

PIVOTAL POINTS  
IN A  
CHANGING WORLD

VIII

ICELAND  
THE NEW GALILEE

BY THEODORE HELINE

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## THE SCROLL OF HISTORY

- The Scroll of History is a vast palimpsest, beneath whose trivial and superficial details many principles of progress lie concealed, and where, too, all its romance lurks. The light of modern thought brings out these buried lines wherewith it is in potent sympathy, whenever those who use it seek the truth, and are actuated by its spirit. But its rewards are promised only to the earnest or the 'wise and prudent', for this light is but a cause of greater blindness unto those who, having eyes still will not see.

C.A.L. TOTTEN in  
Our Race

# ICELAND-THE NEW GALILEE

by

THEODORE HELINE

## The United States Occupies Iceland

The occupation of Iceland by the United States is not only a momentous move in relation to the political and military events of the day, but it is also a thrilling episode in the historic progression of a pioneering race from the day they were called the chosen of Jehovah until this very time

There is a close mystical tie linking Great Britain, Canada and the United States to Iceland which traces back to the Israelites of old. Joseph upon whom Jacob bestowed the birthright, is represented nationally in the world today by Great Britain. That birthright was shared by Joseph's two sons, Ephraim and Manassah, the present peoples of Canada and the United States, respectively. Benjamin, who shared with Joseph Jacob's highest affection because he, like Joseph, was born to him by his ideal mate, Rachel, lives in his descendants today in the relatively isolated but highly cultivated people of Iceland.

In the light of these relationships it is not strange that when ruthless aggression threatens to blot out free and independent nations, little Iceland (Benjamin) should be given special protection, first by its nearest of kin, Great Britain (Joseph) and Canada (Ephraim), and later by the United States (Manassah).

While it is self-interest that has first of all prompted these several nations to send armed forces to this little unarmed island republic, it has not been, nor is it inconsistent with a genuine interest in the welfare of the people whose

land they have temporarily occupied. It has in each instance followed friendly negotiations, and it has been undertaken not only with the full and free consent of the Icelanders, but in the case of the United States, at their explicit invitation. The situation is such that both parties stand to gain materially by the association which has been established and the enterprises which have been mutually agreed upon.

But such material gains are only slight tokens of the spiritual benefits that will ultimately ensue to all concerned as present events lead up to their final and inevitable conclusions in accordance with a Divine plan made known to us by prophets and seers, and which we shall endeavor to set forth in some small part as we examine the fascinating subject in hand.

No one can reasonably charge ~~that~~ the powers that have gone into Iceland ~~to~~ have done so with any predatory designs. Certainly the Icelanders themselves have no such fears or suspicions. They have no question whatsoever as to the honorable fulfillment of the promises made to them that their interests will in all ways be carefully guarded and served, that in all dealings they will be treated as a free and sovereign people, and that when the present emergency shall have passed the occupying forces will be immediately withdrawn. In the meantime no levy is placed upon the Icelanders for such military protection as will be given them nor for the commercial advantages they will gain as a result of keeping the northern Atlantic shipping lanes open for the free passage of trade to and from the country. The undertakings favor the interests of all concerned: the benefits are mutual.

#### Conditions and Circumstances Attending Occupation.

Iceland falls within the North Atlantic blockade zone declared by Germany. Its strategic value is important to whomever holds it. Undoubtedly it was a coveted objective of the German military forces and slated for occupation when the favorable moment arrived. The island is within bombing distance from German bases in Norway, and enemy planes

had flown over the island at least three times, once raining bombs on Reykjavik, the capital city, prior to American occupation. Also there have been sea battles in the vicinity, including that of the Bismarck.

It was to forestall any possible German occupation that Canadian troops went into Iceland in May, 1940. These were later reinforced by British troops. These forces numbered an estimated 50 to 60,000, or approximately half the Island's population. As American participation in the world conflict increased the United States undertook to replace the English forces, which were needed elsewhere, and which are to be withdrawn by stages as the American contingents are being built up to sufficient strength to take over the complete defense of the country. It was, moreover, a specific requirement of Iceland's that the defense measures undertaken by this country should be fully adequate to meet any danger of invasion that might arise. This country has also given assurances to the people of Iceland that the occupying forces will in no way interfere with their internal and domestic affairs, but that it will leave them at all times in full and sovereign control of their territory. This step by the United States was taken July 7, 1941.

The occupation of Iceland has occurred "under the driving compulsion of events", inner as well as outer. It accords with an unfolding pattern, the design of which will become increasingly apparent as we inwardly awaken to the deeper purposes which the several peoples and nations are called upon to serve in the fulfillment of God's great plan for humankind. In the larger scheme of things the occupation is a relatively incidental circumstance accompanying the tremendously important realignments of peoples preparatory to the establishment of new human relationship and the realization of a more elevated and enlightened racial consciousness.

### The Galilee of Today

The Rosicrucian mystic, Max Heindel, designates the next Great Root Race and the continent it is to occupy as the New Galilee. America is now

providing the nucleus for that coming race, and the new land it will inhabit will extend westward into the Pacific. Lemuria, the home of the first Great Race, will reappear to receive the last, the cycle of racial evolution concluding at the point from which it made its initial departure, with the round of physical plane experience completed.

Why did Max Heindel call the Coming Race the New Galilee? Possibly for the same reason that we choose to call Iceland the Galilee of our time. Northern Palestine was the Galilee of yesterday. Resurrected Lemuria will be the Galilee of tomorrow. Iceland is the Galilee of to-day. The past and the present are known to history; the future to spiritual science.

From this combined knowledge we discover that the three Galilees have important characteristics in common. They are distinguished by a strong spiritual orientation, a communal life dominated by the spirit of Christ, a recognition of the egoic equality of all men, and an innate love of liberty.

The Galileans in Palestine were the spiritual light of their day; they lived the Christian life that knew neither class nor cast. They practiced the spirit of brotherhood as exemplified by Paul when he bade Philemon to receive back again his run-away slave, Onesimus, no longer as a bondman, but as a very brother in Christ. The early Christians had all things in common. It was from each according to ability, and to each according to need. They enjoyed a freedom that neither persecution nor imprisonment nor death could take from them, because, in the words of Paul, "Where the spirit of the Lord is, there is liberty".

In the New Galilee of the future the forces of material expression shall have been definitely overcome by the forces of light and the powers of the spirit. The soul will dominate the form, and in so doing over-ride the differences pertaining to the outer personality: the many occasions that make for present division and dissension will be removed, and a state of unity established throughout human society. The heart will have so far unfolded its powers and superseded those of the in-

tellest as to entitle this coming people to be designated as the "love race". Brotherhood will then no longer be thought of in the sentimental terms of the present, nor yet limited to the intellectual and scientific concepts of today's thinkers, but will become a living reality in terms of a realized spiritual solidarity.

Having now noted some of the fundamental similarities between the Galilee that was and the Galilee that is to be, let us see what Iceland possesses today that would justify us in placing her in a corresponding category.

It requires no special research to discover true affinities all along the line. Thoughtful observation will make them evident. We note at the outset, for instance, that Iceland has always been primarily concerned with cultural pursuits, and only secondarily with material acquisition. Her direction is spirit-ward. "Theological literature is very popular." (Encyclopedia Britannica)

Such emphasis is so contrary to that of the world about her that it has called forth comment. "They are endowed with intellectual faculties of a superior kind", says the Britannica, "and with proper training might make far more of their country than they do at present." But that "proper" training for making money and more money does not represent their summum bonum. They are in training for a higher office, and to which they are yet to be publicly called. In the meantime they are living in material sufficiency.

The Icelanders are Christian in more than name. They are seeking first the Kingdom. Consequently we find them living in a state of harmony. "Crime is rare". (Enc. Brit.) The spirit of liberty prevails. For over a thousand years they have enjoyed Parliamentary government. They dwell together as equals. From the earliest days "the poorest franklin was the social equal of the proudest chief." (Enc. Brit.) They are a united people. They are not divided by basic faiths, antagonistic political philosophies, divergent cultures, different educational standards, or unequal economic status. There are no dialects. The peasant's speech is as good as the professor's.

They form a national fellowship, and everywhere and always a "man's a man" whatever the superficial difference may be.

It is also said of them that "They are often too liberal in granting relief." (Enc. Brit.) By whose standards too liberal? The world's standard or that of the Christ who said: "Give to everyone that asketh thee"? What the Galileans of old learned directly from their Master they have altogether forgotten as the Icelanders of today. Essential Christian virtues have been conserved from the days when they walked and talked with the Christ by the Sea of Galilee until this day. And it is out of such material that God can fashion in time to come the New Galilee of the future. Hence Iceland's right to the title of the Galilee of today.

### Benjamin's Tribal Position

An understanding of Benjamin's tribal position is essential to a clear grasp of the main movements running through both the life of ancient Israel and the development of Christianity; also it is important for the light it throws on the historic progression of Western civilization. "Little Benjamin" has exercised an influence throughout the whole course of its history that is quite disproportionate to its numbers.

A general misconception that requires correction has to do with Benjamin's relation to Judah. It dates from the tenth century B.C. when the Hebraic Confederation divided into two kingdoms. The cleavage that occurred at that time was fundamentally between the tribe of Judah, whence came the rulers of All-Israel, and the ten tribes who withdrew because of Judaic misrule. Levi was not immediately concerned in this disruption since this tribe abstained from politics and had no landed inheritance. Levi constituted the priesthood and their ministry placed them in cities scattered throughout the territory of all the other tribes.

But since the Levites were Templars, their principal center of service was in the Temple at Jerusalem, to which all the tribes came for wor-

ship at prescribed times and seasons.

When united Israel was rent in twain because "Solomon did evil in the sight of the Lord" (1 Kings xi:6), Jerusalem, which had hitherto been in Benjamin's territory, became the capital of the Kingdom of Judah, and Shechem in Samaria was chosen for the capital of the Kingdom of Israel. The latter kingdom was made up of Ten Tribes; the former of Two Tribes.

Now the second tribe in the Kingdom of Judah was Levi, the priestly tribe, and not Benjamin as generally supposed. While Benjamin left Shechem and went to Jerusalem when Jeroboam assumed rulership of the ten tribes that had separated themselves from the United Confederation, he remained nevertheless an integral part of that newly formed Ten Tribed Kingdom.

That it was Levi and not Benjamin that made Judah a Two-Tribed Kingdom appears from ample evidence in the biblical record.

Benjamin's removal to Jerusalem and his association with Judah was in the nature of a missionary service. Jehovah had declared to Solomon when foretelling the coming division that He would lend errant Judah one tribe so "that David my servant may have a light alway before me in Jerusalem". (1 Kings v:35) That light bearing tribe was Benjamin.

Benjamin, then, went with Judah after the revolt (II Chron. xxv:5). He also went with Judah and Levi into exile, and returned with them therefrom. But the gradual separation of the Benjamites from the Two-Tribed Kingdom which had already commenced prior to the Exile continued steadily henceforth. In this they were inwardly guided by the spirit of Jehovah in the same manner by which He "stirred up the spirit of Cyrus" (Ezra i:1) to proclaim his captive people free to return to home land and rebuild their Holy City and Temple. As Jehovah, moreover, "stirred" up the 42,000 who took advantage of Cyrus' offer and returned, so, too, did he move the Benjamites to leave Jerusalem and establish themselves elsewhere in Palestine. The main body were not yet to leave the Holy Land

since they would be needed there later to receive and to transmit the Light of the World when in the fulness of time this was to become manifest in the promised Messiah. And so it was. Thus Benjamin's withdrawal from Judah which had commenced in a small way in Jeremiah's time proceeded in the centuries that followed until the tribe was well settled in Galilee in the time of Christ, and in still later centuries reaching the "isles of the sea" where it rejoined the tribal grouping of the Israel Kingdom to which it had all the while belonged. The successive steps toward such a return will be briefly sketched as we go on.

Now as to Levi. That the Levites made up the second tribe in the Kingdom of Judah appears from the accounts which both Ezra and Nehemiah give of the exiled Kingdom's return from Babylon. Writes Ezra: "Then rose up the heads of the father's houses of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem. (1:5) Nehemiah catalogues a list of the "chiefs" "of the children of Judah, and the children of Benjamin;. . . And of the Levites". (Neh. XII: 3,4,15). Levi, then, and not Benjamin, belonged to Judah. The latter was only loaned to the Southern Kingdom for a time; their mission to it fulfilled, they were called to other and yet greater tasks. The evangelization of the Roman world was their next major assignment. And the next comparable to it? May it be due in this present cycle of illumination to fulfillment? We shall see.

Let us now return to Benjamin and consider further the remarkable part he played in the life of both the kingdoms of Judah and Israel.

Benjamin's association with Judah extended over a period of about a thousand years, beginning from the time the Kingdom divided in 974 B.C. until the destruction of Jerusalem by the Romans in 70 A.D. By that time the withdrawal was quite complete. The separation, as we have already indicated, commenced in Jeremiah's time when Judah's iniquity had become so great as to call forth the wrath of the Lord (Law) in the form of an invading host that destroyed their Holy City, that put an

end to their ruling dynasty, and carried them off captive. It was when this tragedy was about to transpire that the Lord God Jehovah spoke to the children of Benjamin through Jeremiah his appointed "prophet unto the nations", calling upon them to flee for safety from "out of the midst of Jerusalem . . . for evil looketh forth from the North, and a great destruction".

Centuries later, a similar warning was uttered by the Christ to His followers, the majority of whom were of the tribe of Benjamin, since Judah as a whole rejected Him, to "flee unto the mountains" and escape the desolation that was yet again to overtake Jerusalem, and which came to pass when the Roman legions laid waste the city. "For these are the days of vengeance" said the Master, "that all things which are written may be fulfilled . . . For there shall be great distress upon the land, and wrath unto his people. And they shall fall by the edge of the sword, and shall be led captive unto all the nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:20-24).

The Benjamites heeded both these warnings. Their withdrawal from Judah, therefore, extended over a period of more than six hundred years. By the time Christ addressed them many were already resident in northern Palestine since the Galileans, among whom He devoted most of his years of ministry and from whom he drew His disciples and followers, were, with few exceptions, neither Judeans nor of the Tribes that Shalmaneser led off into Assyria since none of these had since returned. Yet they were of Israel.

From what has been said it is clear, then, that the tribe of Benjamin never formed an integral part of the Kingdom of Judah, but that it was loaned to it temporarily for the purpose of ministering to it spiritually. When Judah's repeated rejection of the light as it was presented to them, first by the Benjamites, and later by the Christ, had made their further service to them of little or no avail, they were withdrawn by divine promptings in order that they might perform their light-giving ministry to other people who were yet

dwelling in darkness and in spiritual hunger for the bread of life so bountifully bestowed upon all the world by the new-come Savior.

We have observed this withdrawal in so far as it carried the Benjamites from Judea into Galilee. But since that was not their final resting place, where else did they go? When and how did they journey farther afield, and how did they reach Iceland where we localize their tribal power today?

### Westward by Sea

It appears that the Benjamites first moved westward over a sea route. That was in the ancient days of Jeremiah, he to whom it was given "to pluck up and break down, and to destroy and to overthrow, to build up and to plant."

Jeremiah warned Judah of the evil that would befall her if she continued in her wicked way; the Benjamites, as previously observed, he advised to leave Jerusalem, and escape the threatening doom.

Some did so. The prophet "plucked up" a few whom he later "planted" and "built up" in the far-away "isles of the sea". That remnant included some royal refugees of Judah, and since one of that number was Princess Tea Tephi, daughter of Zedekiah, the deposed ruler of Judah, with whose reign the Two-Tribed Kingdom came to an end, it assumes an importance that commands considerable space in the biblical account of how Judah's Scepter passed from the Kingdom that first wielded it to the Kingdom of Israel, then in scattered exile. To follow the details of that story is to get some light on how the Benjamites also found their way in that early day to remote parts in the northwest. That there were Benjamites among this remnant is a reasonable certainty in view of the fact that Jeremiah had warned them in particular to seek safety elsewhere. That they were so advised by Jehovah's prophet is evidence of the fact that they were not all bound to accompany Judah into exile though the majority did so.

Thus a remnant from both Judah and Benjamin

left Jerusalem under the leadership of Jeremiah and first took refuge in the hills of Palestine. From there by a majority rule, but not in accordance with divine guidance, they went to Egypt, only to find their self-willed plans result in such disaster that they later yielded to the prophet's guidance and set sail for parts to them unknown. They landed in Ireland.

According to early Irish records this was in 580 B.C. Their company settled at Tara where Jeremiah established the School of the Prophets. Tea Tephi, the "tender twig" was planted in the midst of Israel, for thither members of the ten Lost Tribes had made previous settlement. With her guardian's consent the Judean princess married Prince Herremon who, like herself, was of the line of David and the House of Judah, but of the Zara or Scarlet Thread branch, whereas Tea Tephi came of the Pharez line. Zara and Pharez, twin sons of Judah, both held certain legitimate claims to the birthright. And this is how Judah's Scepter was transferred from the ruling dynasty that had come to an end, and placed with the Israel line that had been "abased" but which was still extant and in royal station. For a fuller exposition of this matter see the author's brochure on Great Britain - The Biblical Key to Britain's Greatness.

And thus we see that as Jeremiah was the principal agent of the Lord's in effecting the transfer of the Scepter from Judah to Israel, where it remains to this day, so too did he assist Benjamin to find his exiled brothers from whom he had been separated since the time of the divided Confederation. Those brothers had in the meantime moved westward into the British Isles where they dwell today as Saxons (I-saac - sons) under the Union Jack (Jacob) fulfilling the role assigned them milleniums ago.

Now neither Benjamin nor Judah confined their future to Ireland alone. Judah's Scepter found its way to the English throne at Westminster and the Benjamites spread into England and Scotland; also north into Scandanavia, and still later, as we shall see, into Iceland, which henceforth became their home-land in a special sense.

Modern Benjamites are, of course, scattered in the world today, and more particularly among the Anglo-Saxon and Celtic peoples, just as Americans, for instance, are found everywhere beyond their own borders, though in largest numbers among their nearest racial kind. But, again, just as Americans have a national home of their own, so do the modern Benjamites. They require a geographical and racial point of focus in order to retain their distinctive identity, develop their peculiar genius, and make effective their special contribution to the world.

### Westward by Land

Let us now note Benjamin's land route westward. This brings us to the migration that occurred in the beginning of the Christian Era after the Tribe of Judah, which they had so long accompanied, was finally dispersed after Titus' destruction of the Holy City in 70 A.D.

It will be remembered that Christ Jesus was of Judah. He came to the tribe that most needed emancipation from the religion of the Old Dispensation and the racial claims of an age that had passed. Judah, however, was too firmly in the grip of her glorious past to let go of it sufficiently to admit entrance to the more glorious future that was now made possible to her by an acceptance of the Messiah, the Deliverer whom they had long looked for, but who, upon arrival, they failed to recognize. And so we read that He came to His own, but His own received Him not.

But it was different with the Benjamites of Galilee. They accepted Him. They rallied around his call. Jesus' twelve disciples were all Galileans, or Benjamites, Judas alone excepted, who was of the Tribe of Judah. Later when Judas was replaced by Matthias, all twelve were of Benjamin, "the beloved of the Lord". It was this company of the chosen whom the Master addressed when he said: "Ye are the light of the world".

We also learn that on that first glorious pentecostal day when the Holy Spirit took posses-

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sion of the company assembled in the name of the risen Christ, enabling them to speak in any or all languages as the Spirit gave them utterance, that the men of Judah living in Jerusalem were attracted by the marvellous phenomena. As they drew near and observed the remarkable scene they asked each other in awe and amazement if the inspired speakers: "were not all Galileans?" Since these same Jews are described by Paul as devout men, it is clear by inference that if revelation from on high were forthcoming, they considered themselves as the logical channels for such transmission, and not their Benjamite brethren who had become the followers of Him whom they were unable to accept and whom, moreover, they had condemned to a criminal's death on the cross. The Benjamite Galileans were thus taught the principles that were to govern the New Dispensation by the Master Himself and were by Him sent forth to preach the Gospel and heal the sick and carry His message out to the world even as they had hitherto carried the light to Judah.

And so the twelve went out and the seventy. And Paul, who describes himself as "of the Stock of Israel, of the Tribe of Benjamin", became the foremost of all the early disseminators of the Christian Gospel as he journeyed up and down the world of his day, preaching the glad tidings.

Such is Benjamin's mission. Such has been his glorious task in the past. It will be so yet again in the future. For after the present tribulation shall have passed, after "the earth shall sway to and fro like a hammock, and the transgression shall be heavy upon it", to quote Isaiah, when he speaks of these latter days in which we now live, there will not be wanting a company of people somewhere in the world to bear witness in a very special manner to the validity of the teachings of the Christ for our time and for its many urgent needs. That people is modern Benjamin and its home is Iceland.

And so the early followers of the Christ, obeying the Master's mandate to go out and preach the gospel of universal redemption, left Palestine and established the Seven Churches in Asia Minor, carried Christianity into Greece and Rome,

and according to Eusebius, Father of Church history, even into the Brittanic isles. Moving northward from the Mediterranean into France they appear historically in recognizable features in the Normans. Under William the Conqueror they crossed the English Channel carrying standards bearing the Benjamite emblem, the wolf. "Benjamin is a wolf that raveneth", said father Jacob when in an inspired moment before passing he set forth in his twelve-fold blessing the chief characteristics of his several sons. But according to Jacob's words spoken at this time the ravening was confined to the early part of the day, or in the earlier stages of his development. "In the morning he shall devour his prey, and at even he shall divide the spoil". Applying this historically, as Normans they came into England like wolves of prey but they remained to divide the island with the conquered.

This was a time when England, the invincible, could be invaded, but it was accomplished not by an actual enemy, but by the people's very own kin. Benjamin had come to rejoin his brother Joseph, even as he once before came from Palestine to join Joseph when the latter ruled over Egypt. And the parallelism holds further. In ancient days when the reunion of the two occurred in Egypt, Benjamin was the last and the least of the twelve brothers, whereas Joseph was the first and mightiest. So on the later reunion, Joseph was well established in Britain: there was actual and potential strength, whereas Norman Benjamin had not yet come into his own.

Benjamin, having always belonged to the Ten Tribed Kingdom, was, therefore, as we see, moving true to a divine pattern when entering England after his work in Palestine and intervening parts had been completed. His coming was again as a light bearer, for the Israel Kingdom now in England had not only fallen into a deep blindness regarding its identity, but also into something like a national stupor. The people needed an awakener, and such were the incoming Normans.

The Benjamite invaders were readily assimilated by the natives of the Isles since they were essentially one and the same people although they were not then aware of their identity and true re-

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relationship. Here again the situation was similar to that experienced by their respective forefathers.. After Joseph had been long away from Benjamin, when they met in Egypt years after, neither would have recognized the other as his blood brother had the attending circumstances not made known their relationship.

And so the Normans while coming into England apparently as enemies, were in fact that country's tribal kin, and had arrived to rejoin their own, and to assist them in the fulfillment of their racial purposes and world destiny.

Anyone wishing to persue this subject in further detail is recommended to look into that masterly compendium of this whole subject entitled Our Race by C. A. L. Totten. It was published just half a century ago, but much of its matter bears so closely on the event of the hour that in reading it one rather feels it was produced only yesterday.

We have sketched very briefly the times and the manner of the Benjamite's gradual withdrawal from Judah, and also the dual routes by which they reached the British Isles. Their later passage from these parts to Iceland is neither difficult to trace nor credit.

Again following the Britannica we learn that there were three early streams of migration to Iceland, each and all of which, according to description, bear the marks of Benjamin.

The first immigration, which dates from 870 to 890, included four great noblemen from Norway. One of these bore the name of Ingolf, and another Thorolf. In this simple factual matter of names alone lies a goodly measure of revelation. Urf is the Icelandic for wolf, and the wolf is the emblem of Benjamin. So both Ingolf and Thorolf, two of the founders of the Icelandic nation, indicate by their very names their tribal origin and Israelitic kinship.

In a brochure entitled Iceland's Great Inheritance, the author, Adam Rutherford, states that Ingolf, who believed himself God-guided, settled

on the spot that is now Reykjavik, the capital city, and that according to the Great Pyramid this particular place on the earth's surface is a point of divine election from which something of the highest importance is destined to some day be broadcast to the world.

History is not the prosaic thing many take it to be when at least some of the innumerable cryptic signatures of its real Author are recognized as testimonies to His ever-presence in all the affairs of men, however insignificant they may appear to be from our narrowly circumscribed point of view.

The second migration took place from 890 to 900, when "there came from the Western Islands Queen Aud, widow of Olaf the White, King of Dublin, preceded and followed by a number of her kinsmen and relations, many of whom were Christians like herself."

The leaders of this band, we note, was a Queen, the widow of an Ulf, a white Ulf, and a Christian. As the Benjamites carried the Great Galilean's message to the uttermost part of the earth in His day, so they also penetrated in that early time of European history to parts that were then "uttermost". "Ultima Thule", - the "utmost bound", is what Sir Richard Burton calls his travel story of Iceland, a volume published nearly three quarters of a century ago. It is also of more than passing interest to note that Sir Richard also refers to this land as "The Canaan of the North".

The third migration is described as also coming from the Western Islands and as constituting "a fellowship of vikings seeking a free home in the north". Among their number was one "Eryniulf". Another Ulf. They formed a "fellowship" and they sought a home, a "free home" in the "north". Incidentally this point of the compass was assigned by the Israelites to freedom. Perhaps that is why it is the direction the Benjamites took when leaving Judea for Galilee as well as when seeking a home on the arctic in later times.

## Character of the Early Settlers

During the first historic period of Iceland, which is significantly designated as the Commonwealth, and which covered the four centuries following the first settlement in 870, there was laid the political foundations for the free and independent nation that it is. For over a thousand years it has enjoyed parliamentary government. It became what the famous Icelandic explorer and author, Vilhjalmur Stefansson, has called The First American Republic. It is the title he gives to a volume devoted to his native country. The fundamental law of this freedom-loving people as drawn up about 930 is known as the Constitution of Ulflot.

The first generation of Icelandic poets, says the Britannica, were "very remarkable men" and resembled "in many ways the later troubadours". Many of the minstrels of the Middle Ages, were as we know, the teachers of their time, some possessing even initiate wisdom. This is well brought out in Wagner's Tannhauser, for example. It is also stated that "the books of the kings and sagas are full of their strange lives."

The Britannica is also the authority for the statement that among the early settlers "a magnificent school of poetry arose, to which we owe works that for power and beauty can be paralleled in no Teutonic language till centuries after that date".

And yet further indications that true Wisdom was planted in this little isle in the first days of its settlement, appears from the fact, also in the Encyclopedic record, that those at the head of political affairs were natural leaders by virtue of their abilities, and that they were also "priests", and that they "presided at temple feasts and sacrifices". The tradition of the Priest-Kings was perpetuated by these light-bearers of "little Benjamin".

## Building on the Ancient Wisdom

There is much evidence pointing to the existence in early Iceland of the very same Wisdom possessed by the Benjamites when their center of worship was in the Atlantean Tabernacle of the Wilderness, when later they congregated in Solomon's Temple on Mount Zion, and when still later they received instruction in the Christian Mysteries direct from the Master Himself.

The early Icelanders observed times and seasons; even their secular activity fell naturally into accord with cosmic movements. "Life on each homestead was regularly portioned out; outdoor occupations - fishing, shepherding . . . occupying the summer; while indoor business . . . filled the winter." (Enc. Brit.) Such alternating activity corresponds to that of the Cosmic Christ in His work with this planet of which He is Regent. During half of the year, from fall to spring, He works actively within the earth's sphere and at which time the spiritual influence in humanity is strongest. During the other half of the year, from spring to fall, He works with the earth passively from without its sphere, and at which time the material forces of the planet are in the ascendancy.

The middle point of the one half of the year is midsummer, of the other midwinter, and thus we see the year marked off by four quarters, the two equinoxes and the two solstices, the four Sacred Seasons to which the Mysteries of all Schools and of all times are eternally geared. And these seasons were observed in early Iceland. "The year was broken up by spring feasts and moots (Vernal Equinox), the great Al-thing meeting at midsummer (Summer Solstice), the marriage (Libra) and arval gatherings after summer (Autumn Equinox), and the long Yule feasts at Midwinter (Winter Solstice)" (Enc. Brit.)

When this same account from which we are quoting calls Iceland "the most idyllic of modern lands", it records what is profoundly true, for in that land the very seasonal rhythms serve ideally to prepare Benjamin for the spiritual purposes he has yet to fulfill.

## The Gaels of Galilee

"There is little doubt," writes Prof. Totten, quoting Yeatman, a philologist, "that Palestine is the Cradle of the Gael." Gael is but another name for "Sons (Ga) of God (El)", or the Chosen People. The Benjamites mingled for a time with these Gaels, or Celts, in Ireland, who had sprung chiefly from the Tribe of Dan. (The early Irish were called Danonians.) From Ireland, as previously indicated, history tells us that there went forth a part of the first migrations that settled Iceland. They were men of "good birth", says the Britannica, referring to these early settlers, and "nearly always, too, of Celtic blood on one side at least."

As we have also noted, the other important part of the first migrations into Iceland, came from Norway, and Icelandic Eddas and Sagas state that Odin, the great god of the Scandinavian Goths (Ga, sons, and Thei, God), led his people into Scandinavia from Scythia, whither the Ten Tribes dwelt for a time after the Dispersion and prior to their migration westward. The Sagas also state that these same Goths came by way of the Dannerstrom (Dan's stream) or the Danube.

The Gaels of Ireland and the Goths of Scandinavia - and remember the two names have identical meaning, the suffix in the first instance being Hebrew and the other Greek, both denoting God, i.e. God's people (ga, go) - these people, we say, being of close kin, mixed blood. Says the Britannica, "The frequent intermarriages mingling the best families of either race is sufficient proof of the close communion of Norsemen and Celts (Gaels in the 9th and 10th centuries". "Their poetry" (the Icelandic), it adds, show "traces of Celtic mythology, language, and manners."

Thorolf, one of the first to come to Iceland as already stated, tells us by his name not only that he was an Ulf of Benjamin, but that he was also a Nordic Goth of the cult of Thor.

The Icelandic tongue is most closely related to the Scandinavian group of languages, and politically Iceland was at one time a part of the kingdom of Norway; from 1280 until our own day it came

under Danish rule. In 1918 Denmark gave Iceland full independence, though the two nations continued to function as sister kingdoms under a common crown until even this link was severed when Denmark fell under German domination shortly after the outbreak of the present war.

So much then for linking the present Icelanders to their Gaelic and Gothic ancestors in Ireland and Scandinavia, respectively. These peoples, the Gaels and the Goths, we have identified as the names by which the people of the Ten Tribes of the Chosen People were known in early centuries in Western Europe. Benjamin belonged to these Ten Tribes, and we have also taken note of the steps which this Tribe took to rejoin their Israelitic brethren after their temporary sojourn with Judah whom they were called upon to serve for a time. The chain of evidence when fully developed - we have here space for merely a fragmentary portion of the available testimony - leaves no reasonable doubt that there is established in Iceland today a people who may rightly be designated as the Gaels of Galilee, of the Tribe of Benjamin, "the beloved of the Lord", and "bearers of light" to the peoples of the world.

### Marks of Identification

The Christian Dispensation may be said to have had its point of origin in Jerusalem, Benjamin's own city, at the time when the Galilean disciples were illumined by the Holy Spirit at Pentecost, and given the power to speak in many and diverse tongues. That Dispensation was inaugurated by the religion of the Lamb, the pictorial symbol of Aries. Christ was the good shepherd, and to His followers he said, "Feed my sheep."

This Religion of the Lamb, Aries, is destined to serve through successive lesser cycles measured by the precession of the equinox through the twelve signs of the zodiac. Given under the last degrees of Aries, Christianity commenced at once to pioneer the way into the sub-cycle ruled by the incoming sign of Pisces. The pictorial representation for this sign is the fish, and so the Great Shepherd was also the Great Fisher, and he bade

his fishermen disciples that they be "fishers of men".

Now these "fishermen" who went out to feed the Master's "sheep", were, as we have noted, Galilean Benjamites. The associations thus formed with sheep (Aries) and fish (Pisces) appear to have left so indelible an impress on these early followers of Christ that later incarnations in other places and differently named groupings have worked to externalize inner spiritual conditions and attributes into concrete images on the physical plane. The Icelandic Benjamites are devoted chiefly to fishing and shepherding. Iceland's principal source of income as shown by her exports are fish and fish-products, and wool.

This is merely an interesting coincidence, you may say. We would not argue the point nor unduly belabor the subject, but while granting that parallels and correspondences may be strained, beyond their rightful limits, let us also grant that coincidence and chance are merely words we have to describe an event or circumstance which we, in our limited understanding, are unable to recognize as the necessary sequential result of previous causation. While we accept the Law of Correspondence as true we are only cognizant of its presence in a very small segment of the sum total of life about us.

While on this subject another related observation comes inescapably to our attention. The wolf is, as we have said, the emblem of Benjamin. The Icelandic dog, a well recognized breed, is wolf-like with sharp snout and pointed ears. And the only wild animal in Iceland ~~is the dog~~ <sup>is the wolf's one and only blood brother,</sup> the ~~dog~~ <sup>dog</sup>. <sup>excepted.</sup> The mark of identification which the Benjamites carried in their banners as Normans when invading England and which they placed on the prows of their ship in the pirating days of their spiritual blindness and unregeneracy, now accompanies them in living forms to bear witness to their true identity.

The gift of tongues which came to the Galileans at the first Pentecost enabled them to become the first translators of the Gospel message to the many peoples to whom they were presently to

minister. Priority in the performance of a similar service can be claimed by the Benjamites of Iceland as by their illustrious forebears of Galilee. The oldest known translation of the Scriptures in any living language is in the Icelandic tongue. It dates from the twelfth century.

And in an altogether literal sense they have to this day the gift of tongues. "A peasant understanding several languages", says the *Britannica*, "is no rarity, and the amount of general information they possess might be envied by many who have had greater facilities for acquiring knowledge."

The Benjamites have not only the gift of tongues but also the gift of song, and according to Isaiah they will again lead the peoples in praise to the Lord as they did even in David's day. The Psalmist, in describing the rejoicing of the Israelites, tells us how "the singers went before" and how "the minstrels followed after", with "little Benjamin" as "their ruler", or leader. (Ps. 68:25,27.)

A like accomplishment is sufficiently pronounced among the Icelanders today to have called forth special comment from foreign observers. "Iceland has always borne a high renown for song", says the *Britannica*, and in poetry "its authors have ever aimed at melody of sound".

There never was a time when Iceland did not have singers. In the 17th century the two most outstanding poets were both hymnologists. One of the two was an Ulf - Stephen Olafsson. The greater of the two, Hallgrímur Petursson, is credited with having produced in his Passion hymns "the flower of all Icelandic poetry". Writes Dr. Richard Beck in The History of the Scandinavian Literatures: "Profound and sincere religious feeling here expressed itself in simple, though glorious language. Generation after generation of Icelanders have sung these hymns and committed them to memory and their influence on the religious and moral life in Iceland is far beyond estimation."

One of the most important Icelandic literary works of the 19th century is a two-volume collec-

tion of Bible songs by Valdimar Briem, which has been described as "metrical pictures of biblical events". "They are remarkable for their exquisite musical quality, graphic nature description, and soaring flights of imagination." (Beck) A contemporary of Briem was Matthias Jochunnisson, clergyman and lyric poet, whose "inspired hymn, Our Country's God, written in 1874 for the millennial celebration of the settlement of Iceland, has deservedly become the Icelandic national anthem." (Beck)

Thus we see Iceland as a people and as a nation carrying on the Benjamite tradition of "going on before" in rendering devoted musical praises to Lord Most High. Practice has never ceased, to the end that their special gifts might not be wanting in strength and luster when, in the days to come, now so near at hand, they are to stand forth in fulfillment of Isaiah's prophecy and to broadcast in joyous accents to a sick, sad world the message of the Christ to be of "good cheer", to seek first "the kingdom of God", and to enter into the "abundant life" by surrendering all things to the will of the Father.

It is also quite remarkable, and further corroborative of the point we here wish to make that the biblical keynote has been sounded by these people in their literature with sufficient clarity to have been heard and recognized for what it is. Again the Britannica in speaking of the Icelandic literature: "Of its creations it has been truly said that they fill a place none others could take in the high ranks of Aryan classics. The noblest of them are distinguished by pure and strict form, noble heroic subject, and simple truthful self-control of style and treatment, free alike from over-draught sentiment or extravagant passion, and raised equally above euphuism and bombast, but ever inspired by a weird Aeschylean power, grim and tender, and splendid as that which breathes through those historical books of the Old Testament, to which alone should the masterpieces of Iceland's greatest masters be compared." (Under-scoring ours.)

Consonant with this observation is the spirit and the content of the Icelandic Eddas. The Elder or Poetic Edda opens with the Voluspa (The Sibyl's Vision), which has been called "A Scandinavian

Vision), which has been called "A Scandinavian Genesis", and another portion of this same Edda the Havamal (The Sayings of the High One), has been styled "A Scandinavian Book of Proverbs". The whole work, which embodies an older version of the German Nibelungenlied, is nothing less than a "Cosmo-Conception" in verse form. As stated previously, the Ancient Wisdom has never been absent from Iceland, and from the first, that Wisdom has been the common possession of all the people. It has never been confined solely to temples and halls of learning; it has been and it is in the home and shop, on street and farm. The people live in and by its great truths, and the result becomes manifest in manifold ways in both their individual and collective enterprises.

Now this glorious gift of song and praise, accompanied as it is by devotional fervor, and elevation of thought, which the Icelanders possess in so marked a degree, is waiting on a larger audience, if we read Bible prophecy and interpret the marks of identification aright.

The prophets of both the Old and the New Testament have written of a tribulation that was to come and which would be such as never was before on land or sea. It was to come in "the latter days" in which we now live. Isaiah, in speaking of Jehovah's judgment of the nations declares that "Jehovah maketh the earth . . . waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . The lofty people of the earth do languish; the earth also is polluted under the inhabitants thereof: because they have transgressed the laws, violated the statutes, broken the everlasting covenant . . . All the merry hearted do sigh . . . There is a crying in the streets . . . all mirth . . . is gone . . . Thus shall it be in the midst of the earth among the peoples." (Isaiah 24:1-13)

But this too shall pass, and according to this same prophet, when upheaval and destruction and sorrow would fill the earth, there would yet remain a people in the earth who could sing - a people whose lives had not been broken by violated law nor whose soil was polluted beneath them. "These shall lift up their voice", declares this illumined seer, "they shall shout; for the majesty

of Jehovah they cry aloud from the sea, wherefore glorify ye Jehovah in the east, even the name of Jehovah, the God of Israel, in the isles of the sea (west). From the uttermost part of the earth have we heard songs: Glory to the righteous."

"From the sea" we shall hear this gladsome song. From "the isles of the sea" we shall hear it. The Hebrew word for sea is also west, and west would be as legitimate a reading as sea, and more informative. "From the uttermost part of the earth" - from Ultima Thule, or Iceland we shall hear it. Benjamin shall yet "rule" in praise, joy and thanksgiving.

If the facts and their interpretation as heretofore presented be correct, then it follows that Iceland is more important by far than has been hitherto generally suspected. Unquestionably it is so. But obviously that importance does not lie in material might and power. The island is small, and not all of it is habitable. Its total population - only a little over a hundred thousand - could be accommodated in the space of a few blocks in a city like New York. So whatever importance Iceland may have must be of quite another kind. And it is. It is cultural and spiritual. Precious values of mind and heart have been remembered and kept alive and active. The people have cultivated the art of being civil, brotherly, altruistic. They are cooperatively minded. Christian idealism has gone well beyond profession into practice. Spiritual realities outweigh worldly possessions.

For these attributes of character and qualities of soul the Icelanders will be rightly recognized when peoples will be measured by the new standards of value that will emerge after the present materially centered civilization will awaken from its dream and realize the insignificance of mere number and volume as compared to quality and wholeness. In righteous character alone lies true and lasting power.

Since place and power has been materially determined by Western civilization for this age past, Iceland has had virtually no place in it. But as new age judgments will reverse those of the past age, the time is near for Iceland to step out

and play a major role in keeping with her native genius, long preparation, and inner spiritual dedication.

### Necessity for Temporary Isolation

However, Iceland is not yet by any means aware of her true identity and mission. But an awakening may now come quickly. Things are happening, and fast. It is an hour of power, of fulfillment, of illumination. Appearances notwithstanding, the light still exceeds the darkness.

For Iceland the stage is being set. From her secluded island home off from both trade and tourist routes she is now suddenly swept up into the swirling currents of world upheaval with the double result of having the world thrust upon her and in turn having herself placed in the world's spotlight as never before. This introduction will assuredly prove the first step toward startling events yet to follow therefrom.

The necessary awakening at this crucial time may not come without accompanying difficulties. Already there is the discomfiture of alien occupation. War may in consequence of this be drawn to her shores and impinge upon her peaceful way of life. There may be serious disturbances and dislocations of her normal procedures. Yet it is not to be expected that these would ever become comparable to the devastations suffered in most other parts of the world, since Iceland has earned a protection, inner and outer, that will safeguard from such. Such karmic penalties as she may suffer will not be primarily national but rather racial and planetary. The national debts to destiny have already been largely liquidated. In the 18th century she passed through a national purging comparable to that which most other nations are going through at the present time. Thus in her own communal life she anticipated the painful world-wide cleansing of this day by nearly two centuries. The people suffered pestilence, famine and destruction from some of the most terrible volcanic eruptions known to history anywhere. Sheep disease destroyed their flocks. Smallpox also swept over the island. Altogether the popu-

lation was reduced by a full quarter.

This is what we might reasonably expect to be the case in view of the fact that these people have been prepared to come forth at this time clean, strong, and joyful, for the purpose of proclaiming the Glad Tidings anew to a world in darkness, doubt, and depletion. This would not be possible were she, too, at this time to be weighed down by the crushing tragedy that has fallen upon the earth. But she is a people apart. She stands from under. She is free to serve in a special sense even as Benjamin served Judah, and later the Christ at the time of His coming. Now it becomes her call to serve Him again at His Second Coming - His coming into the life of a regenerated humanity.

#### Advancement Favored by Detachment

There is a striking parallel between the little people of today set apart in a northern sea and the inconspicuous community that was gathered out of populous and mighty Atlantis and segregated in the Gobi desert in Central Asia as the nucleus out of which to form the next Great Race, the Aryan of today. Obedient to a Divine call they became for a season a people apart. Only thus could they detach themselves sufficiently from the old order and become the seed for the new. In the nature of things it is to be expected of a people who have remained apart from the evils of the old order sufficiently to be able to sound the keynote of Christian brotherhood for the dawning Aquarian dispensation when the right hour was struck. That hour has come. The "seven times" or 2520 years from the date of Benjamin's exile has passed. If 586 B.C. be taken as the final date of the Southern Kingdom's removal into Babylonian captivity, as do some authorities of the subject, the year of expiration is 1941. And in this year of grace it is that the United States together with Canada and Britain become the instruments for introducing to the world in a somewhat spectacular manner a nation and a people that are in many respects the most unique and remarkable political entity and cultural community in the world today.

America's occupation of Iceland terminates

that country's age-long isolation and joins her to the living political body of two of the most powerful nations on earth. When those two great peoples shall have awakened to their Israelitic destiny, they will bear witness anew to the world that the Lord God on high still lives and rules. It was not only an indescribably impressive and profound moment in the personal life of President Roosevelt as he himself testified at the time but in the life of all Anglo-Israel, when the executive heads of the United States and the British Empire joined in divine worship upon the high seas.

But first among the modern Israelitic nations to recover recognition of their identity will be neither the United States nor Great Britain, but Iceland!

The civilization developed by the West has had small place for true wisdom and Christian practice. Whereas the early Christians were run underground, later followers of the life of meekness and charity have been rendered largely inoperative in shaping our way of life. As it was necessary for the truly God fearing, such as the Huguenots and the Quakers and their like, to flee Europe and come to undeveloped America in order to live more acceptably according to their simple Christian faith, so was it necessary for the Benjamites to flee the world and take up their residence in virtual isolation in an almost unknown arctic island. In this outwardly forbidding land of frost and fire - for it is actually volcanic as well as largely snow-covered - these people have lived for centuries according to their own well chosen way of life largely unconditioned by the rest of the world. Being a people physically and morally sound and spiritually centered in the truths of the Christian revelation, such isolation as they have lived in has not made for stagnation and retardation. Rather have they been divinely protected in their adherence to the Religion of the Cross from the corrupting currents of the world at large and thus preserved for the great purpose of one day presenting to the world a living image of what constitutes true and undefiled religion after the false religious concepts under which Western civilization as a whole has lived and which the world now serves to reveal as the inadequate and unworthy thing that it is.

Instead of making for backwardness, Icelandic detachment has been a safeguard for enlightenment. Iceland has no illiteracy; while uniformly religious, they live in the spirit of liberty that spares them creedal conflicts; they have enjoyed Parliamentary government longer than any other European people and lived in peace among themselves and with all other nations of the world. They are the one civilized people in the world that have learned "to wake war no more." Her ships run today's blockade without guns and with lights. They have neither army nor navy. They had never seen a soldier before the present occupation. Nor do they like them. They like the Americans and they like the British, but men of war are alien to their history, their culture, their philosophy and their faith. Their national income has not, therefore, gone into armaments but has been expended for the peaceful arts.

It is interesting in this connection to note that her near kin, Denmark, to whom she was politically linked until last year, is the one country that actually attempted complete disarmament. And so little Iceland has lived for centuries in an atmosphere almost free of the destructive passions of fear, greed, hate, envy and jealousy that has so long been riding the greater part of the world about her, and any unit of life so disposed has security, peace, and power because of its accord with the divine order of things.

### Qualifications for Service

A number of circumstances have combined to qualify Benjamin to carry the light of the Lord into this world of darkness and sorrow. He was the only one of Jacob's twelve that was born in the Holy Land. His birthplace was, moreover, near Bethlehem, and thus at that very point of spiritual power in the planetary body that made it the most suitable cradling place for the holy babe Jesus. Benjamin means "Son of my right hand". His motto is Dieu et Mon Droit - God and my right.

At the time ~~each~~ the tribes received their territorial inheritance in Palestine, it is also of the highest significance that Jerusalem, the

Holy City, was within Benjamin's boundaries, and not Judah's, or Joseph's or any other. Yet another sign pointing to the Benjamite's peculiar dedication to the task of holding the light of the spirit aloft before the peoples of the world.

Iceland continues to bear witness to the religion of the cross today as it has done in the past, not only by its Christian faith and practice but by placing the emblem of the Crucified One in their national flag. The white bordered red cross which it carries is indicative of the fact that man, the living cross, is a spiritual being, and that the aura of the spirit surrounds and protects all those who direct their ways in obedience to Divine Law, and who place their highest trust in the power of the Almighty to shield them from all harm.

According to the Torah Benjamin's national banner contained the colors of all the twelve tribes, with a wolf in the center. Symbolically this indicates Benjamin as "the gate (Ex. 48:32), and its sign is Cancer, the zodiacal gateway to initiation. "Through the highest aspect of all the twelve signs", observes Corinne Dunklee in her New Age Bible Interpretation, in reference to this symbol, "the lower nature (wolf) is conquered".

### The Last Shall Be First

Iceland is so very small it seems absurd to talk of her as a coming world power. But again we must remember the reversal of values that is ~~is~~ presently to take place in the world. God is walking out upon the scene, and we are told He looketh not to the outer countenance but to the heart. That was how little David, the young unlearned shepherd from the hills was chosen by the Lord to become Saul's successor in favor of the other sons of Jesse any one and all of whom were generally regarded as far the more eligible candidates for the royal robe.

David was the last among the brothers to present himself. He became the first. Similarly Iceland which is last among the strong and the proud of this day may be the first tomorrow. It

has a light, the light of the meek and the lowly soul, which the spiritually impoverished world of tomorrow will look to with respect, with recognition, and with desire to emulate. Benjamin, as previously stated, was lent to Judah to be a light in their midst; later as Galileans they Christianized Europe; today as Icelanders they will presently stand forth aware of their identity, their heritage, and their mission and, proclaim to the world yet again the saving grace of the principles of the Sermon on the Mount.

THE END