

The New Ensign

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Calling The True Israel Peoples

Editorial

Dear Readers,



Is No News Good News?

This question was begged by a contributor to a news blog specialising in passing on information not carried by the MSM. This caused the New Ensign to look deeper into the situation.

On the face of it, it appeared true, other than regurgitating old items such as the Ukraine and various EU elections, there was no new news. However, from 3 sources which have no outlets in the west, it was reported that Israel is suffering from major wildfires after being hit by a barrage from rockets and drones, on its major cities; Tel-Aviv, Jerusalem and Haifa being badly hit.

The other item of news is the second power outage in Spain and parts of Portugal, although the first outage was briefly mentioned in the MSM some days after it happened, the second outage has not been mentioned at all! Like many power cuts, the one in Spain wasn't planned,

government departments, hospitals and other essential services were affected. The irony of this catastrophe, people couldn't buy food from shops unless they had cash, because card readers were not working!

By all accounts the government ignored advice from experts to keep some Spain's old power stations running, because when you have 100% power generated by renewables, like Spain boasted of recently, if the power exceeds 50 cycles + or - 3% the whole system collapses!

This year in parts of the UK, has been experiencing more sunnier days than usual! Evidently this due to people using various natural methods to disperse chemtrails' cloud cover! Which is another setback for the government.

The beast system of government may loosing on several fronts, and therefore one should not lose sight of the fact that a wild beast is most dangerous, when it is cornered! We can only win with Yahweh's help! He warned that enemy would go round like a roaring lion devouring whom he can!

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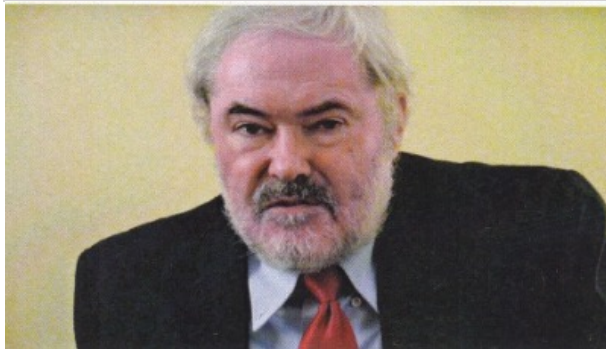
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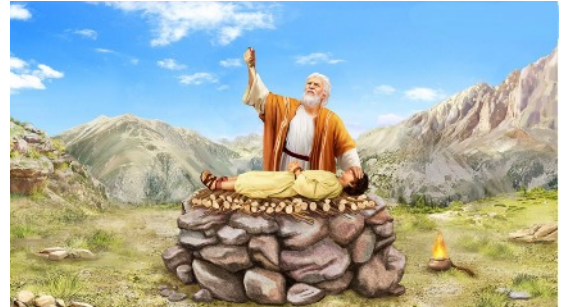
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The Great Impersonation (Part 3)

By Pastor Eli James



you can see God's determination to establish a covenant with Isaac, who has not even been conceived yet!



CHAPTER 4 SARAH AND THE SEED OF ISAAC

GENESIS 17:15 RELATES THIS:
"And God said to Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

And I will bless her, and she shall be a mother of nations; kings of people shall be of her ...And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

Here we have the two main themes of Genesis continuing: the theme of passing on the covenant from one generation to the other via specific individuals and the theme of the future greatness of this seed.

The covenant with Isaac is distinguished from a similar but not identical blessing bestowed upon Ishmael. Verse 20 states:

"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."

And just so that there is no possible confusion. Verse 21 states: "But my covenant will I establish with Isaac, which Sarah shall bear unto thee [Abraham] at this set time in the next year".

Abraham Getting Ready To Sacrifice Isaac

Of course, the Jews are not known for any connection with the seed of Isaac. The rabbis of Judaism rarely discuss the story of Isaac, Rebekah, Jacob, and Esau —certainly not with the "goyim." They don't like to bring up a subject which might expose their true identity.

The middle of Chapter 18 interjects the story of Lot and Sodom and Gomorrah, and their destruction because of unrighteousness.

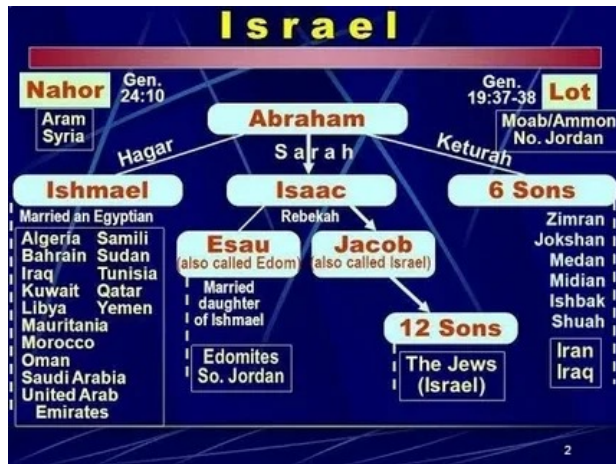
Of importance to our subject of the descent of the Covenant people and their relatives, it should be noted that Lot is the patriarch of two more tribes, Moab and Ammon. Due to their concern that their seed be preserved, Lot's two daughters conspired to get their father drunk and then, on consecutive nights, to lie with him.

Although incest is forbidden by God, Lot's two daughters, out of fear that the seedline might not be preserved, committed incest! Both became pregnant and brought forth Moab and Ammon.



Where The Descendants Moab and Ammon Lived

Without question, these Semites were very concerned about preserving their seed. Not a page of Genesis goes by without one or more references to the importance of carrying on the line of descent.



The fact is that Genesis cannot be understood without reference to this overwhelming desire to maintain a pure line of descent, a righteous breed, as it were, at least down until the coming of the Messiah.

Whether or not Lot's daughters had any conception of the mission of the Messiah or not is open to question. More than likely, in this era of intense racial and cultural consciousness, they were motivated only by their traditional race-consciousness as well as by their sense of "righteousness" vis-a-vis the surrounding populations, since intermarriage with them was absolutely forbidden.

With regard to this righteous breed, it must be said that the Semites were none too righteous in terms of modern notions of righteousness. Dirty tricks, incest, deception, passing one's wife off as a sister, curses, fornication, even murder—by Cain—has happened by now in Genesis.



And, as we shall see later, the trick played by Jacob upon Esau (above) is nothing short of dastardly from Esau's point of view.

The Semites cannot be said to have been angels in human form. Neither are their descendants. God and the prophets are forced to constantly rebuke them for their wickedness.

But within the Semitic stock is to be carried that sense and practice of righteousness, at least among the direct descendants of Abraham and Sarah, which is usually practiced only by the very few, which will eventually result in a maiden named Mary, of the tribe of Judah, mother of Jesus.

Genesis 21 continues the story of Sarah and Abraham. There is born the patriarch, Isaac. Having finally borne a son, Sarah can no longer tolerate the presence of Hagar and Ishmael.

She pleads with Abraham to cast them out. He is not so inclined, whereupon God again speaks to Abraham, saying at Verse 12:-

"In all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." [Emphasis added]

Here is a prophetic statement with regard to Isaac becoming the patriarch after which the whole tribe and all of the descendants will be named.

That the Anglo-Saxons are the true recipients of this heritage will be dealt with in a later chapter (Beth-Sak = House of Isaac; Saxons = Isaac's Sons).

Nevertheless, Ishmael is looked on with affection by the Lord, saying in Verse 13:

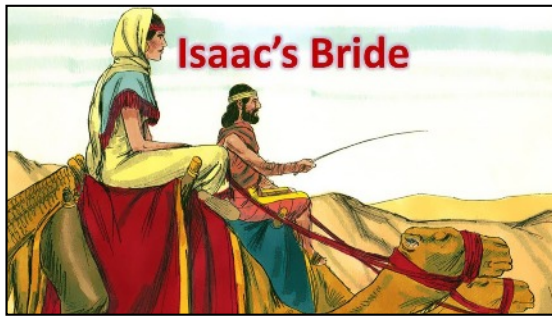
"And also of the son of the bondwoman will I make a nation, because he is thy seed." Consequently, the Arabs, who claim descent from Abraham, are not disowned by God.

He merely wishes to bestow special privileges upon Isaac and his seed. Hagar, the bondwoman, is quite probably a Semite also.



Hagar At The Well

There is no issue made of her seed stock, so she is quite probably a distant relative. The Arab nations later became of mixed stock depending upon where the various tribes travelled, although it must be admitted that many of them are probably pure Semites.



Chapter 24: Abraham is getting old and wishes that his son should marry. In Verse 3, he assigns his eldest servant the task of going back to Mesopotamia, where Abraham's relatives and kindred people still reside, in order to procure a daughter-in-law.

He stresses to the servant that Isaac must not marry a Canaanite. He must marry a Semite. The servant carries out these instructions, and he selects a woman based on the quality of her kindness.



Rebekah Outside Isaac's Tent

Her name is Rebekah, and she is the granddaughter of Abraham's brother, Nahor.

Rebekah and her family agree to Abraham's desires, and she leaves with this blessing from her family: .. Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them." (v. 60)

By this time Sarah, Isaac's mother, has died and, with the arrival of Rebekah, Isaac marries and is comforted after his mother's death. (V.67)

In Chapter 25, Abraham remarries, a woman named Keturah, and has several children by her; but Abraham eventually sends them all away, perhaps so that they would not interfere with Isaac's inheritance, and he then reconfirms the blessing upon Isaac, (v. 11) Abraham dies and is buried by his sons, Isaac and Ishmael. The genealogy of Ishmael is given (vv. 16-18) and then begins the saga of Isaac and Rebekah and their two sons, Esau and Jacob.

At this point, it must be brought out that one of the major themes of the Bible is that of two brothers in conflict. Invariably, one brother obeys God and the other doesn't Cain and Abel are the first such pair. Isaac and Ishmael are next. Jacob and Esau after them.

Later, Judah's two sons, Pharez and Zarah, diverge. Without an understanding of this theme and the resulting genealogical trees, one can hardly understand the Bible as a historical text. This theme is of paramount importance, especially when it comes to being able to distinguish between Jews and Israelites. This theme can be called "the Conflict of the Ages."

This is especially true of the conflict between Jacob and Esau, because their struggle marks the clear, distinct, and irrefutable delineation between Jews and Israelites. Jacob and Esau were twin brothers whose parents were Isaac and Rebekah. Let's get to know them a little better so we can begin to rediscover our Israelite heritage.

To be Continued

Pastor Eli's Book "The Great Impersonation" can be purchased from Money Tree Publishing. [HERE](#)



Great Tartaria (Part 16)

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

By
James W Lee

Chapter 8

THE MAGNIFICENT
WORLDWIDE
TARTARIAN
ARCHITECTURE Said to Have
Been All Built in the 13th
Century--With Horse and Buggy.

Unfortunately, the author hasn't given titles to the following illustrations.





**Neue Elbbrücke (Elbe bridges) -
Hamburg, Germany, 1887-1957**



Dunedin New Zealand



Midland Grand Hotel



Liverpool England



**Monument of Vittorio Emanuele II,
Italy**



Széchenyi Baths, Budapest, Hungary



**Riga Town Hall Square, Latvia.
Beginning of the 20th century.**



**Gorodetsky House "House of
Chimeras" - Kiev, Ukraine, 1901**



Rouen Cathedral - Library Gate



To be continued OS10109



Quick Reference Chart: Serpent

By Rob Herbert

OLD TESTAMENT

Serpent H5175 nachash

Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Genesis 3:1	"...the serpent (H5175 <i>nachash</i>) was more subtil than all the beasts..."	Symbolizing the carnal mind's capacity for self-deception and rationalization of sin.	The serpent (H5175 <i>nachash</i>) represents subtlety and craftiness, aligning with how the carnal mind distorts truth. Paul warns in 2Cor 11:3 that believers might be "beguiled" as Eve was, showing the serpent's deception as an example of corrupt reasoning. Jer 17:9 affirms that "the heart is deceitful above all things," emphasizing the mind's potential for deception. Proverbs repeatedly contrasts wisdom (<i>arum</i> , H6175) with craftiness, demonstrating how the same intelligence can either discern truth or twist it for self-justification (Prov 14:8, 14:15, 16:25).
Genesis 3:2-3	"...the woman said unto the serpent (H5175), We may eat... but of the tree in the midst... ye shall not eat, neither shall ye touch it..."	The mind engaging in dialogue with carnal reasoning, beginning to distort divine instruction.	Eve accurately repeats God's command but adds "neither shall ye touch it," suggesting how the carnal mind can exaggerate and misinterpret divine law (Rom 7:5-11; 1Cor 15:56). Overemphasizing restrictions often leads to rebellion (Prov 9:17, Eccl 7:16-17, Matt 23:4, Gal 5:1). The law reveals sin but does not prevent it (Rom 7:9-12).
Genesis 3:4	"...the serpent (H5175) said unto the woman, Ye shall not surely die..."	The carnal mind's deceptive assurance that sin has no consequence.	The first recorded lie in Scripture contradicts God's warning. 2Cor 11:3-4 warns that, just as the serpent beguiled Eve, believers can be led astray by false teachers preaching a different gospel (Gal 1:7-8). The pattern of deception follows: (1) Rational debate → (2) Distortion of God's word → (3) Minimization of consequences → (4) Self-justification . Spiritual death results from sin (Rom 6:16, 23; James 1:15), but the carnal mind resists this reality, offering false assurance.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Genesis 3:13	"...The serpent (H5175) beguiled me, and I did eat."	The carnal mind's rationalization and deceitful reasoning.	Eve's admission reflects how the carnal mind distorts truth to justify disobedience (2Cor 11:3). The Hebrew <i>nasha</i> (beguiled) means "to lead astray, deceive, seduce," aligning with Jer 17:9 , which warns of the heart's deceitfulness. The carnal mind shifts blame instead of accepting responsibility (Prov 16:25; James 1:14-15).
Genesis 3:14	"...upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."	The carnal mind's subjection to fleshly desires and material concerns.	"Going on the belly" symbolizes being bound to earthly, fleshly appetites (Rom 8:6-8). Eating "dust" represents mortality and worldly preoccupation (Gen 3:19; Isa 65:25). The carnal mind is never satisfied and constantly seeks worldly fulfillment (Ecc 3:20; Mic 7:16-17; Rom 7:14-25).
Genesis 3:15	"...enmity between thee and the woman, between thy seed and her seed..."	The spiritual battle between the flesh (carnal-minded people) and the spirit (spiritually-minded people).	"Thy seed" represents those ruled by carnal desires (Rom 8:7; Gal. 5:17), while "her seed" symbolizes the spiritually obedient (Rom 8:6; Col 1:21-22). The "bruise the head" phrase signifies the ultimate triumph of the spiritual mind over the carnal (Rom 16:20), while the heel bruise represents temporary struggles against the carnal mind's deception (Heb 2:14-15).

The Serpent as a Symbol of the Carnal Mind



The serpent in Genesis 3 is best understood as a **metaphor for the carnal mind**, not a literal talking snake or supernatural entity. Scripture describes the serpent as **subtle** (H6175 – '*aruwm*'), a term that can mean both **wise and crafty**, reflecting how human reasoning can be used to justify sin.

Like Eve's internal dialogue, the carnal mind **rationalizes disobedience, distorts truth, and minimizes consequences**, leading to **spiritual downfall** (**2 Cor 11:3, Rom 7:18-23, James 1:14-15**).

The curse on the serpent—crawling on its belly and eating dust—symbolizes the **enslavement of the carnal mind to worldly desires and fleshly concerns** (**Gen 3:14, Rom 8:6-8**). There is a **significant connection** between the curse on the serpent (interpreted as the carnal mind) in Genesis 3:14-15 and the curses of **Deuteronomy 28**. This connection lies in the **nature of the**

curses as consequences of following the carnal mind (symbolized by the serpent) instead of obedience to God's commandments.

The enmity between the serpent's seed and the woman's seed (Gen 3:15) represents the ongoing battle between carnal reasoning and spiritual truth.

Ultimately, the lesson of the serpent is that the greatest deception comes from within—our own minds can lead us away from God through self-justification and false wisdom. True discernment requires rejecting carnal reasoning and aligning with divine truth and the Word of God.



Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Genesis 49:17	"...Dan shall be a serpent (H5175) by the way, an adder in the path..."	The tribe of Dan is likened to a serpent, symbolizing subtlety, strategic cunning, and indirect influence.	The serpent metaphor does not imply a supernatural being but a quality of strategy and unexpected action (Judg 18:27-29, 13:2-5) . Dan's military tactics resemble guerrilla warfare , striking enemies at vulnerable points (biting the horse's heels). This aligns with how Dan's descendants, linked to European migrations (Denmark, Danube), influenced nations indirectly. Dan's exclusion from Revelation (Rev 7:5-8) may reflect historical idolatry (Judg 18:30-31), yet its restoration in Eze 48 supports Israel's ultimate reunification (Rom 11:26).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Exodus 4:3	"...cast it on the ground, and it became a serpent (H5175); and Moses fled from before it."	The serpent symbolizes God's power over earthly authority, particularly Egypt.	The staff-to-serpent transformation demonstrates God's supremacy over Egyptian symbols of power, as Egyptian rulers associated serpents with divine authority . Moses fleeing suggests his initial fear, but God's control over the serpent reassures him. This act foreshadows later biblical uses of the serpent as a divine sign (Num 21:6-9; 2Kings 18:4) .
Exodus 4:4	"...Put forth your hand, and take it by the tail... and it became a rod in his hand."	A test of Moses' faith and a sign of God's sovereign control.	Grabbing a snake by the tail is dangerous, yet Moses obeys, showing faith in God's command . The return of the serpent to a rod affirms God's power over both nature and nations . This miracle establishes Moses' divine commission, proving that God equips those He calls (Exo 7:8-12) .
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Exodus 7:9	"...Take your rod, and cast it before Pharaoh, and it shall become a serpent (H8577 tanniyn)."	The rod transforming into a tanniyn (sea-serpent or crocodile) symbolizes God's power over Egypt.	Unlike H5175 nachash (divine serpent) in Exodus 4:3, the H8577 tanniyn refers to a great reptilian creature , often linked to Egyptian mysticism and Pharaoh's power (Eze 29:3). Egypt's ruler was metaphorically likened to a great dragon of the Nile , but this miracle demonstrated Yahweh's sovereignty over Pharaoh's authority . Similar imagery appears in Isa 27:1 (Leviathan as oppressive world powers) and Rev 13 (the beast from the sea).
Exodus 7:15	"...the rod which was turned to a serpent (H5175) shalt thou take in thine hand."	Moses' rod, previously transformed into a divine serpent (nachash), is a tangible symbol of Yahweh's delegated power over Pharaoh.	The return to H5175 nachash (serpent with divine implications) reaffirms Moses' role as Elohim to Pharaoh (Exo 7:1). Yahweh never speaks directly to Pharaoh, instead, Moses alone wields divine authority , reflecting a quasi-deity role (Psalm 82:6, Exo 22:8-9). This confrontation at the Nile, a sacred setting for Egyptian religious practices, signals the impending collapse of Pharaoh's perceived godhood under Yahweh's supreme dominion.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Numbers 21:6	"...Yahweh sent fiery (H8314 saraph) serpents (H5175 nachash) among the people..."	The fiery serpents symbolize divine judgment for rebellion.	<i>Saraph</i> means burning, poisonous , describing the effect of the serpents' bite. The serpents represent the consequences of sin (1Cor 10:9), showing that rebellion leads to suffering and death (Rom 6:23).
Numbers 21:8	"...Make you a fiery serpent (H8314 saraph), and set it upon a pole..."	The bronze serpent as a symbol of divine healing through faith.	The serpent on the pole foreshadows Christ (John 3:14). Just as the Israelites had to look in faith to be healed, believers must look to Christ for salvation. The symbol reverses the curse —a deadly serpent (judgment) becomes a source of healing (mercy).
Numbers 21:9	"...if a serpent (H5175) had bitten any man, when he beheld the serpent of brass, he lived."	The act of looking symbolizes faith and obedience, not superstition.	Healing came not from the object itself but from obedience to God's instruction . This mirrors how faith in Christ brings salvation (John 3:14-15). However, 2Kings 18:4 shows how later Israelites turned the serpent into an idol , demonstrating the danger of misplacing faith in symbols rather than in God.
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
2Kings 18:4	"...brake in pieces the brasen serpent (H5175 nachash) that Moses had made..."	The bronze serpent (once a divine sign) had become an idol, necessitating its destruction.	Though originally used as a symbol of divine healing (Num 21:9), Israel misplaced their faith in the object itself rather than in God. Hezekiah's reforms sought to eliminate false worship, including breaking Nehushtan (literally "a thing of bronze"), which had become a source of idolatry (Exo 20:3-4; Deut 12:3). This event highlights the danger of religious symbols becoming objects of veneration rather than reminders of faith (Matt 23:16-17).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Job 26:13	"...His hand hath formed the crooked serpent (H5175 nachash)..."	The crooked serpent represents celestial formations, specifically the constellation Hydra.	The serpent as a celestial symbol reflects ancient astronomical knowledge , where constellations were given symbolic meanings. The Septuagint's translation interprets it as God defeating an apostate dragon , paralleling Isa 27:1 , where Leviathan (the crooked serpent) symbolizes earthly rulers and oppressive powers . Similar imagery appears in Eze 29:3-5 (Pharaoh as a crocodile) and Rev 12:3 (Rome as the great red dragon).
Psalms 58:4	"...Their poison is like the poison of a serpent (H5175)..."	The deceitful and destructive speech of the wicked is likened to venom.	Poison represents harmful words, false doctrines, and corrupt leadership (Matt 23:33). Like venom, these lies spread subtly but are deadly . The Pharisees and Sadducees embodied this deceit in Jesus' time (John 8:44).
Psalms 58:5	"...like the deaf adder (H6620) that stoppeth her ear."	The wicked refuse to listen to truth, choosing deception instead.	The deaf adder symbolizes those who willfully reject divine wisdom . This is seen in Pharaoh hardening his heart against Moses (Exo 7-11) and Ahab refusing Elijah's warnings (1Kings 21). The spiritually deaf cannot perceive divine truth (John 8:43).

Psalm 140:3	"...They have sharpened their tongues like a serpent (H5175); adders' (H5919) poison is under their lips."	The slander and deception of evil men are as dangerous as a serpent's bite.	Words can be spiritually and socially destructive , just like snake venom . David prays for deliverance from both deceitful and violent adversaries (Rom 3:13 references this verse to show the universal corruption of speech).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Proverbs 23:32	"...at the last it biteth like a serpent (H5175), and stingeth like an adder (H6848)."	Wine is compared to a serpent's bite—enticing at first but ultimately harmful.	The deceptive nature of alcohol is likened to a serpent's venom, symbolizing hidden dangers in overindulgence. Intoxication leads to loss of control and moral restraint (Isa 5:11, 5:22; Eph 5:18). Just as wine itself, not a supernatural being, brings harm, our own choices lead to consequences .
Proverbs 30:19	"...the way of a serpent (H5175) upon a rock..."	The serpent leaves no trace, symbolizing secretive and deceptive actions.	Just as a serpent slithers across a rock without leaving a track, adultery is often committed in secrecy (Prov 30:20). This also reflects cunning and hidden deception in moral corruption.
Ecclesiastes 10:8	"...whoso breaketh a hedge, a serpent (H5175) shall bite him."	Violating divine or natural order invites consequences.	A hedge represents protective boundaries —whether moral laws, civil laws, or national structures . Those who recklessly remove these safeguards face self-inflicted harm , just as a serpent bites those who disturb its dwelling (Psa 125:3; Prov 25:28).
Ecclesiastes 10:11	"...the serpent (H5175) will bite without enchantment; and a babbler is no better."	The destructive power of unchecked speech is like a serpent's unprovoked bite.	A gossiping or slanderous person, like a venomous serpent, strikes without warning . Their words poison relationships and reputations (Rom 3:13; Psa 140:3). This verse also links slander to financial oppression , as "bite" (nashak) is also used for charging excessive interest on loans (Deut 23:19-20).
Isaiah 14:29	"...out of the serpent's (H5175) root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent (H8314/H5774)."	Successive conquering nations symbolized by different serpentine creatures.	The serpent, cockatrice, and fiery flying serpent represent successive rulers or empires that would rise to power. Interpretations vary, with some identifying them as Tiglath-Pileser (Assyria), Sennacherib, and Nebuchadnezzar (Babylon) , while others see Nebuchadnezzar, the Medes-Persians, and Alexander's Macedonian empire . This mirrors prophetic patterns in Daniel (Dan 7) , where animals represent rising kingdoms . Another view sees Uzziah, Hezekiah, and Messiah, symbolizing a transition from judgment to redemption .
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Isaiah 27:1	"...Yahweh... shall punish leviathan the piercing serpent (H5175), even leviathan that crooked serpent (H5175); and He shall slay the dragon that is in the sea."	Leviathan symbolizes oppressive world powers, destined for divine judgment.	Leviathan (piercing and crooked serpent) represents earthly potentates, kings, and empires —Egypt, Assyria, Babylon, Rome, and beyond (Job 26:13, Psa 74:13-14, Eze 29:3). The dragon in the sea symbolizes nations or political powers opposing God (Rev 13:1, 17:15). The sword of Yahweh signifies His divine judgment upon these oppressors, ensuring their downfall .
Isaiah 65:25	"...dust shall be the serpent's (H5175) meat. They shall not hurt nor destroy in all My holy mountain..."	The serpent represents the carnal, earthly-minded men destined for subjugation.	Dust as the serpent's meat symbolizes earthly, materialistic-minded people who remain bound to worldly pursuits (Gen 3:14, 1Cor 15:47-49). In contrast, the wolf (Benjamin), lion (Judah), and bullock (Ephraim) represent the tribes living in peace and unity under Christ's reign. This prophecy reflects a Christian reformation era (800-1800 AD) , a time when Christian society flourished, free from adversarial influences . The holy mountain represents the Kingdom of God established in righteousness (Mic 4:1-3, Rev 20:6).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Jeremiah 8:17	"...I will send serpents (H5175), cockatrices, among you, which will not be charmed, and they shall bite (lend upon usury) you, saith Yahweh."	The Babylonian invaders are likened to serpents, symbolizing relentless and inescapable judgment.	The serpents and cockatrices represent the Chaldean army , whose attack is as fatal as the bite of venomous snakes . Just as serpents cannot be charmed, these adversaries cannot be placated or diverted . This imagery extends to modern times, where serpents that bite with usury are linked to financial oppression (Deut 23:19-20; Hab 2:6-7). Mystery Babylon (Rev 18:10-13) continues this economic subjugation, making usury a tool of enslavement .

Jeremiah 46:22	"...The voice (of Egypt) thereof shall go like a serpent (H5175)..."	Egypt's once-proud voice will be reduced to a fearful, subdued tone in humiliation.	The serpent's voice symbolizes Egypt's downfall and distress as Babylon advances . Like a serpent hissing in fear when cornered, Egypt's boastful pride turns to whispers of defeat (Isa 29:4). The Chaldeans cut through Egypt like hewers of wood , leaving the nation broken and powerless . This mirrors historical cycles where empires fall from pride to subjugation (Jer 25:15-19; Eze 29:3-10).
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Amos 5:19	"...or went into the house, and leaned his hand on the wall, and a serpent (H5175) bit him."	False religious security leads to destruction.	The lion (Babylon), the bear (Medes-Persians), and the serpent (false religion) represent inescapable judgment . Many falsely believe they are safe in ritualistic religion , but leaning on the wrong spiritual foundation results in destruction (Isa 60:18). Judeo-Christianity and denominationalism are a false wall that offers no true refuge (Matt 7:26-27).
Amos 9:3	"...though they be hid from My sight in the bottom of the sea, thence will I command the serpent (H5175), and he shall bite them."	Oppressive nations as the inescapable instruments of divine judgment.	The serpent represents cruel kings or empires executing God's inevitable judgment . Like those who fled to Mount Carmel or the depths of the sea, Israel could not escape Babylon's invasion. This reflects the inescapable nature of divine justice (Lev 26:33; Jer 16:16), emphasizing that only repentance leads to deliverance .
Verse	Snippet of the Verse	Meaning	Why? (Concise Explanation with Supporting Verses)
Micah 7:17	"...They shall lick the dust like a serpent (H5175), they shall move out of their holes like worms of the earth..."	The enemies of Israel will be utterly humiliated and brought into submission before Yahweh.	Licking dust like a serpent is a sign of defeat and subjugation (Gen 3:14). The nations that opposed Israel in the last days prophecy (Mic 4:11) will be forced to acknowledge Yahweh's power . Emerging like worms suggests fearful submission , as they are driven from their hiding places , much like Pharaoh and Egypt were humbled in Exodus (Exo 15:14-16). This fulfills God's promise to vindicate His people and establish His rule over the nations (Psa 72:9; Isa 49:23).

The Symbolism of the *Serpent* (H5175 - נחש *nachash*) in the Old Testament:

The Carnal Mind & Human Deception

- **Genesis 3:1-14** – The serpent represents the carnal mind's capacity for **self-deception**, **rationalization of sin**, and **subtle distortion of divine truth**. The serpent's role in the Garden of Eden exemplifies **how the human mind can justify sin and twist God's commandments**.
- **Genesis 3:13** – The woman blaming the serpent further reinforces this idea, as it mirrors the human tendency to shift responsibility instead of acknowledging wrongdoing.
- **Genesis 49:17** – The tribe of Dan, likened to a serpent, embodies **strategic cunning**, not necessarily as evil, but as possessing a calculated, subtle approach.



Political and Religious Oppression

- **Psalms 58:4; 140:3** – The serpent's poison represents **deceptive words and doctrines** of religious and political leaders who oppose divine truth.
- **Isaiah 14:29** – The metaphor of the serpent applies to **successive ruling kings or empires**, indicating oppressive powers.
- **Isaiah 27:1** – Leviathan, a "piercing and crooked serpent," is a symbol of **chaotic worldly rulers**

in opposition to God.

- **Jeremiah 8:17; 46:22** – The serpent represents **foreign oppressors**, such as the Chaldeans and Egypt, bringing **subjugation, humiliation, and divine judgment**.
- **Amos 9:3** – The serpent symbolizes **oppressive kings** and unavoidable divine judgment.

A Symbol of Divine Authority and Miraculous Signs

- **Exodus 4:3, 7:8-15** – The serpent is used as a **miraculous sign** through Moses' rod, symbolizing **God's power over earthly rulers and His authority over creation**.
- **Numbers 21:6-9** – The fiery serpents represent **divine chastisement**, while the brass serpent lifted up prefigures **Christ's sacrifice (John 3:14)**.

Judgment, Chaos, and Inevitable Consequences

- **Amos 5:19** – The serpent in the wall signifies **inescapable judgment**, much like false doctrine offering a deceptive refuge.
- **Micah 7:17** – Serpents represent **subjugated nations bowing to restored Israel**.
- **Ecclesiastes 10:8,11** – The serpent's bite warns against **tampering with established order**, whether in doctrine or rulership.

Earthly-Mindedness & Spiritual Separation

- **Genesis 3:14** – The cursed serpent, condemned to eat dust, represents **the carnal, earthly-minded man** who is devoid of spiritual fulfilment.
- **Isaiah 65:25** – The serpent's diet of dust continues this theme of **carnality and subjection to the material world**.

The Influence of Sin and Addiction

- **Proverbs 23:29-35** – Wine is likened to a serpent's bite, symbolizing **destructive habits** that bring harm and ruin.

Conclusion

The **serpent** in Scripture is a **multifaceted symbol**:

- It **primarily represents the carnal mind**—its deceitful reasoning, rationalization of sin, and departure from divine truth.
 - It is used **politically and religiously** to symbolize **corrupt leaders, oppressive rulers, and false doctrines**.
 - It signifies **judgment, chaos, and unavoidable consequences**, especially in the context of Divine chastisement.
 - It also serves as a **miraculous sign of God's authority** when used in a positive context. Rather than a singular, fixed meaning, the **serpent is a symbol of deception, oppression, judgment, and the consequences of rejecting divine truth**—whether it appears in the Garden, Egypt, Israel, or future prophetic visions.
- To be continued OS10006**

History of the Protestant Reformation in England and Ireland; (Part 2)

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

In a Series of Letters

Addressed to All Sensible and Just Englishmen

By
William Cobbett



But, there remains to be noticed, in this place, an instance or two of the consistency of these revilers of the Catholic Church and faith.

We shall, in due time, see how the Protestants, the moment they began their "Reformation," were split up into dozens and scores of sects, each condemning the other to eternal flames.

But, I will here speak only of the "Church of England," as it is called, "by law established."

Now, we know very well, that we, who belong to this Protestant Church, believe, or profess to believe, that the **New Testament**, as printed and distributed amongst us, contains the true and genuine "word of God:" that it contains the "words of eternal life;" that it points out to us the means, and the only means, by which we can

possibly be saved from everlasting fire. This is what we believe. Now, how did we come by this New Testament?

Who gave us this real and genuine "word of God?" From whom did we receive these "words of eternal life?"



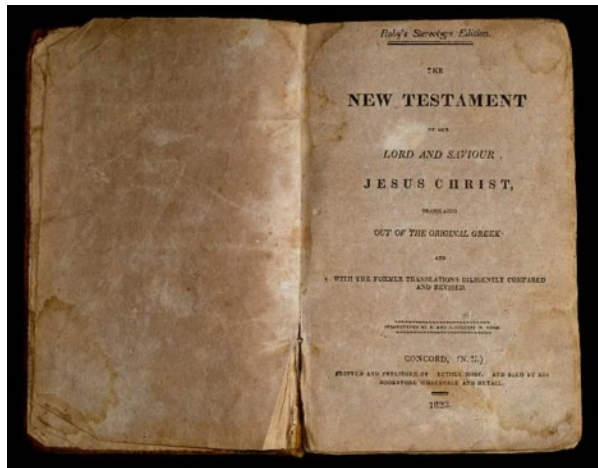
Come, **Joshua Watson**, (above) wine and spirit merchant, and teacher of religion to the people of England: come, JOSHUA, answer these questions!

They are questions of great importance; because, if this be the book, and the only book, which contains instructions relative to the means of saving our souls, it is manifest, that it is a matter of deep interest to us, who it was that this book came from to us, through what channel we received it, and what proof we have of its authenticity.

17. Oh! Joshua Watson!

Alas! wine and spirit merchant, who art at the head of a Society "for promoting Christian Knowledge," which Society the Bishop of Winchester calls the "correct expounder of evangelical truth, and the firm supporter" of the law-established Church:

Oh! **Joshua**, teacher of religion to the people of England, who pay six or eight millions a-year to the Parsons who employ thee to do this teaching;



Oh! **Joshua**, what a shocking thing it is, that we Protestants should have received the **New Testament**; this real and genuine "word of God;" these "words of eternal life;"

This book that points out to us the means, and the only means, of salvation: what a shocking fact, that we should have received this book from that **Pope** and that Catholic Church, to make us believe that the first of whom is the whore of Babylon, and that the worship of the last is idolatrous and her doctrines damnable.



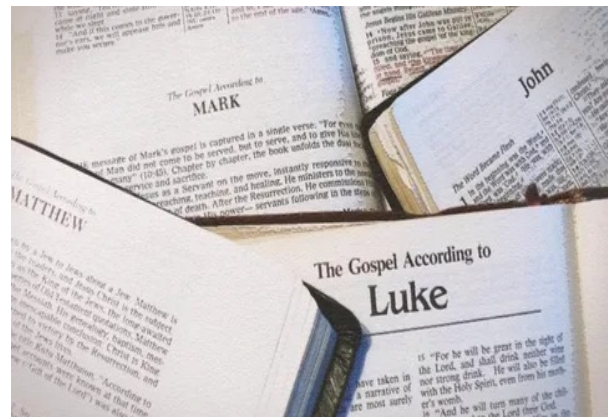
You, **Joshua**, and your Society "for promoting Christian Knowledge," are now, at this very moment, publishing and pushing into circulation no less than seventeen different books and tracts! Damnable.

18. After the death of Christ, there was a long space of time before the gospel was put into any thing like its present shape.

It was preached in several countries, and churches were established in these countries, long before the written gospel was known much of, or, at least, long before it was made use of as a guide to the Christian churches.

At the end of about four hundred years, the written gospels were laid before a council of the Catholic Church, of which the **Pope** was the head.

But there were several gospels besides those of **Matthew, Mark, Luke and John**! Several other of the apostles, or early disciples, had written gospels.



All these, long after the death of the authors, were, as I have just said, laid before a council of the Catholic Church; and that council determined which of the gospels were genuine and which not.

It retained the four gospels of **Matthew, Mark, Luke and John**; it determined that these four should be received and believed in, and that all the rest should be rejected.

19. So that here **Joshua Watson's** Society is without any other gospel; without any other word of God; without any guide to eternal life; without any other than that which that Society, well all the rest of us, have received from a church which that Society calls "idolatrous," and the head of which it calls "the beast, the man of sin, the scarlet whore, and Antichrist"!

To a pretty state, then, do we reduce ourselves by giving in to this foul-mouthed calumny against the Catholic Church: to a pretty state do we reduce ourselves by our tame and stupid listening to those who calumniate the Catholic Church, because they live on the spoils of it.

To a pretty state do we come, when we, if we still listen to these calumniators, proclaim to the world, that our only hope of salvation rests on promises contained in a book, which we have received from the Scarlet Whores and of the authenticity of which we have no voucher other than that Scarlet Whore and that Church, whose worship is "idoltrous" and whose doctrines are "damnable."



The Scarlet Whore

20. This is pretty complete; but still this, which applies to all Protestants, is not enough of inconsistency to satisfy the law-Church of England.

That Church has a Liturgy in great part made up of the Catholic service; but, there are the two creeds, the Nicene and Athanasian.

The first was composed and promulgated by a Council of the Catholic Church and the **Pope**; and, the second was adopted, and ordered to be used, by another Council of that Church, with the POPE at its head. Must not a Parson of this law-Church be pretty impudent, then, to call the **Pope** "Antichrist," and to call the Catholic Church "idoltrous?" Pretty impudent, indeed; but we do not, even yet, see the grossest inconsistency of all.

21. To our law-Church **Prayer-book** there is a **Calendar** prefixed, and, in this Calendar there are, under different days of the year, certain names of holy men and women.

Their names are put here in order that their anniversaries may be attended to, and religiously attended to, by the people. Now, who are those holy persons?

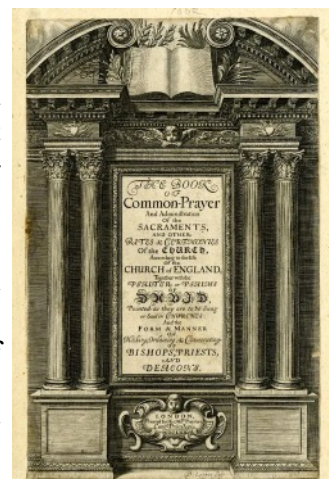


Some Protestant Saints to be sure? Not one! What, not saint Luther, nor saint Cranmer, nor saint Edward the Sixth, nor the "**Virgin**" saint Elizabeth (above)? Not a soul of them; but, a whole list of **Popes**, Catholic **Bishops**, and Catholic holy persons, female as well as male.

Several virgins; but not the "**Virgin Queen**;" nor any one of the Protestant race. At first sight, this seems odd; for, this **Calendar** was made by Act of Parliament.

But, the truth is, it was necessary to preserve some of the names, so long revered by the people, in order to keep them in better humour, and to lead them by degrees into the new religion.

At any rate, here is the Prayer-Book, holding up for our respect and reverence a whole list of **Popes** and of other persons belonging to the Catholic Church, while those who teach us to read and to repeat the contents of this same Prayer-Book, are incessantly dinning in our ears, that the **Popes** have all been "Antichrists," and that their Church was, and is, idoltrous in its worship and damnable in its doctrines!



22. **Judge Bayley** (one of the present twelve Judges) has, I have heard, written a Commentary on the Common Prayer-Book.

I should like to know what the Judge says about these Catholic Saints (and no others) being placed in this Protestant Calendar.

We shall, in due time, see the curious way in which this Prayer-Book was first made, and how it was new-modelled from time to time. But, here it is now, even to this day, with the Catholic Saints in the Calendar, whence it seems, that, even down to the reign of Charles II., when the last "improvement" was made in it, there had not appeared any Protestant Saint to supply the place of the old Catholic ones.



CHARLES II.

23. But there is still a dilemma for these revilers of the Catholic religion. We swear on the four Evangelists! And these, mind, we get from the **Pope** and a Council of the Catholic Church. So that, if the **Pope** be "Antichrist," that is to say, if those who have taught us to abuse and abhor the Catholics; if those be not the falsest and most malignant wretches that ever breathed, here are we swearing upon a book handed down to us by "Antichrist"?

And, as if the inconsistencies and absurdities springing out of this Protestant calumny were to have no end, that "Christianity," which the judges say, "is part and parcel of the law of the land;" that Christianity is no other than what is taught in this same **New Testament**.

Take the New Testament away, and there is not a particle of this "part and parcel" left. What is our situation; what a figure does this part and parcel of the law of the land make, with a dozen

of persons in gaol for offending against it; what a figure does it make, if we adopt the abuse and falsehood of the revilers of the Catholic Church!

What a figure does that "part and parcel" make, if we follow our teachers; if we follow **Joshua Watson's Society**; if we follow every brawler from every pub in the country, and say that the **Pope** (from whom we got the "part and parcel") is "Antichrist" and the "scarlet whore"!

24. Enough! Ay, and much more than enough to make us sorely repent of having so long been the dupes of the crafty and selfish revilers of the religion of our fathers.

Were there ever presumption, impudence, inconsistency and insincerity equal to those of which we have just taken a view?

When we thus open our eyes and look into the matter, we are astonished at, and ashamed of, our credulity; and, this more especially when we reflect, that the far greater part of us have suffered ourselves to be misled by men not possessing a tenth part of our own capacity; by a set of low-minded greedy creatures; but indefatigable; never losing sight of the spoil; and, day after day, and year after year, close at the ears of the people from their very childhood, din, din, din, incessantly, until, from mere habit, the monstrous lie got sucked in for gospel-truth.

Had the lie been attended with no consequences, it might have been merely laughed at, as all men of sense laugh at the old silly lie about the late King having "made the Judges independent of the Crown."



But, there have been consequences, and those most dreadful. By the means of the great Protestant lie, the Catholics and Protestants have been kept in a constant state of hostile feeling towards each other; and both, but particularly the

former, have been, in one shape or another, oppressed and plundered for ages, with impunity to the oppressors and plunderers

25. Having now shown, that the censure heaped on the religion of our forefathers is not only unjust, but absurd and monstrous; having shown that there could be no good reason for altering the religion of England from Catholic to Protestant.

Having exposed the vile and selfish calumniators, and duly prepared the mind of every just person for that fair and honest inquiry, of which I spoke in paragraph 4; having done this, I should now enter on that inquiry, and show, in the first place, how this "Reformation," as it is called, "was engendered by beastly lust."



Martin Luther.

The Reformation

But, there is yet one topic to be touched on in this preliminary Number of my little Work.

26. Truth has, with regard to this subject, made great progress in the public mind, in England, within the last dozen years.

Men are not now to be carried away by the cry of "No-Popery," and the "Church in danger." Parson **Hay**, at Manchester, Parson **Dent**, at Northallerton, and their like all over the country, have greatly enlightened us. Parson **Morrit**, at Skibbereen, has done great good in this work of enlightening.

Nor must we forget a Right Reverend Protestant Father in God, who certainly did more in the opening of eyes than any Bishop that I ever before heard of. So that it is now by no means rare to hear Protestants allow, that, as to faith, as to morals, as to salvation, the Catholic religion

is quite good enough; and, a very large part of the people of England are forward to declare, that the Catholics have been most barbarously treated, and that it is time that they had justice done them.

27. But, with all these just notions, there exists, amongst Protestants in general, an opinion that the Catholic religion is unfavourable to civil liberty, and also unfavourable to the producing and the exerting of genius and talent.



As to the former, I shall, in the course of this work, find a suitable place for proving, by the melancholy experience of this country, that a total want of civil liberty was unknown in England, as long as its religion was Catholic.

That the moment it lost the protection of the **Pope**, its kings and nobles became horrid tyrants, and its people the most abject and most ill-treated of slaves.

This I shall prove in due time and place; and I beg you, my friends, to bear in mind, that I pledge myself to this proof.

28. And now to the other charge against the Catholic religion; namely, that it is genius and talent, and to the causing of them to be exerted. I am going, in a minute, to prove, that this charge is not only false, but ridiculously and most stupidly false;

But, before I do this, let me observe, that this charge comes from the same source with all the other charges against the Catholics. "Monkish ignorance and superstition" is a phrase that you find in every Protestant historian, from the reign of the "**Virgin**" Elizabeth to the present hour. It has, with time, become a sort of magpie-saying,

like "glorious revolution," "happy "envy of surrounding nations," and the like. But there has always, false as the notion will presently be proved to be, there has always been a very sufficient motive for inculcating it. **Blackstone**, for instance, in his Commentaries on the Laws of England, never lets slip an opportunity to rail against "Monkish ignorance and superstition."



Blackstone

Blackstone was no fool. At the very time when he was writing these Commentaries, and reading them to the students at Oxford, he was, and he knew it, **Living** upon the spoils of the Catholic Church, and the spoils of the Catholic gentry, and also, of the poor! He knew that well.

He knew that, if every one had had his due, he would not have been fattening where he was. He knew, besides, that all who heard his lectures were aware of the spoils that he was wallowing in.

These considerations were quite sufficient to induce him to abuse the Catholic Church, and to affect to look back with contempt to Catholic times.

29. For cool, placid, unruffled impudence, there has been no people in the world to equal the "Reformation" gentry; and **Blackstone** seems to have inherited this quality in a direct line from some altar-robber of the reign of that sweet young Protestant saint, Edward the Sixth. If **Blackstone** had not actually felt the spoils of the Catholics

sticking to his ribs, he would have recollected, that all those things which he was eulogising, Magna Charta, trial by jury, the offices of sheriff, justice of the peace, constable, and all the rest of it, arose in days of "monkish ignorance and superstition."

If his head had not been rendered muddy by his gormandizing on the spoils of the Catholic Church, he would have remembered, that **Fortescue** and that that greatest of all our lawyers, **Littleton**, were born, bred, lived and died in the days of "monkish ignorance and superstition."

But, did not this **Blackstone** know, that the very roof, under which he was abusing our Catholic forefathers, was made by these forefathers?

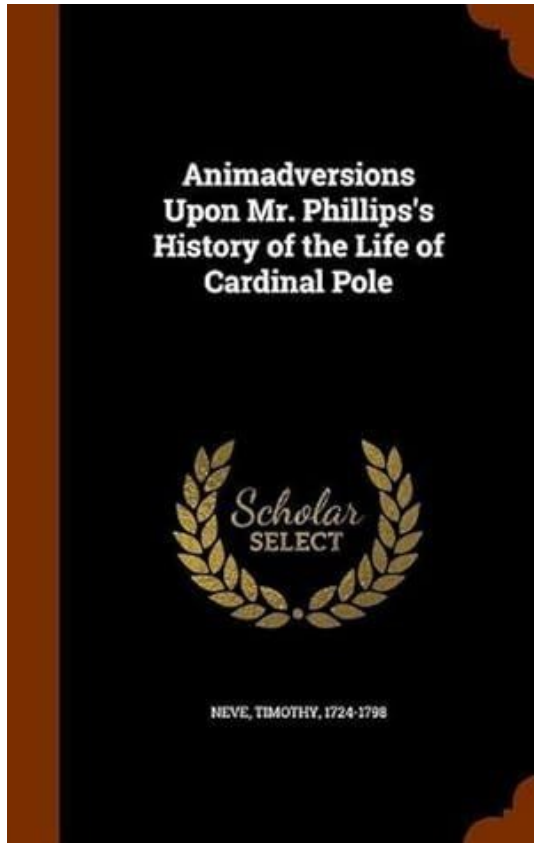
Did he not, when he looked up to that roof, or, when he beheld any of those noble buildings, which, in defiance of time, still tell us what those forefathers were; did he not, when he beheld any of these, feel that he was a pigmy in mind, compared with those whom he had the impudence to abuse?

30. When we hear some Jew, or Orange-man, or parson-justice, or Jocelyn saint, talk about "monkish ignorance and superstition," we turn from him with silent contempt: but, **Blackstone** is to be treated in another manner.



It was at **Oxford (above)** where he wrote, and where he was reading, his Commentaries. He well knew, that the foundations for learning at Oxford were laid, and brought to perfection, not only in monkish times, but, in great part, by monks. He knew, "that the Abbeyes were public schools for education, each of them having one or more persons set apart to instruct the youth of the neighbourhood without any expense to the parents."

He knew, that "each of the greater monasteries had a peculiar residence in the universities; and, whereas there were, in those times, nearly **Three Hundred Halls** and **Private Schools** at Oxford, besides the colleges, there were not above **Eight** remaining towards the middle of the 17th century." [Phillips' Life of Cardinal Pole, Part I. p. 220. Below]



That is to say, in about a hundred years after the enlightening "Reformation" began. At this time (1824) there are, I am informed, only **Five** halls remaining, and not a single school.

31. I shall, in another place, have to show more fully the folly, and, indeed, the baseness, of railing against the monastic institutions generally; but, I must here confine myself to this charge against the Catholic religion, of being unfavourable to genius, talent, and, in short, to the powers of the mind.

It is a strange notion; and one can hardly hear it mentioned without suspecting, that, somehow or other, there is plunder at the bottom of the apparently nothing but stupid idea.

Those who put forward this piece of rare impudence do not favour us with reasons for believing that the Catholic religion has any such tendency.

They content themselves with the bare assertion, not supposing that it admits of anything like disproof. They look upon it as assertion against assertion; and, in a question which depends on mere hardness of mouth, they know that their triumph is secure.

But, this is a question that does admit of proof, and a very good proof too. The "Reformation," in England, was pretty nearly completed by the year 1600. By that time all the "monkish ignorance and superstition" were swept away.

The monasteries were all pretty nearly knocked down, young Saint Edward's people had robbed all the altars, and the "**Virgin**" Queen had put the finishing hand to the pillage.

So that all was, in 1600, become as **Protestant** as heart could wish. Very well; the kingdom of France remained buried in "monkish ignorance and superstition" until the year 1787: that is to say, 187 years after **happy** England stood in a blaze of Protestant light!



Monkish Ignorance and Superstition

Now, then, if we carefully examine into the number of men remarkable for great powers of mind, men famed for their knowledge or genius; if we carefully examine into the number of such men produced by France in these 187 years, and the number of such men produced by England, Scotland and Ireland, during the same period; if we do this.

We shall get at a pretty good foundation for judging of the effects of the two religions with regard to their influence on knowledge, genius, and what is generally called learning.

32. "Oh, no!" exclaim the fire-shovels. "France is a great deal bigger, and contains more people,

than these Islands; and this is not fair play!" Do not be frightened, good fire-shovels.

According to your own account, these Islands contain twenty-one millions; and the French say, that they have thirty millions. Therefore, when we have got the numbers, we will make an allowance of one-third in our favour accordingly.

If, for instance, the French have not three famous men to every two of ours, then I shall confess, that the law-established Church. and its family of Muggletonians, Cameronians, Jumpers, Unitarians, Shakers, Quakers, and the rest of the Protestant litter, are more favourable to knowledge and genius, than is the Catholic Church.



The Quakers

33. But how are we to ascertain these numbers? Very well. I shall refer to a work which has a place in every good library in the kingdom; I mean, the "**Universal, Historical, Critical, and Bibliographical Dictionary.**"

This work, which is every where received as authority as to facts, contains lists of persons of all nations, celebrated for their published works.

But, then, to have a place in these lists, the person must have been really distinguished; his or her works must have been considered as worthy of universal notice.

From these lists I shall take my numbers, as before proposed. It will not be necessary to go into all the arts and sciences: eight or nine will be sufficient. It may be as well, perhaps, to take the **Italians** as well as the French; for we all

know that they were living in most shocking "monkish ignorance and superstition;" and that they, poor, unfortunate, and un plundered souls, are so living unto this very day!

34. Here, then, is the statement; and you have only to observe, that the figures represent the number of persons who were famous for the art or science opposite the name of which the figures are placed.

The period is, from the year 1600 to 1787, during which period France was under what young **George** Ross calls the "dark despotism of the Catholic Church," and what **Blackstone** calls "monkish ignorance and superstition;" and, during the same period, these Islands were in a blaze of light, set forth by Luther, Cranmer, Knox, and their followers. Here, then, is the statement:

	England, Scotland & Ireland	France	Italy
Writers On Law	6	51	9
Mathematicians	17	52	15
Physicians & Surgeons	13	72	21
Writers on Natural History	6	33	11
Historians	21	139	22
Dramatic Writers	19	66	6
Grammarians	7	42	2
Poets	38	157	34
Painters	5	64	44
Totals	132	676	164

ED. Note: This series is to show that the reformation hidden agenda was plunder the wealth of the churches and their parishioners and to divide the church into thousands of sects and denominations. Cobbett did not have the knowledge of the widespread error being taught by the church!

To be continued OS19001

York's Cross Keys Holds Clues To A Hidden History Far Different From The Official Version of Great Britain (Part 5)



The City of York

More On Edinburgh and its History

Judæa was recognised as the wealthiest Roman vassal state and although Jerusalem is preserved as a sacred city it was also extremely wealthy and commercial.

It was a great port, with Joppa at its door, and when overthrown the rival merchants of Tyre are supposed to have rejoiced: "Aha!" they chuckled, "She is broken that was the gate (port) of the people. I shall be replenished now she is laid waste!" (Ezek. XXVI, 2.)

Its opulence was proverbial, created by its merchants, manufacturers, and ship owners. It was famous, says Josephus, for its antiquity, its great wealth, the diffusion of its nation over the habitable earth, and the veneration paid it for religious reasons.

It had a population, according to the same authority, of a million, greatly swollen during the period of Pentecost when it was visited by strangers from all parts who thronged to the Temple in whose outer cloisters the money-changers did a roaring trade in the exchange of currencies.

It was a beautiful city: "The perfection of beauty, the joy of the whole earth," exclaims Jeremiah, which fails to find any response in the present Jerusalem, where the topography utterly disagrees in all essential respects with the full details given us by Josephus, who as

the general of the Jews in the war of 70 naturally knew every inch of the topography and known in only lesser degree to Nehemiah and Ezra.

The situation of the present Jerusalem discounts all the claims of commercial and maritime supremacy for which it was so renowned.

Placed on a high rocky plateau, singularly unfertile, it lies over 35 miles distant from the sea, possesses no river outlet, and its port named Jaffa is only one by courtesy for it possesses no natural advantages, and is even then reached only over difficult hills.

Palestine itself, with the exception of a few fertile valleys mostly towards the coast, composed of limestone mountains or hills, is unsuited for agriculture or pasturage, and can boast of no minerals whatsoever except potash.



**A view of Arthur's Seat, Edinburgh,
Claimed as the Original Mount of
Olives.**

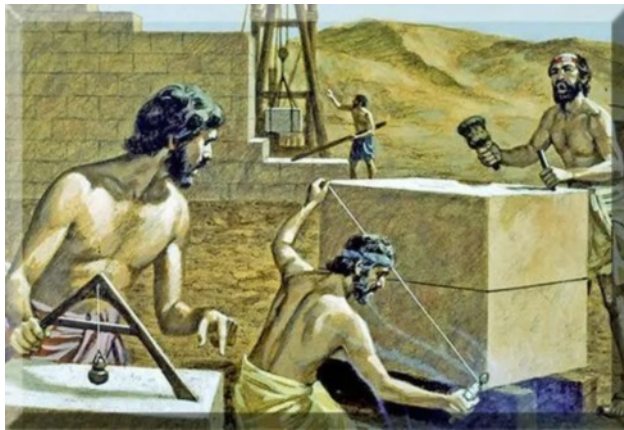
**In the Foreground Holyrood Palace,
on the Original Solomon's Palace of
Lebanon**

These hard facts, quite apart from other evidence, offer Jerusalem little field for world commerce and it would be difficult to find a site less promising for a great commercial city, with no raw materials available and no facilities for output.

In the present Jerusalem we are chasing a chimera. It could not possibly have been Rome's wealthiest vassal, apart from the fact that its sacred places are totally incompatible with Bible facts, as Josephus and Comyns Beaumont have revealed

On the other hand, ancient Edinburgh and Jerusalem tally in every respect with Scripture.

One other sidelight on its position should be mentioned before giving a detailed comparison between Jerusalem and old Edinburgh.



Rebuilding The Temple

When the Hebrews, returning after the Babylonian Captivity, attempted to restore the walls and build Zerubbabel's temple, the Samaritans and others appealed to the Persian kings asking that the records should be searched when it would be proved to have been a seditious city.

If rebuilt, said the petitioners to Artaxerxes, "thou shalt have no portion this side of the River." Artaxerxes had a search made and sent word as follows:

"It is found that this city of old time made insurrections against kings— There have been mighty kings also over Jerusalem, which have ruled all beyond the River, and toll, tribute, and custom paid unto them." (**Ezek. iv, 15, 18-20**).

The "River" (Heb. Perath) had nothing in common with the river of Irak translated as Euphrates, lying across the desert 450 miles east of the present Palestine.

It was the ancient eastern boundary of Israel. Solomon, for example, reigned over all the kings

from the Perath to the land of the Philistines and to the border of Egypt. (**II Chron. IX, 26**.)

A light is thrown on this "river" by the plea of Nehemiah to the King of Persia when he asked, "If it please the king, let letters be given me to the governors beyond the River that they convey me over until I come into Judah" (**Neh. II, 7**).

These words infer something more than merely being ferried over even a wide river. They suggest the passage across a broad body of water into a totally different land beyond.

We also have a clue from the indication given by Jeremiah, who went to Perath, concealed his girdle in a hole in a rock, and later on returning to retrieve it found it had rotted from the damp sea air (**Jer. XIII, 4-7**).

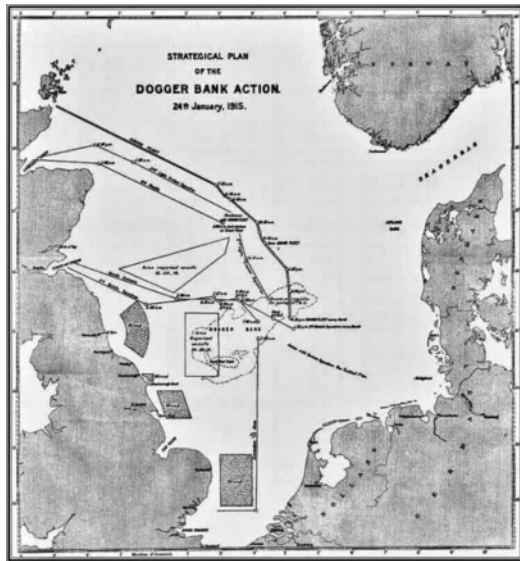
In the Book of Judith it speaks of "the great strait of Judea." (**Jud. III, 19**.) The word "river" was of old often used to indicate the sea, like the "river of occan."



The River Rhine

Before the flood, there was only a wide river separating the British Isles from Scandinavia and that river was the Rhine, then known as the Euphrates, and discharged into the sea near Shetland. In those days the Thames was a tributary of the Rhine.

This river after the great flood became a sea. Because of the loss of life by the undulation by water, including many large cities such as Atlantis, where the Dogger Bank now is, it was named the “Mort Sea”. One can see how the word “Mort” morphed into the word “North”.



**Map of The North Sea and
Dogger Bank**

After the great flood, the City of Edinburgh found itself with a wide opening to the sea, which became as the straits of Judea, now known as the Firth of Forth.

Old Edinburgh in its topography, its setting, the lay-out of its principal ancient streets, its wynds, its Castle rock, its former lakes or lochs, its Arthur’s Seat, and its place-names offers a most complete comparison with ancient Jerusalem.



Edinburgh In The 1700’s

Both were cities of great age—Kaer Eden civitate antiquissima—both underwent fearful vicissitudes, both were praised for their matchless beauty, and both were the City of the Lion.

As far back as 1640, the German traveller Korte, after a complete topographical examination of the present Jerusalem, decided that it failed to coincide in any way with the city described by Josephus and the Scriptures.

Claims that the tombs of the patriarchs Ab’Ram, Isaac, and Jacob are buried under a mosque in Hebron possess no shred of evidence.

The rock-cut sepulchres in the valleys of Jehoshaphat and Hinnom are of Roman period with late Greek inscriptions, and there exists nothing in groups of ruins at Petra, Sebaste, Baalbec, Palmyra or Damascus, or among the stone cities of the Haran, that are pre-Roman.



The Rev. Mr. Lawson

Nothing in Jerusalem itself can be related to the Jews and its earliest archæological traces are late Roman. The Rev. Mr. Lawson wrote of it in these words:-

The Jerusalem of modern times is not the city of the Scriptures. Mount Calvary, now nearly in the centre of the city, was without the walls at the time of the Crucifixion, and the greater part of Mount Zion, which is now without, was within the ancient city.

The holy places are for the most part the fanciful dreams of monkish enthusiasts to increase the veneration of the pilgrims.

In describing the ancient Jerusalem from Josephus mainly, the reader may be referred to the map of Old Edinburgh which bears both the Edinburgh and the original names relating to

Jerusalem. In the old Jerusalem, the two striking natural features were the Hill of Zion, also called the City of David, or the Citadel; and the Mount of Olives, which dominated it from the east as the Hill of Zion did on the west. It was formerly fortified by three walls, protected in places by swamps, and the circumference of the outer walls, strengthened by ninety solid marble towers, embraced about four square miles.

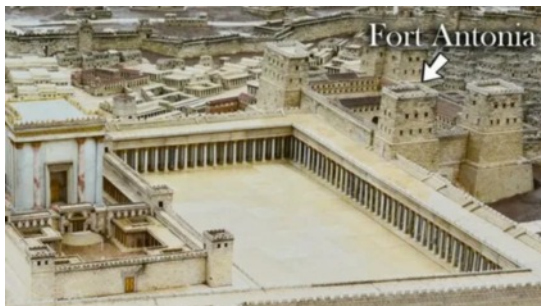


The Hill of Zion (Middle East)

The Hill of Zion or the Citadel was the highest western extremity of a long hill, which descended gradually downwards towards the east.

It was divided in two below the part named Ophel by a narrow valley or ravine known as the Tyropœan Valley or Valley of the Cheese mongers, which intersection cut off the Citadel and Ophel from the continuation where stood the Temple and business and residential parts.

Josephus prefers to call this long, intersected hill, two hills, of which the lower but longer eastern portion he names Acra, where stood the fortress Antonia specially constructed to protect the Temple of Herod.



Depiction of Fort Antonia

To cite his own words: The city was built upon two hills opposite one another and have a valley

to divide them asunder, at which valley the corresponding rows of houses on both hills end.

Of these hills, that which contains the Upper City is much higher and in length direct. The other, which was called Acra and sustains the lower city, is of the shape of a horned moon.

Over against this (opposite) was a third hill naturally lower than Acra and parted formerly from the other by a broad valley. (Wars, etc., V, iv, 1.)

The third hill, separated from the lower hill or Acra by a broad valley, lay to the south of Acra. Later, as Josephus explains, as the population increased, a fourth hill, north of Acra, named Bezetha, became incorporated, and this was separated from the old city by a deep valley or ravine.



Acra

To summarise the foregoing, Jerusalem in A.D. 70 lay from east to west, mainly occupying one very long hill broken in two, with the Citadel in the west and the Temple near the western summit of the eastern half, or, if we adopt Josephus's description, two hills continuous but broken by a narrow valley; a third hill, with a broad valley between it and Acra; and a fourth hill across the ravine on the north.

The main hill (or two hills) might be compared with a huge decapitated dragon or lizard, its head lying in the west where the Citadel or City of David towered over the rest of the city, its neck formed by Mount Ophel and the Upper Market Place; then came the Tyropœan Valley which decapitated the monster, after which followed the carcass, including the Temple, the Acra, and its backbone a wide street for that time of hump-backed contour (Josephus' "horned moon"), its greatest height called Mount Morial, where stood the Temple, after

which it gradually sloped downwards until it reached level ground not far distant from the foot of the Mount of Olives. From either side of this long hill, steep and narrow streets wound down to the valleys below, but much more precipitous on the north side.



Valley of Jehoshaphat (Tyropœan Valley Jer.)

Nothing in the present Jerusalem bears the slightest resemblance topographically with the above description. It does not extend east and west so much as north and south, but it is all lumped together, uphill and down dale.



Edinburgh Castle Today From Princes Street Which in Former Times was Known as David's City or City of The Lion

There is no height to compare even remotely with the Citadel or City of David. All the sites are in dispute except that topographers agree to place the site of the Temple where now stands the Mosque of Omar, the highest commanding area in the city, whereas Josephus makes it beyond doubt that it was occupying a site far lower than the Citadel and stood some distance from it. The Temple, with the fort Antonia, built

by Herod, occupied a space of six furlongs, says Josephus, whereas the area available for the Mosque of Omar is under two furlongs.

Witness to The Terrible Night of The Splitting of Arthur's Seat (Mount of Olives) The Twin Peaks of Arthur's Seat



There follows a vivid description of the celestial event of that fateful twilight, yet which was destined to prove Judah's salvation. Zechariah describes how the Mount of Olives was split in two, and how streams of water poured into the "nearer and farther" seas on that tremendous night, which was "not day nor night":

"Ye shall flee to the valley of the mountains; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah ---in that day the light shall not be clear or dark --- living waters shall go out of Jerusalem, half of them toward the nearer sea and half of them toward the hinder sea (Zech. 14:1- 4)

It shall be lifted up from Benjamin's Gate unto the place of the first Gate, unto the Corner Gate and from the Tower of Hananeel unto the king's wine presses.

Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." (**Zech. 14:1- 4**)

Here we have the description of an eye-witness able to tell us precisely what damage the

earthquake caused and name the actual parts of the city which had suffered most. We have the vivid description of the eerie light before the blow, the crash upon Mount of Olives which is split in two.

The shaking of the city as earth rises and falls in the sickening motion of all earthquake followed by the draining of the seas and waters by a tidal wave and their furious return, accompanied by tempest and floods, which pour with violence into the two seas, and finally the flight of the survivors in panic to the mountains-anywhere to escape this appalling visitation.

Yet Jerusalem remained standing, a miracle of God! And the even more astonishing miracle whereby the invading host was destroyed in one great blast which burnt them with fire even where they stood. Such is Zechariah's graphic story!



Assuredly drama could never surpass the events of that night prodigies, beginning with the threatening apprehension of a night that never arrived; first of all a terrifying brightness.

Then continuous strange and luminous twilight with an immense circular red sun perceptible to those who dared look through a mystical nimbus which increased rapidly in size hour by hour as it approached nearer and nearer; its edges flashing coruscations of dazzling lightning accompanied by growing thunders an reverberated among the surrounding mountains in long ominous rolls, each more menacing than the last.

Nature, meantime, awaiting the inevitable hour lay hushed and still, the silence only broken by the twitterings of frightened birds or by the screams of terrified humanity until with a sudden

deafening roar the crash fell. There were two Zechariahs, one the son of Berechiah: in the reign of Darius; and Zechariah, the grandfather of Hezekiah.

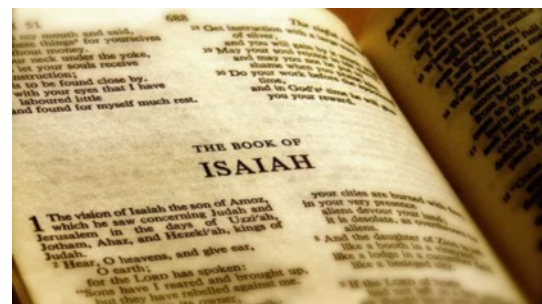
The two separate prophets are strangely lumped together in the Old Testament and are misleading. The Zechariah cited only begins at chap. xii and continues to the end of chap. xiv.

Many tens of thousands of lives were lost that night in more places than one. Egypt - Havilah and Amentia. True, a part of Jerusalem in ruins, yet, amid the desolation, the beautiful city so justly called by the prophets, survived the holocaust around her.

Her affliction was great indeed, as Isaiah laments in a petition for mercy in these eloquent words:

Be not wroth and very sore, O Lord, neither remember iniquity forever: behold, we beseech thee, we are all thy people. Thy holy cities are wilderness, Zion is a wilderness, and Jerusalem a desolation.

Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou restrain Thyself for these things, O Lord? Wilt thou hold thy peace and afflict us very sore?"



But what of the enemy who surrounded the city and held half of it in his cruel grasp? That same night, struck down and burnt with fire, as Zechariah states, Isaiah confirms it in a terse sentence:

Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they rose early in the morning, behold, they were all dead corpses."

He describes the event as a "BLAST." It was, indeed, a mighty blast which consumed them by violent waves of magnetic flames so that they lay in vast clusters one hundred and eighty-five thousand charred and mutilated corpses.

The effect on the remainder of the Assyrians was immediate. Sennacherib broke off the campaign and returned hurriedly across the river to his capital, Nineveh, where he was shortly afterwards murdered.

Berosus, the Babylonian Chaldean, sought to gloss over an event that shook the world to its foundations, saying that when Sennacherib was returning from his Egyptian war and on his way to Jerusalem, he found Rabshakeh with his army in danger for "God had sent a pestilential distemper upon his army," which might be described as a considerable understatement!

Joppa



The Path From Joppa to Edinburgh Known as The Fisher Wives Causeway

A little more on Joppa and a Picture of The Fisher Wives Causeway not included in the previous article.

Now we turn to Joppa, the port of Jerusalem, which, according to Josephus, "was not naturally a haven for it ends in a rough and straight shore."

Where were dangerous rocks, he continues, "and the north wind beat upon the shore and dashed mighty waves against the rocks", and when this "black north wind blew a gale it dashed ships against one another and carried some of them out to sea."

Joppa was not always like this, but its features were not the same since the great catastrophe that split Arthur's Seat (the Mount of Olives) in two. However, this description applies faithfully

to Joppa, now a part of Portobello, a straight, unsheltered beach, but is untrue of the Joppa now called Jaffa in the Mediterranean.

The latter is situated by a hilly promontory, and the port, admittedly small, is protected by a ledge of rocks running north and south.

It lies at no less than 31 miles from Jerusalem, but Joppa, by Edinburgh, is under four miles from the centre of the city.

The ancient causeway, connecting the two places, is called the Fishwives' Causeway, and explains, as the Mediterranean Jaffa could never do, owing to distance over very hilly country, why Tyrian fishermen were able to sell their catch in Jerusalem on the Sabbath.

An act regarded as profane by the rigid Judean sects. It also explains why Josephus could give credence to the legend that Andromeda, the beautiful daughter of Cepheus, king of the Ethiopians (or Red-Heads), was bound to a rock near Joppa to be eaten by a sea-monster to appease the god Poseidon, and how Perseus rescued her.

It is a legend entirely set in the Atlantic zone, with no affinity whatsoever with the sea off Israel in the Mediterranean. A Laird of the Maclean clan tried the same trick on his wife off Mull!



Jaffa (Supposedly Joppa of the Bible) in Israel Nothing Like The Joppa described in The Scriptures

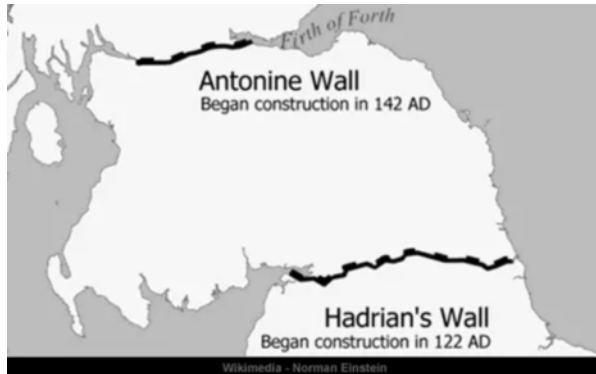
Palestine

The name Palestine is also associated with Scotland, because the word meant "living between two walls". When they removed the

place names they used the Latin which is Palestine, instead of the local Scots word for it. **Pal** means a fence or a barrier and **tine** means two.

Not long after Roman (Etruscan) destruction of Jerusalem the borders between Scotland and England changed. When Hadrian's Wall was now no longer in Scotland, so the term "**living between the two wall**" disappeared.

The Palestine in the Middle East can't compare with that with Scotland after which it was named.



The Two Walls



The Antonine Wall

To be Continued

A History of Central Banking and the Enslavement of Mankind (Part 3)

**by
Stephen Mitford Goodson**



The Regicide of King Charles I

THE TREACHERY to which Cromwell descended is revealed in correspondence between himself and the Synagogue of Mulheim, Germany.

16 June 1647

From O. C. (Oliver Cromwell) to Ebenezer Pratt

"In return for financial support will advocate admission of Jews to England: This however impossible while Charles living. Charles cannot be executed without trial, adequate grounds for which do not at present exist.

Therefore advise that Charles be assassinated, but will have nothing to do with arrangements for procuring an assassin, though willing to help in his escape."

In reply was dispatched the following:-

12 July 1647

To O. C. from Ebenezer Pratt

“Will grant financial aid as soon as Charles removed and Jews admitted.

Assassination too dangerous. Charles shall be given an opportunity to escape: His recapture will make trial and execution possible.

The support will be liberal, but useless to discuss terms until trial commences.”



King Charles was staying as a virtual prisoner in Holmby House (above), Northamptonshire. On 4 June 1647 500 revolutionaries seized the King, but then allowed him to escape to the Isle of Wight where he was subsequently arrested.

On 5 December 1648 the House of Commons decided “That the King’s concessions were satisfactory to a settlement.”



The Execution of King Charles I from a Contemporary Engraving

Cromwell then purged the House of Commons with the assistance of Colonel Pryde until there was only a “Rump” of 50 members left, who then duly voted that the King be put on trial.

Not a single English lawyer was prepared to draw up a charge sheet against the King. Eventually it was provided by a Dutch Jew, Isaac Dorislaus.

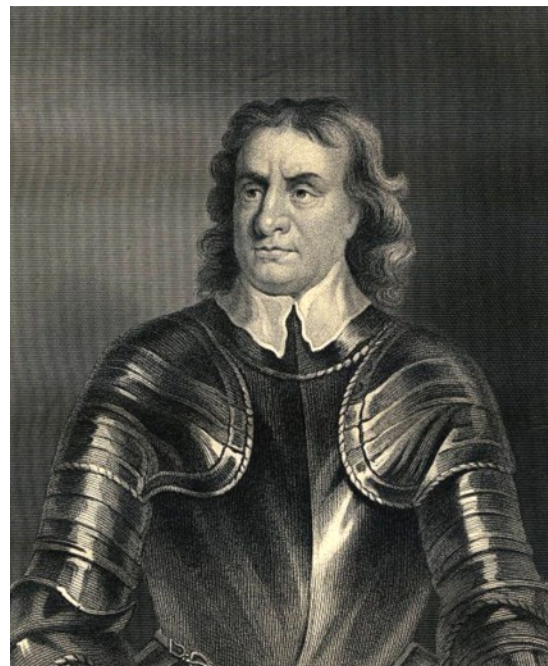
The King was forced to participate in a show trial in a High Court of Justice in which two thirds of its members were Levellers from the army. Charles refused to plead, but was found guilty and executed on 30 January 1649.

As the procession approached the scaffold large numbers of the crowd shouted “God Save the King”, there was as an enormous groan of anguish.

Second Jewish Migration

From 7-18 December 1655 Cromwell, who was called The Protector held a conference in Whitehall, London, in order to obtain approval for the large-scale immigration of Jews.

In spite of the conference being packed with Cromwell’s supporters, the overwhelming consensus of the delegates, who were mainly priests, lawyers and merchants, was that the Jews should not be permitted to enter England.



Oliver Cromwell

In October 1656 the first Jews were surreptitiously allowed to land freely in England, in spite of strong protests having been lodged by the subcommittee of the Council of State, who declared that these Jews “would be a grave menace to the state and the Christian religion”.

The merchants, without exception, spoke against the admission of the Jews. They declared that the proposed immigrants would be morally

harmful to the State, and that their admission would enrich foreigners at the expense of the English.”

Cromwell died on 3 September 1658 and was succeeded by his son, Richard who ruled for nine months. Charles I's son Charles II (1660-85) succeeded his executed father (below).



Although he would be the last English monarch to issue money (bank notes) in his own right, he made two fatal errors of governance.

On 1 August 1663 he passed the euphemistically sounding Act for the Encouragement of Trade, which enabled the “export of all foreign coins or bullion of gold or silver, free of interdict, regulation or duties of any kind.”

During the debate on the bill the Earl of Anglesey presciently observed that “It is dangerous to the peace of the kingdom when it shall be in the power of half-a-dozen or half-a-score of rich, discontented, or factious persons to make a bank (an accumulation) of our own coin and bullion beyond the seas and leave us in want of money when it shall not (no longer) be in the king's power to prevent it.

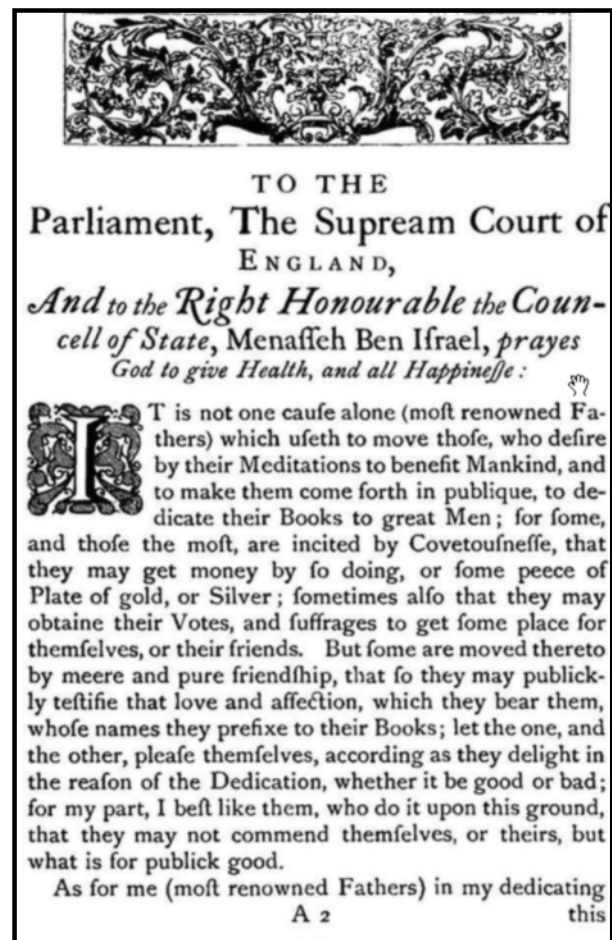
Three years later by means of An Act for the Encouragement of Coinage he permitted private

persons i.e. bankers and goldsmiths to mint the coins of the realm at the Royal Mint and thereby acquire the considerable benefits of the seigniorage (the difference between the face value of coins and their production costs) income for their own private account.

Furthermore it enabled them to increase or diminish the supply of money in circulation and to raise or lower prices at will to the great detriment of the general population.



Pamphlet Published by Menasseh Ben Israel to Promote the Re-admission of the Jews to England



His brother James II's (1685-88) reign only lasted three years. He was a victim of unscrupulous pamphleteering and propaganda, which emanated mainly from Holland. A military expedition undertaken by Prince William of Orange eventually dethroned him.

Although James's army was numerically superior, he was discouraged from attacking after John Churchill (below), first Duke of Marlborough suddenly deserted him.



According to the Jewish Encyclopaedia, Churchill subsequently received an annual stipend of £6,000 from the Dutch Jew Solomon de Medina in payment for his treasonous conduct.[43] These vast sums of "blood money" enabled Churchill to proceed with the construction of Blenheim Palace, which was completed at his death in 1722.



William of Orange's (above) military campaign, like that of the other William the Conqueror in 1066, was financed by Jewish bankers. In return for their support William III (1689-1702) would surrender the royal prerogative of issuing England's money free of debt and interest, to a

consortium known as The Governor and Company of the Bank of England.



A. N. Field (above) in *All these Things* summarises these epochal events known as the Glorious Revolution of 1688, but which was in effect the Infamous Revolution, as follows:

"Thirty-three years after Cromwell had let the Jews into Britain a Dutch Prince arrived from Amsterdam surrounded by a whole swarm of Jews from that financial centre. Driving his royal father-in-law [James II] out of the kingdom he graciously consented to ascend the throne of Britain.

A very natural result following on this event was the inauguration of the National Debt by the establishment six years later of the Bank of England for the purpose of lending money to the Crown.

Britain had paid her way as she went until the Jews arrived. The pawnshop was then opened, and the resulting situation in which the nation finds itself today could not be better described than in the words put by Shakespeare with prophetic vision in the mouth of the dying John of Gaunt:

This land of such dear souls, this dear dear land,
Dear for her reputation through the world,
Is now leased out, I die pronouncing it,
Like to a tenement or pelting farm:
England, bound in with the triumphant sea
Whose rocky shore beats back the envious
siege
Of watery Neptune, is now bound in with
shame,

With inky blots and rotten parchment
bonds:
That England, that was wont to conquer
others,
Hath made a shameful conquest of itself.
- Richard II Act II Scene 1

“The history of the second Jewish settlement in Britain is one long trail of parchment bonds shackling the nation in debt.

Every step in the ascent of the Jew in the nation’s affairs has been marked by the increase and multiplication of debt.”



Establishment of the Bank of England

The need for a privately owned central bank was fronted by a retired pirate, William Paterson, when he wrote a pamphlet in 1693 entitled A Brief Account of the Intended Bank of England.

He would later boast that this Bank “hath the benefit of interest on all moneys which it creates out of nothing.”

On Thursday, 21 June 1694 subscription lists for the Bank, which had a capital of £1,200,000 were opened. By the following Monday this amount had been fully subscribed.

The ostensible purpose of the bank was to lend King William unlimited sums at 8% per annum to enable the prosecution of war, and in particular the conflict against Louis XIV of France whose country was not on the usury system.

The Bank would thus receive from the Crown interest of £100,000 per annum, the additional £4,000 being an administrative fee. The Bank also acquired the right to issue £1,200,000 in Prior to its listing, the byelaws of the Bank were carefully scrutinised by Serjeant-at-Law Creswell Levinz in order to ensure that the Bank complied with its hidden purpose, viz. to fleece the English people in perpetuity by allowing the creation of the nation’s money and means of exchange out of nothing at interest.



Serjeant-at-Law Creswell Levinz

All this fake money was to be accompanied by compounding interest. Levinz was a crypto-Jew or Marrano who practised as an advocate and later served as a judge.

There was much opposition to the establishment of the Bank. Foremost were the goldsmiths and moneylenders, who correctly foresaw that it would bring an end to their usurious racket of fractional reserve banking based on their gold receipts.

Landowners and country gentry feared an escalation in interest rates, as the Bank would control the nation’s money supply.

There were allegations that the Bank would favour certain merchants with low rates of interest. The biggest fear was that “the Bank would grow too powerful and would become the keystone of the commercial world.”

Unfortunately, this is exactly what happened, as the Bank of England became the model on which all subsequent central banks were replicated.

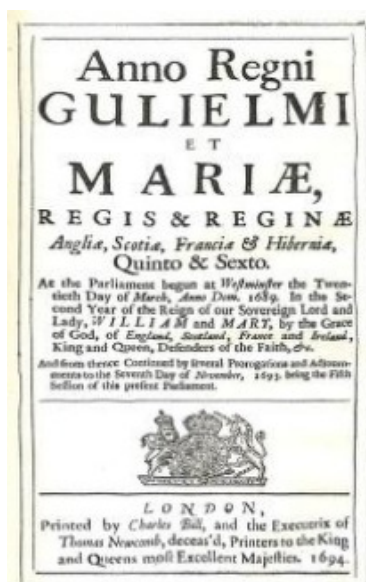
Formation of the Bank of England Passed by an Act of Parliament Described as “An Act for Granting to Their Majesties Severall Rates and Duties upon Tunnage of Shippes and Vessells...”



At that time the House of Commons had 514 members consisting of 243 Tories, 241 Whigs and 28 members whose allegiance was unknown.

About two-thirds of the members were country gentlemen and it is believed that of the 514 members approximately 20% were illiterate.

The bill was debated in July 1694, the high point in summer, when most of the rural members were engaged in summer pursuits and the harvesting of their crops.



The Bank of England Act 1694 (also Called 'Tunnage Act')

On that fateful Friday, 27 July 1694 when the Charter of Incorporation was granted only 42 members were present, all of

them Whigs, as the Tories opposed the bill, who all voted in favour of it. (This begs the question as to what a quorum consisted of in those days).



Dividend Day at the Bank of England

The title of the bill made no mention of the proposed Bank of England, which is only described or one might say secreted, two-thirds down in the unintelligible verbiage - to the layman that is - of the bill.

The opening sentence of the bill reads as follows: “William and Mary by the grace of God, King and Queen of England, Scotland, France and Ireland, defenders of the faith etc. To all for whom these presents shall come greeting.”

The third sentence, which contains 242 words starts:-

“Whereas in and by a certain Act lately made in Parliament entitled an Act for granting to Their Majesties several rates and duties upon **Tonnage of Ships and Vessels**, and upon beer, ale, and other liquors, for securing certain recompenses and advantages in the said Act mentioned, to such persons as shall voluntarily advance the sum of fifteen hundred thousand pounds towards carrying on the war with France it is amongst other things enacted.....”

The gist of the first two-thirds of the bill details the necessity to levy a complicated array of new rates, duties and taxes on ships, beer, ale and other liquors.

The true purpose of these taxes was that they were needed in order to fund the interest on all future government loans. Shortly thereafter further taxes were introduced including a land tax, paper tax, poll tax, salt tax, stamp tax and

window tax, which replaced the hearth or chimney tax.

Other taxes initiated were a tax on peddlers, a tax on hackney coaches, a tax on births, marriages and deaths and lastly a tax on bachelors.

However, the most punitive tax introduced was an income tax levied at a rate of 20%. It was applied not only to companies, but labourers too.

War and Debt Slavery in Perpetuity

Henceforth a pattern would emerge where unnecessary wars would be embarked upon which simultaneously increased the national debt and the profits of the usurers. Significantly, most of these wars were started against countries, that had implemented interest-free state banking systems, as was the case in the North American colonies and France under Napoléon (below).



This pattern of attacking and enforcing the bankers' system of usury has been deployed widely in the modern era and includes the defeats of Imperial Russia in World War I, Germany, Italy and Japan in World War II and most recently Libya in 2011.

These were all countries which had state banking systems, which distributed the wealth of their

respective nations on an equitable basis and provided their populations with a standard of living far superior to that of their rivals and contemporaries.

Within two years of its establishment in 1696 the Bank of England had £1,750,000 worth of bank notes circulating with a gold reserve of only 2% or £36,000.

On 1 May 1707 the union between Scotland and England was established, motivated in no small way by the necessity to seize control of the Royal Mint in Edinburgh which took place in 1709. By 1720 after the conclusion of the War of the Spanish Succession (1701-14) the national debt had risen to £30 million with the war itself having cost £50 million.

After the American War of Independence (1775-83), which had been fought after the colonists had been forced to replace their debt – and largely interest-free colonial scrip with English money and had resulted in 50% unemployment, the national debt soared to £176 Million.

According to Sir John Harold Clapham, who wrote *The Bank of England: A History 1694-1914* in 1944, Solomon de Medina and two da Costas, Fonseca, Henriquez, Mendez, Nuñez, Rodriguez, Salvador and Teixeira de Mattos, who were all Sephardic Jews, had acquired the majority of the bank's shares by 1722.

In 1786 Prime Minister William Pitt (below) the Younger tried to abolish the national debt with a sinking fund which generated interest of £1 million pounds per annum to repay the debt.



This scheme was soon abandoned because of the enormous increase in loans incurred to finance the war against Napoléon.

In 1797 in order to pay for the burgeoning interest burden, a system of graduated income tax had to be introduced, which by 1815 was yielding £70 million per annum.

The war against France lasted from 1792 until 1815. Among the principal objectives of this pointless bloodletting was to destroy Napoléon's debt and interest-free system of finance. (See Chapter III).



During this period England also waged a war against the United States from 1812 until 1814. This war, as was the case with the war against France, was instigated by England at the behest of banker Mayer Amschel Rothschild (real name Bauer above)) after the United States Congress refused to renew the charter of the Rothschild-controlled Bank of the United States, which had been the central bank of America from 1791 until 1811.

Mayer Amschel Rothschild is famously credited with having said: "Give me control of the economics of a country, and I care not who makes her laws".

The few who understand the system, will either be so interested from its profits or so dependent on its favours, that there will be no opposition from that class.

British Prime Minister Spencer Perceval (1809-12) tried to stop this completely futile war, but was assassinated on 11 May 1812 in the lobby of the House of Commons by John Bellingham, a political radical, who had been set up by Rothschild.

By 1815 the national debt had ballooned to £885 million. This completely unnecessary war resulted in approximately three million military personnel and at least one million civilians losing their lives.

In order to destroy Napoléon's state bank, it cost the deluded British public a staggering £831 million of which over £2.5 billion were still outstanding in 1914. The principal of £504 million had over the intervening period increased fivefold as a result of the compounding effect of interest.

An astute agrarian and parliamentarian William Cobbett (1763-1835) at that time perceived what was afoot and wrote as follows: "I set to read the Act of Parliament by which the Bank of England was created.

The investors knew what they were about. Their design was to mortgage by degrees the whole country...lands...houses...property...labour. The scheme has produced what the world never saw before - starvation in the midst of abundance."

In 1800 a member of parliament Sir William Pulteney proposed the formation of a national bank after having made "vigorous attacks" against the Bank.



Sir William Pulteney

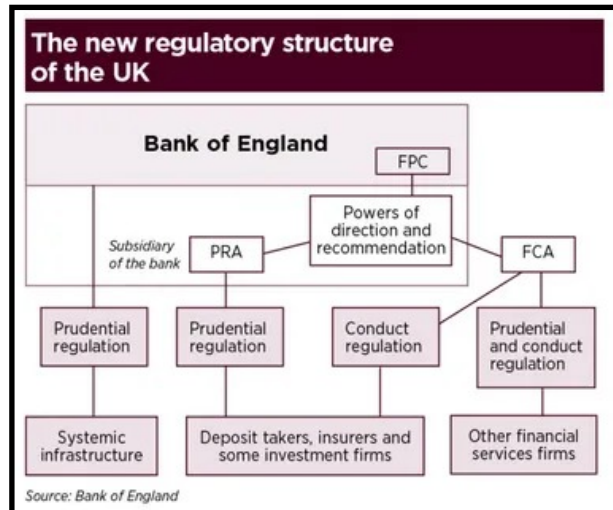
In 1824 another member of parliament, David Ricardo, submitted a detailed plan to convert the Bank of England into a national bank. Both attempts failed.

The affairs of the Bank of England remained secret and it was not until 1833, 139 years later that a sanitised version of its accounts was presented to parliament by means of the Act of 1833.

At the start of World War I in 1914 the national debt stood at £650 million. On March 31, 1919 it had increased to £7.434 billion of which £3 billion is still outstanding after 95 years at an interest rate of 3.5% per annum. In the 1919 budget 40% of expenditure was allocated to the payment of interest.

In World War II the national debt rose by almost 300% from £7.1 billion in 1939 to £20.1 billion in 1945. As at March 2017 it stands at over £1.8 trillion.

However, if one includes all liabilities, including state and public pensions, it exceeds £5 trillion.



Nationalisation

On 14 February 1946 the Labour government nationalised the Bank of England. The shareholders received Treasury Notes to the value of £11,015,100 which were redeemable after 20 years.

This nationalisation, which supposedly placed the bank under public control, did not introduce any change to the privately run system of

fractional reserve banking and was undertaken purely for propaganda purposes, as part of the Labour Party's nationalisation programme of certain financial and industrial concerns.

On 6 April 1974 the Bank of England established the Bank of England Nominees Limited, company registration No. 1307478, a wholly-owned subsidiary, with private shareholders holding its 100 £1 shares, of which 50% were sold.

There is a suspicion that this rearrangement of the bank's affairs represents a reverse takeover of it by private shareholders.

In view of the fact that certain aspects of the Bank of England's operations are protected by its Royal Charter, Section 27(9) of the Companies Act of 1976 and the Official Secrets Act of 1989, and are therefore not subject to public and parliamentary scrutiny, there may well be substance to this allegation.

To be Continued



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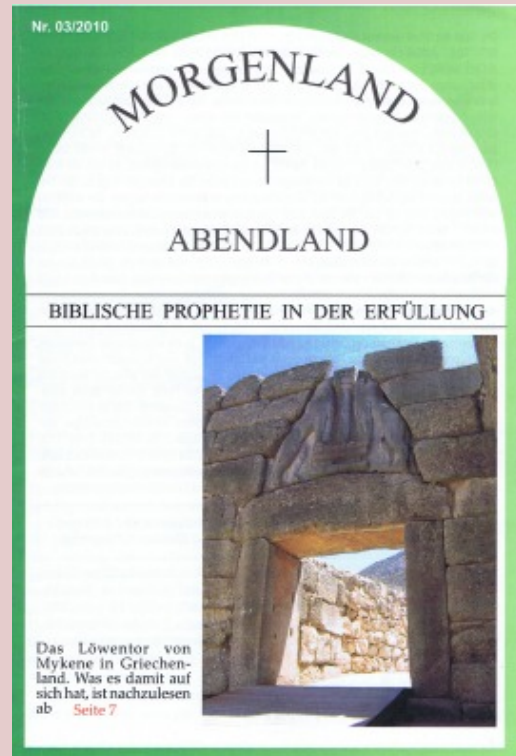
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