my job back.

Being fired from the Chicago Motor Club was the greatest shock of my life. Certainly this was the goal of the FBI harassment. At the age of thirty-five, I had been one of the most active public relations counsellors in Chicago, lunching at the best restaurants with the city's leading executives. Now I was on the street with no prospects. Even so, I supposed that with my contacts, I would be able to get another public relations job. In the next few weeks, I was surprised that after each interview, I heard nothing more about a job. Friends at the Motor Club then told me that because of pressure from the Club's Jewish members, Bulger was telling everyone who inquired about references that I was a notorious criminal who was wanted in several states. He never put this into writing, giving out the slander on the phone, after instructions from the Jew who was the Club's legal counsel. Since I was fired from the Chicago Motor Club in August, 1958, I have never again been able to get a professional job.

After several weeks, I realized it as unlikely that I would get any work in Chicago. I began work on a book about Friedrich Nietzsche, and while doing research at the Newberry Library, I found a great deal of material on Ezra Pound's career. I wrote him suggesting that I do his biography. He immediately replied that he had been waiting for me to do this, and that I was to be his only authorized biographer. I then asked Henry Regnery if he could give me an advance on this book. He replied that he could not (he owned the largest window shade factory in the world, a bank, and other holdings, worth eighty million dollars.) But he suggested that H. L. Hunt needed someone to edit a book. I called Hunt and he agreed to pay me a hundred dollars a week. I said that I couldn't live on that, in fact, I was living on thirty-five dollars a week and he said that I could live in his home. At that time, Hunt's income was ten million dollars a week, and he had accumulated a fortune of three billion dollars.

I arrived at Hunt's home in Dallas with one battered suitcase and an old Plymouth, purchased a year before for one hundred dollars, with the entire front end smashed in. We immediately established complete rapport, as he had lived for years out of a suitcase, travelling in the back-country picking up the oil leases which were the basis of his fortune.



I resided in their guest room, which had always been occupied by Senator Joseph McCarthy (picture above) when he came to Dallas, and Hunt and I settled down to work on the book 'Alpaca.' After several months of intensive work, it was completed, and I became restless. By this time, Hunt has installed me in an office next to his own, and whenever someone called him, he would say, 'Why don't you check with Mullins on that?' I realized he was only using me for a buffer, but it was a flattering situation for a penniless writer to be referred to as the confidential assistant of the world's richest man. However, I remained a penniless writer, and he remained the world's richest man. I began to realize I should be getting back to work on the Pound biography, and one afternoon, I told him I had to return to Chicago. He was completely surprised, and I saw that he was hurt and disappointed by my decision. Nevertheless, I have always thought of him with affection and admiration, and he seemed well disposed toward me on later occasions when I talked to him in Dallas and in New York.

Although I knew nothing of it at the time, my association with H. L. Hunt had driven the Jews into a furious campaign of 'harassment' against my parents. The conspirators were terrified that he might finance my publications or a political organization, although at the time, I had nothing to which he might donate money. I knew that my father had had a serious coronary attack in 1956, but I was not told until years later that the

attack had been brought on by a series of vicious interrogations by Army Counter Intelligence Corps agents. My mother later told me they were determined to make him reveal the names of persons financially supporting my travels and writings. Since no one had ever given me a cent, there was nothing he could tell them, but they refused to believe him. Knowing he had Wednesday afternoons off from the store in which he worked, two agents waited for him in his car. They forced him into the car, drove him to the top of a nearby mountain, and interrogated him for several hours, telling him they were going to throw him off the mountain. At one point, he tried to escape from the car. They knocked him unconscious, drove him back to the store, and left him in the parked car. He finally came to, and drove home. The next day, he had a severe coronary attack, from which he never completely recovered.

My parents did not dare tell me these details, out of a desire to protect me, as they knew I would kill someone for these atrocities. Nevertheless, I knew they had been interrogated and I wrote to the Secretary of Defence. I received an answer, admitting that he had been interrogated, and giving the names of the two men who had interrogated him. Some weeks later, I tried to contact these men in Washington. I was told they had been sent on a mission to Guam, and that the plane had crashed with all aboard being killed. The letter with the men's names has since disappeared from my files.



While I was with H. L. Hunt (above) in Dallas, the FBI began to visit my parents. Their telephone was tapped, and they received harassing telephone calls during the night. The harassment and brutality of this campaign was intend-

ed solely to provoke me into some drastic action. I come from mountain people, and we never forget an injury, even if it takes fifty years to wreak our revenge. My temper remained under control only because my parents refused to let me know what was happening to them, and the ADL-FBI provocation failed. Their campaign was intensified, and one evening in 1961, my father, whose heart conditions had steadily gotten worse during this harassment, received a telephone call from a known FBI provocateur, 'We've just sent out a national alert to pick 'him' up.'

My father dropped the phone, 'they finally got Clarence' he said, as he collapsed. He was taken to the hospital where he died of massive heart failure. More than three years went by before my mother told me what had happened. Of course, there had never been an alert, as I have never been arrested by anyone.

In 'My Life in Christ,' I openly accused Lyndon Johnson, who was then President, of murdering my father, although he had only been acting for Herbert Lehman, who then supported his Presidential ambitions. The only response was that during Johnson's Presidency, every copy of this book that I mailed out, was destroyed by the Post Office, until I began insuring each copy.

Editor's note: This article was to have been continued but as of yet it is not known whether or not Eustace did in fact complete or add any more to this article.

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Hyssop - From Plants Of The Bible

By William H. Groser BSc.(Lon)

The word 'hyssop' was adopted by the Greeks directly from the Hebrews, and it has been naturalized in our own language with but slight alteration. It is applied to a genus of labiate plants, of which the common species (*Hyssopus officinalis*) grows in this country as a garden plant. It occurs in Palestine, but is not conspicuous among the numerous Labiatae of the Syrian hillsides, where mint and thyme, rosemary and lavender, savoury and marjoram, secrete honey and diffuse their healthful fragrance in the bright spring-time. Among these tradition identifies the hyssop of Scripture with the familiar herb, MARJORAM (*Origanum*), of which six species are found in the Holy Land. The common kind, so well known in cottage gardens (*O. vulgare*), grows only in the north, but an allied species (*O. maru*) abounds throughout the central hills, and a variety is common in the southern desert. Tradition may therefore be said in this case to accord with the requirements both of Scripture and geography.

It appears first as a plant sufficiently common in Egypt to be used by all the Israelite families in the observance of the Passover; afterwards it is directed to be used in the ceremonial purification of leprosy and in the sacrifice of the red heifer (Exod. xii. 22; Lev. xiv. 4; Numb. xix. 6). It was deemed the type of a humble plant, and grew in the crevices of walls (1 Kings iv. 33). Whether it possessed cleansing properties of its own is not determined by Psalm li. 7, as the reference may be to the Passover. Its stem seems to have been large and strong enough to support a sponge filled with liquid (cf. Matt. xxvii. 48; John xix. 29).

Mr. Carruthers, in the Bible Educator, argues that the marjoram fulfils all the needful conditions. Several species of marjoram are common in Palestine, and are found in Egypt and the Sinaitic Peninsula. The straight herbaceous stems and rough hairy leaves would well adapt it for making into a bundle and using as a sprinkler. This eminent botanist also considers that the hyssop used at the crucifixion was placed 'on a reed,' i.e. a plant stem distinct from that of the marjoram (cf. Matt. xxvii. 29; Mark xv. 36). This is in accordance with the views of Rosenmuller, who urges that the aromatic scent of the herb, which would tend to refresh the agonized

Saviour, was the reason for its employment by the Roman soldiers.



Dr. J. F. Royle, on the other hand, contended that the Caper plant (*Capparis spinosa*) best represented the 'hyssop' of Scripture. It grows in the Jordan valley, Egypt, and the Desert, in the gorges of Lebanon, and in the Kedron valley; and it 'springs out of the walls' of the old Temple area. The Arabs call it *azuf*.

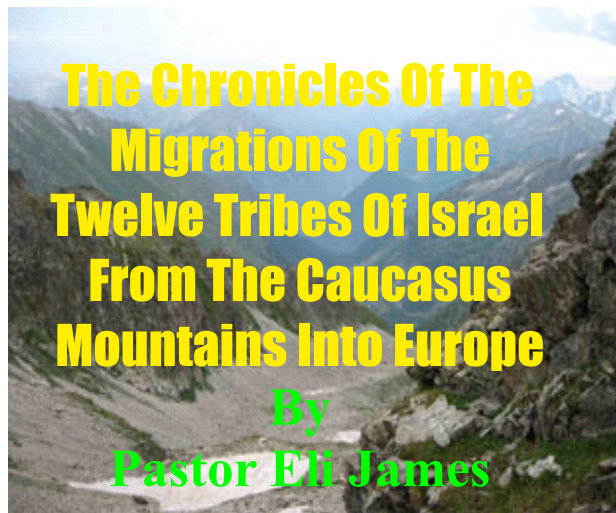
This view has been adopted by Dean Stanley, Canon Tristram, and other modern writers. But the caper is not generally distributed in Palestine, and its crooked, woody, and prickly stem would render it quite unfit for sprinkling purposes. Except from the similarity between the Hebrew and Arabic names, the balance of probability seems to favour the older view, that the marjoram, or some closely allied labiate herb, was the hyssop of the Old and New Testament.

Readers of the Revised Version will have noticed a remarkable rendering of Eccles. xii. 5, in which, while the Authorized Version has 'desire shall fail,' the newer translation reads 'the caper-berry shall fail.' This rendering, however, is no novelty, the oldest Greek and Latin MSS. and the Syriac version interpreting in the same manner. The meaning appears to be, either that condiments like the fruit of the caper (eaten in the East as with us) fail to stimulate the waning appetite of the aged man; or that he, like an overripe caper-berry, is ready to fall to the earth. It should be noted that the Hebrew word thus translated is (*abiyonah*), and bears no relation to *ay-zobe* or hyssop.

**Bible Plants was published in London
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Announcements

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The above PowerPoint presentation is available at Pastor Eli's website:

www.anglo-saxonisrael.com

Parts 1 - 6 plus a short introduction can now be viewed or downloaded - the latest addition part 6 covers the German people in relation to the migrations of the Tribes of Israel.

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Lawful Rebellion Meetings Reclaim Our Sovereignty

- 30 Jan **Newcastle** (BCG & Truth Movement)
- 10 Feb **Pewsey** (Inquiring Minds & UKColumn.org)
- 23 Feb **Glastonbury** (UKColumn.org & Glastonbury Fayres)
- 26 Feb **Kirkaldy** Scotland (BCG & lawfulrebellion.org)
- 27 Feb **Glasgow** (BCG & lawfulrebellion.org)
- 28 Feb **Aberdeen** (BCG & lawfulrebellion.org)
- 6 Mar **Bournemouth** (BCG Local & UKColumn.org)
- 20 Mar **Blackpool** (BCG Roadshow & to be confirmed)
- 26 Mar **Heathrow London** (Alternative View 4 — Various Speakers)
- Apr **Canadian Holocaust Talk** — Kevin Annett — 911 Truth (date & location TBC)
- Apr **Fighting Child-Snatching by the State** (BCG Roadshow & partners) (date & location TBC)
- 24 Apr **Liverpool** (BCG Roadshow & partners)
- 2 May **Totnes** (Truth Movement)
- 29 May **Leeds** (BCG Roadshow & partners)
- 19 June **Stoke on Trent** (BCG Roadshow Main Conference)
- 26 June **Bristol** (BCG Roadshow)

Further venues for the autumn / winter will be posted.

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