JULY 1939

DESTINY

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The Brook —
W. H. Clayton Photo

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Beginning The "Great Divide" in Isaiah's Prophecies

WHAT WE STAND FOR—

THIS is the official publication of the Anglo-Saxon Federation of America, set up to explain the true function of the Celto-Anglo-Saxon and kindred peoples in the plan of God as modern Israel, with special references as to their history, true identity, and responsibility as revealed by the Bible and in the light of modern archaeological and ethnological research.

We of the Anglo-Saxon Federation of America are plain Americans who have seen God's Hand in our history and for the most part we are churchmen who see God's Word in the Scriptures.

Names more often mislabel than describe the things to which they are affixed, and the name of this Federation is no exception. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man.

We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth.

We believe that in the Bible we have plain guidance for the spiritual life of the soul, the moral order of society and for the economic process based on justice and equity. In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we live. In the History we see our forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity and correction. In the Prophets we have the Voice of God recalling us to our allegiance and *foretelling the consequences of certain courses of action.* In the Gospel we have our Lord offering to set up again the Kingdom of God in its economic and moral and spiritual elements. In the Apostles and the Church we have all this held as a precious possibility at any time we are ready for it, but at present under the phase of interior religion without larger social manifestation — in brief, but one hemisphere of the given Truth. So that we may be said to stand for *the whole Law of God* and *the whole Gospel of Christ.*

OUR responsibility in these matters is deepened by the fact that we, as a people—*the Celto-Anglo-Saxon and kindred peoples,* as our Federation puts it — are the people with whom God made his unalterable Covenant and upon whom he laid his Law, "Which if a man do, he shall live."

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people was called *Israel.* Selected, disciplined, and dispersed on their mission, they are as really existing and working now as they were in Bible times. In ignorance of their identity, they have been blindly fulfilling part of God's purpose, but the foretold time is come when they shall know who they are and what they came here to do. Our movement is but one sign of that awakening.

We know the divine *destiny* that Israel was commissioned to fulfill. We know that Israel left Palestine, while the Jews remained. We can trace Israel out of the East and across Europe to their new settlement in the Isles and then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, and by the way-marks they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

WE still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and being where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. This Federation is a recognition of that responsibility.

So that we stand for the Bible, for Christian truth in all its parts, and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people; their promised greatness, which has now been fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty. The Bohemians who stood for Huss, the Italians who saved Italy from Communism, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel—for, through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." So that they are, as was foretold, a multitude in the earth, and their recognition of their identity and responsibility holds mighty possibilities for the future.

THIS American nation is a Covenant Commonwealth, included in the unalterable, unconditional covenant which God made with Israel. But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall our people to a sense of their present position.

This, in large and general terms, defines our position. We number amongst our members and adherents clergymen of every denomination and members of all the churches. We are anti-nothing but pro-everything relating to God's revealed purpose. We have no doctrinal tests and seek to avoid controveries arising from differing doctrinal views. For the most part our membership holds the generally accepted elements of Christian truth. Taken as a whole the doctrines held within the Federation by its members would comprise the totality of present Christian belief. This we seek to complete with the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning people of God who continue today, as in Bible times—the same people with the same work—but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men.

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DESTINY

JULY 1939

Honest Investigation Needed

CONFUSION is the only word which adequately describes present conditions. Many patriotic Americans had hoped that the Dies Committee would conduct a full unbiased and honest investigation. Recent developments, however, seem to indicate that this is not the case. Radical witnesses were allowed to testify against patriotic citizens before this committee and their testimony was admitted to the record. Why, then, has some of the testimony of a patriotic man who has held a high place of honor in our nation been excluded from the same records?

If what Major-General V. H. Moseley said is true then every American should demand a full honest nonpartisan investigation regardless of any people, race or class involved and let the chips fall where they will. If what the General said is not so, then it is the duty of the Committee to so inform the public by documented evidence so clear that there will be no question as to the facts.

The disturbing feature in all this is the apparent ridicule and contempt to which honest, law-abiding citizens have been subjected. They have courageously testified to what they believe to be facts, while evidence refuting their charges has not been given.

The American public is capable of judging facts when all the evidence is in their hands. For some reason or other such evidence is not forthcoming. Because of this, uncertainty and confusion disturb honest men and women. Along with other planning can it be that this confusion is also a part of the general program? Enclosed with this issue of DESTINY is Major General V. H. Moseley's testimony before the Dies Committee given at Washington, D. C., on June 1st, 1939.* We are publishing this without comment, but with the hope that all the truth will ultimately be given to our people.

*See separate Supplement.

Insure Our Peace

WE are not alarmists nor are we inclined to give heed to all rumors, yet the unexpected has become so common it would be folly to act upon the assumption that "it cannot happen here." Forewarned is forearmed.

If the rumors are true that certain bills aimed at disarming our citizens are to be pushed through Congress when adjournment is uppermost in the minds of senators and representatives, it is time to think and act. One must admit that it would be a psychological time to get questionable laws passed. During the regular sessions of Congress proposed legislation would receive careful reading, but in its closing hours subtle and questionable enactments might be passed in the hurry and confusion previous to final adjournment.

When the Constitution of the United States was adopted certain amendments were deemed necessary to preserve the liberty and freedom of the individual citizen. Article I of the Amendments reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for redress of grievances."

This article is of little value and becomes but a scrap of paper but for the provision set forth in Article II. It reads, "A well regulated militia being necessary to the securing of a free State, the right of the people to keep and bear arms shall not be infringed."

What did our forefathers understand and mean by a militia? It did not mean for them a standing army but had reference to the entire body of citizens capable of bearing arms and who might be called upon for military duties to defend their country, their life, liberty and freedom. Tyranny, as a rule, arises from within a nation when the government has been captured by men who would use their acquired power to oppress the people. These facts were known to the framers of the Constitution, hence they recognized the need and right of citizens to keep and bear arms in order to insure real liberty. In their wisdom they recognized this as absolutely essential to true freedom in a world where dictators can come to power. Justice and liberty pass when a government can dominate the electorate by force. We have witnessed such domination today in foreign lands.

This right of citizens to keep and bear arms is fundamental in the preservation of real liberty, so much so that subversive forces in sundry and subtle ways first move to disarm the citizens of a nation which later they plan to dominate. Let our senators and representatives be on their guard. Never before in our history have we faced such a dangerous situation. Not only is eternal vigilance the price of liberty but we need also to be alert in order that we may detect some of the moves, such as registration and licensing, which would defeat the purpose of Article II of the Amendments.

The states which have already passed laws violating Article II and disarming its citizens did so under the pretext of disarming the criminal. The framers of the Constitution never intended that citizens possessing arms should be classed as criminals. The states which have violated this first principle of protection for its citizens against armed violence have not only failed to reduce crime but have contributed to the increase in violence and crime. The criminal who never disarms knows he is dealing with a law-abiding disarmed people. No wonder he preys upon society without fear of bodily harm to himself.

Today we need laws compelling every patriotic citizen to be prepared to defend himself and his country and to be instructed in the use and keeping of arms. If this were done no one would dare threaten our liberty for an aroused and indignant nation, whose citizens are armed and trained,

would soon restore order if anyone had the temerity to disturb our peace.

Through practical experiences our forefathers learned this lesson and recognized the value of the civilian population possessing the means of defense. We surely ought to recognize this need after having witnessed the experience of millions in Russia and Spain, as courageous and brave as we, but who, because of a previous compelled disarmament, died at the hands of armed ruffians. These ruffians were equipped with arms by the very men responsible for disarming a peaceful people in their well-planned program of destruction.

If every red-blooded American citizen would keep the requirements of Article II of the Amendments to our Constitution there would be no fear of anyone destroying our liberty and abusing our loved ones. It would also definitely guarantee our rights under Article I. If we succumb to the present propaganda, looking toward disarming our people, the Constitutional guarantees of life and liberty will as surely pass for every citizen of this great nation, just as a nation itself today loses its independence which neglects its means of national defense.

The fundamental law, preserving liberty and freedom, was given by God at Mt. Sinai when every man in the Israel Commonwealth from twenty years old and upward was to be numbered and trained in the militia and was to be a custodian of weapons of defense. We can do no less. Failure will mean that our people will become the prey of ambitious men and dictators who can control the forces of government to the detriment of the nation and without fear of reprisal from the people. Honest men never fear an armed, law-abiding civilian population, but evil men will always fear the righteous indignation of a people able to defend their freedom and liberty whenever it is threatened.

Palestine

IF the difficulties confronting the British in Palestine are ever to be solved it will be only in accordance with the plans for the future of that land as given in Scripture. If this land belongs to the Jews then the title deeds of such possession must be found in the Book. If it does not belong to them then the people to whom it belongs will find their title recorded in this same Book.

About every source of information has been canvassed regarding the right of Jewry to Palestine except the only source which can give the right solution to this problem. When will men awaken to the need of searching this ancient document for the answer to this question?

Scripture definitely states that Palestine does not belong to the Jews, nor will it be theirs in possession. The Jews themselves are studiously avoiding citing the evidence of Scripture which would for all times show their claims to be erroneous. The Christian world has so neglected factual teachings of the Bible that they advocate giving to Jewry what the Book has already given to another people.

Palestine was originally deeded to Abraham and his seed forever. Twelve tribes, each headed by a son of Jacob, constituted the children of Israel. The land of Palestine came into their possession in fulfillment of the promise made to their fathers. Later, these twelve tribes split into two kingdoms. Samaria was the capital of the Northern Kingdom while Jerusalem was the capital of the Southern Kingdom. The House of Israel which constituted the Northern Kingdom was taken into Assyrian captivity in 721 B. C., while 133 years later the House of Judah, the Southern Kingdom, was carried away captive to Babylon.

Seventy years after the Babylonian captivity a remnant of those carried away to Babylon returned, constituting the nation of the Jews. This nation was in possession of Palestine until 70 A. D. When Jerusalem was destroyed and the temple burned the Jews were driven from Palestine. From that day to this they have ceased to be a nation possessing geographical location.

The House of Israel never returned to Palestine but moved from Assyria westward and northward under different names as the Getae, Massagetae, Scythians, Kumri, Goths, Visigoths, etc., and in the course of time passed through Europe and into the British Isles. From these Isles the people spread out in fulfillment of the ancient prediction that they were to possess the desolate heritages of the earth such as the North American continent, Australia, New Zealand, etc.

Here, then, we have two great lines of descent from ancient Israel. One represented by the Jews, a people who had been fulfilling the prophecy of becoming a byword, a hiss and a reproach wherever they have gone. The other represented in the Anglo-Saxon Celtic people who have become, also in fulfillment of ancient prophecy, a nation and a company of nations, inheriting the desolate heritages, with the shout of a king (God save the King) in their midst, while a branch ran over the wall (Genesis 49:22) becoming the great people of Manasseh as exemplified in the United States of America.

Ezekiel declared that Edom, the Turks, would be driven out of Palestine by Israel (Ezekiel 25:14). Thus this prophet definitely points out the Anglo-Saxons to be the House of Israel for it was the British, and not the Jews, who fulfilled this requirement. This same prophet said that the Jews would say to their brethren of the House of Israel that Palestine was theirs in possession (Ezekiel 11:15). The Zionists are saying this to Great Britain, and Ezekiel said it was to be said by Judah to Israel. Thus Ezekiel again designates the Anglo-Saxons as the House of Israel today.

We challenge both the Christian and the Jew to show from Scripture that Palestine belongs to the Jews. Not only that, but nowhere in the Bible is there any evidence that the Jews are to again become a nation destined to possess Palestine, nor are they God's chosen people, Israel.

Daniel, the prophet, definitely states as the result of Jewry's rejection of their Messiah, "And the Jews they shall no more be His people" (Daniel 9:26, *margin*). Jesus cursed the fig tree, the emblem of the Jews' national existence, declaring it was to be fruitful no more henceforth forever (Matthew 21:19). He also denounced them for their rejection of Him and predicted that the Kingdom would be taken from them and given to a nation that would bring forth the fruits of the Kingdom (Matthew 21:43). The nation that would function as His Kingdom would be the

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The Time of the End

THE expression "time of the end" is used by Daniel to designate a period when events would indicate the closing of an age. Prophetic students have long endeavored to find the exact chronological boundaries of this set period. However, a *time* is 360, indicating by this number so many days, months or years. From a study of Scripture we find that a prophetic *time,* dealing with long forecasts, is 360 years in duration. The *time of the end* must be a whole or a part of the final 360 years which brings to a close the present order.

It was recognized by early prophetic students that at the close of 6000 years, or a millennium of working days, dating from the fall of Adam, would see the end of man's suffering and trouble. It was believed that the beginning of the seventh thousand year period would usher in a new order.

There are two main scales of Biblical time. One is lunar and the other solar time. The lunar time is short of the solar time by approximately ten and a half days per year. Thus, 6000 lunar years would end before the termination of the solar period. The Bible justifies the use of both scales.

Man was destined to physical labor from Adam's time and on. "In the sweat of thy face shalt thou eat bread." This judgment has been carried out on the human race from that day to modern times. When it was uttered it was prophetic, but now we can look back over the years and note the accuracy of its fulfillment.

Up and until the last century there had been no practical change in man's condition. For millenniums he had been laboring by the sweat of his brow to provide for his needs. During the same years the fastest mode of travel upon land was by horse and upon the sea in sailing vessels.

The above conditions prevailed until the beginning of the nineteenth century. August 1807 A.D. witnessed Robert Fulton's steamboat "Clermont" making its first voyage on the Hudson River. The first steamboat to cross the Atlantic was the "Rising Sun" built in England, making the transatlantic voyage in 1818 A.D. The principle of elctromagnetic induction, upon which the operation of the dynamo-electric machine is based, was discovered by Michael Faraday in 1831 A.D.

HERE we have at the beginning of the century the coming into being of a knowledge of principles that has since enabled man to harness the forces of nature. This knowledge ultimately is destined to emancipate him from the need of physical labor to produce his daily bread. This will be when these forces are put to proper use under a system of administration that will bring justice to all.

The end of 6000 lunar years coincides with the years of these discoveries. The lunar terminal is 1881-2 A.D. Beginning a new period man through inspiration acquired the knowledge of how to utilize forces that would ultimately free him from physical labor. God was beginning to place in his hands such power as man had never dreamed existed, let alone to be used by him.

Daniel declared the "time of the end" would be marked by rapid travel back and forth and by an increase in knowledge (Daniel 12:4). It is certain that the nineteenth century saw the beginning of events that brought to a fulfillment this predicted sign of the time of the end.

The period between the terminal of 6000 lunar and 6000 solar years is 180 years, or one half of the time cycle of 360. As 1821-2 A.D. is the end of 6000 lunar years, so 2001-2 A.D. is the end of 6000 solar years. The epoch of 180 years (½ of 360) seems to be the transitory period during which time the knowledge of inventions, their use and the final perfection in administration would occur so that all mankind might benefit. This epoch began with the increase of knowledge at the close of 6000 lunar years. Daniel says such increase of knowledge was to be the sign indicating it was the time of the end. Thus the *time of the end* is the epoch betwen the lunar and solar terminals of 6000 years.

Jesus said, "But as the days of Noah were, so shall the coming of the Son of Man be. For as in the days before the flood they were eating and drinkinf, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matthew 24:37-39).

The "marrying and giving in marriage" is a reference not to natural marriages but to the swapping of wives as evidenced in divorces and remarryings today. This was to be a characteristic of society just before the age closed. It is the characteristic of society today. There is, however, another parallel with the days of Noah.

Noah received warning of the coming Deluge 120 years before it happened. This time period is one-third of 360 years. From 1821-2 A. D., (the terminal year of 6000 lunar years) 120 years later gives the date 1941-2 A. D., the very years which Mr. Davidson points out from Pyramid prophecy will see the beginning of a spiritual awakening under compulsion. Now this 120 year period is further divided into two parts. Following the discovery that natural forces could be harnessed for man's use comes a 60 year period devoted to experimentation.

During these years foundations were laid for later development and use. Between 1850 and 1880 A. D. began the active growth of the petroleum industry. Without this, and the later development of high grade oils for lubrication, the modern high speed machine would have been an impossibility.

IT was during these same years that there came a revolution in naval warfare. The days of the wooden vessels came to an end and the navies of the world began building armorclad ships. The turning point was March 9, 1862 A. D., when the Confederate man-of-war, *Merrimac,* met the *Mon-*

itor in Hampton Roads and the first naval battle between ironclad vessels took place.

We find in a study of invention and discovery that the years between 1821 A. D. and 1881 A. D. were very important. From 1881 the next 60 years were to be the period of application and use. During these years there has been a phenomenal advancement in arts and sciences and in the use of natural forces that would have astonished the world had a previous detailed prophetic forecast been possible. Unfortunately, while discovery and application should have relieved man of drudgery and toil, much of the acquired knoweldge is being used for the purpose of inventing more and greater methods of destruction.

The same was true in the days of Noah. Just prior to the Deluge it is said of that ancient antediluvian civilization that violence and crime filled the earth with sorrow, trouble and death. We are now approaching the close of the 120 years. The last half of this period has been devoted to the development and misuse of titanic forces placed at the disposal of man in a revelation given him by God of the hidden treasures in nature's storehouse.

Possession of physical power without possession of spiritual power gives to man control of forces which he cannot handle aright. This was demonstrated by the World War. The aftermath of that war saw the passing of orderly governments with dictators coming to power who were in possession of weapons that make possible such destruction that the very thought of its terribleness appalls man.

The balance must be restored. This is possible only through a great spiritual awakening which will emancipate man from the fear under which he now lives. It is, therefore, not without significance that 1941-2 A. D. closes a 120 year period paralleling the years during which Noah received warning of a coming Deluge. This date 1941-2 A. D. is indicated in the Pyramid as the beginning of a great Spiritual awakening. Such an awakening would begin a new period during which man is to come into a knowledge of the right use of power. This will be brought about in the establishment of an equitable and righteous system of administration in accordance with God's laws of justice and peace. This final 60 year period, closing with the terminal of the 6000 solar years, is the time of Israel's schooling in the right use of natural forces for the benefit of all mankind.

During these years the nations will be compelled to recognize Jehovah the King and conform with His laws. Humanity will then pass out from under the curse of labor and trouble and be ready to enter the seventh millenium period in peace, free from the need of acquiring bread by the sweat of its brow.

Meantime, nations and kingdoms are hastening on to judgment for, as it was in the days of Noah, so it is now. Then men failed to heed the warning nor will they now awaken to spiritual requirements until compelled to do so by the force of circumstances. Men will then acknowledge that the Lord He is God and He only can save them.

—*H. B. R.*

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people destined to possess Palestine. This is not Jewry.

Jewry is claiming that which does not belong to her and which never will be hers in possession, yet moving heaven and earth to acquire it to her own detriment. Anglo-Saxon-Britain, on the other hand, is refusing to recognize that which is Anglo-Saxon-Britain's in possession, to be administered by her as the House of Israel, of whom she is a part, for the benefit of all.

The solution of this increasingly difficult situation lies in the recognition by the leaders of Jewry that they are not the House of Israel, nor in possession of any of the blessings directed by the prophets to this kingdom line of the seed of Abraham. With the recognition of this fact must come the admission by them that Jesus Christ is the Messiah. This will bring to a close all their subvervise activities, for in the light of the rights of their brethren of the House of Israel they must acknowledge the Anglo-Saxon Celtic people as the possessors and rulers of Palestine.

Carriers

WHEN a contagious disease breaks out in a city and then appears in other places health officers immediately hunt for the carrier. Internationally such a disease broke out in Russia in 1918 and millions lost their lives. Later Germany, Austria, Italy and even France and other nations have not been immune from symptoms of infection.

The same type of disease suddenly appeared in America. The doctrines of Communism with its program of destruction of wealth, harassing of those who possess property, with all the evils of regulation and regimentation became a policy of governmental activity almost over night. This type of political economy is absolutely foreign to the Anglo-Saxon mind. Whence, then, came these doctrines and who is responsible for bringing them to our shores?

Patriotic men and women are awakening to the realization that there is a carrier responsible for spreading these evil doctrines. A rising tide of resentment is manifesting itself against those who are likened by Jeremiah to a basket of very bad figs, so evil that the Lord declared of them, "And I will deliver them to be removed into (tossed to and fro among) all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jeremiah 24:9).

The cure for this disease is in the isolation of the carrier and not in harassing patriotic men and women who have made the discovery of the source that has brought the infection from Europe to our shores.

May our people have the wisdom to rightly handle this situation, not only for their own good, but also to the end that the carrier of the evil may be brought to a realization of the principles of Christianity, the only antidote for the doctrine of class hatred on which Communism grows and thrives.

The Decurio Nobilis

DR. J. O. KINNAMAN

THE Sanhedrim was in session, even if illegally. The members sat in their usual semi-circle, the High Priest, Caiaphas, was in his place, and the Prisoner was at the bar. It was past midnight, and the lights gleamed almost evilly as they sputtered in their sockets. But what is the use of reconstructing the scene which has been the theme of millions upon multiplied millions of people during the last nineteen and almost a half centuries? However, we may say that the exact location of the palace of Caiaphas is known, and some of the stones of that house now form a part of a very modern building in Old Jerusalem.

We know exactly how at least forty of the members of that Sanhedrim voted regarding the Prisoner at the bar. Not only that, but we know their history, and their ultimate destiny as far as this world is concerned. Eighteen months ago these things were not known definitely, but due to unceasing research, the facts have come to light.

Among the forty that voted "not guilty" for the Prisoner at the bar was one Joseph of Arimathea, Decurio Nobilis. He was an outstanding member of the Legislature, for he was very rich, and wielded great influence in foreign lands as well as his own. He controlled at least 51% of the tin trade of the Roman Empire, and he may have owned that percentage of the tin mines of England. He had a town house, a beautiful estate outside the walls of the Old City, and a great country estate eight miles north of Jerusalem on the caravan route to Galilee.

But there were not enough votes to free the Prisoner. He was taken to Pontius Pilate (Bridges Spearman), the Roman Procurator, and was four times pronounced innocent by that official. Yet in the tangle of politics and intrigue the Prisoner was condemned and executed as a common criminal.

As a common criminal the executed One, according to Roman law, should have been thrown into the pits of one of the two plats reserved for such if the nearest kin did not claim the body before sundown on the day of the execution. This was a privilege or duty incumbent upon the nearest relative by both the Hebrew and Roman law.

Joseph of Arimathea was the full uncle of Mary the mother of Jesus. He was a younger brother of her father, therefore Joseph was the second uncle of Jesus. Evidently he was nearest kin (male) who was in Jerusalem during the execution. He was within his rights, and within the law when he asked for the body of Jesus. The body was placed in a tomb which Joseph had excavated for himself within the confines of his garden at Jerusalem. But Joseph was fated never to occupy it himself.

Joseph of Arimathea continued to hold his membership in the Sanhedrim until the year 36 A.D. when he left it never to sit again.

POLITICS and religious bigotry was rife in the Sanhedrim. There were at least *two* major parties: (1) The old conservative party, the one that clung to tradition; and (2) the New or Liberal party that sponsored the new type of religion that had come into being three years *before* the execution of Jesus of Nazareth, the reformer and iconoclast.

The leader of the Conservative party was one well known in history and the history of religion, one Saul of Tarsus, later known as Paul. He was a bitter enemy of all members of the Liberal party. The leader of the Liberals is not definitely known at present, but the conjecture is that the man who was the bulwark of the party was none other than Joseph of Arimathea, though it appears that the leader on the floor of the Legislature was one Stephen.

The Conservative party held the majority, led by Saul, and in some manner Saul had Stephen impeached, tried, condemned, and executed near the gate that now bears the first Christian martyr's name.

Paul turned his attention next to the one who was "the power behind the throne" in the Liberal party, Joseph of Arimathea. It was the purpose of the Sanhedrim to eradicate all trace of Christianity in Palestine. Paul received a commission from the Sanhedrim to see that the decree was carried out in full. Now it must be that Saul received from the Roman government a commission that would correspond to a modern U. S. Marshal, for he had the authority and power to arrest any Christian anywhere within the confines of Roman territory. If he had not such authority, how could he have gone to Damascus, which was outside the authority of Palestine, for the purpose which he did?

During the year 36 A.D. Saul arrested or drove from Jerusalem all the Christians he could find. Among them was Joseph of Arimathea, Lazarus (whom Jesus raised from the dead), his sisters, Martha and Mary, Marcellus, and Maximim (whose sight Jesus restored). There is also a tradition that Mary, the mother of Jesus, went with them.

There are several traditions relating to Joseph's journey to Marsailles, but let us be logical and reasonable. Joseph was not a fugitive from justice, neither were any of his party. He was "the tin-plate king" of the Roman Empire. He owned his own fleet that plied between the ports of Rome and England. He probably sold his real estate in Palestine, then, maybe he did not. It may be that he expected to return after political affairs got again on an even keel. However, he still retained his beet, and his business. Marsailles was a regular port of call in the tin trade. There he undoubtedly went for business purposes, for his interests were large, in spite of the generally popular opinion that whoever had anything to do with Jesus was necessarily a poor man, in fact, the poorest of the poor. How that tradition got such a hold on the popular mind is just a little beyond philosophy to solve, for it is not the truth. Jesus, in his own right, was anything but poor. At one time He

owned the farm of his famous ancestor, Boaz, that constituted the plains of Bethlehem, where Ruth gleaned.

I should say that Joseph, while residing at Marsailles and getting his business fully in hand, received the deputation of Druids from England and, at the same time, was invited to take up his residence in England in the vicinity of the mines he either owned or controlled.

This invitation was accepted and the company sailed to England, or rather Wales. It was far from being the first time that Joseph had been to the British Isles (as we shall see in another article to appear in DESTINY).

IN due season the company arrived at Glastonbury Avalon, in what is now Somersetshire, England. Here at Glastonbury is the sight of the first known church *above* ground in the world. Here Joseph and his company built a wattle and mud church. The present ruined Norman Church stands on the same site. The church was erected about 39 A.D. and stood upon that spot until the great fire of 1184 A.D. which destroyed the entire compound. The wattle church was carefully preserved by building another building over it: St. Mary's Chapel. To further protect and preserve it, the entire structure was *encased in lead.*

Somewhere on the Tor of Glastonbury, King Arviragus, of the House of Siluria, the oldest royal house known in England, met Joseph, and gave him in fee simple XII Hides of land. The exact size of a Hide is at present unknown, because it was variable in extent, but sufficient to support one family. In mediaeval times eight Hides composed "knight's fee." However, the Liber de Soliaco (time of Richard I) one Hide was equal to 160 acres at Gastonbury, and Knight's Fee was four Hides, or 640 acres. It is evident that the jurisdiction of the Abbot at Glastonbury was several miles in extent. The Doomsday Book of William the Conqueror on page 249b, the Survey Folio, contains this entry: "The Church of Glastonbury has in its own ville 12 Hides of land, which *have never been taxed.*"

The original wattle church was 60 ft. in length and 26 ft. wide, being built, in the main, on the dimensions of the Tabernacle. This church was carefully preserved as if every particle of clay was sacred. We state again that it was encased in boards covered with lead. A stone church was erected over this, just as the cabin in which Lincoln was born is now standing on the original Lincoln farm in Kentucky. In 546 A.D. St. David erected a large church over the entire site, but was careful to designate exactly where the old church ended and where his began. He erected a pillar bearing a brass tablet recording the facts. The base of this pillar was found by Dean Armitage Robinson in 1921. In 450 A.D. Maelgwyn, uncle of St. Davis, described the position of Joseph's grave.

KING ARTHUR and all the legends associated with him cluster around Glastonbury and, incidentally, King Arthur claimed descent from Joseph of Arimathea, in fact according to *John of Glastonbury,* Vol. I-pp. 56-57, *Hearne's Edition,* the king was 8th in descent. In 1190-91 the grave of King Arthur was discovered and identified. The Abbey burned in 1184, but was immediately rebuilt upon a grander scale. In 1186 the new Norman Chapel of St. Joseph, standing upon the site of the old, was completed, and is today the best preserved of all the ruins.

According to the facts recorded by Maelgwyn of Avalon, who wrote the record about the year 540 A.D., Joseph was buried at the wattle church, and there he remained until the year 1345. During this year Edward III gave permission to one John Bloom of London to dig for the body of Joseph of Arimathea, provided the consent of the Abbot and the Monks could be obtained. This was agreeable to the Glastonbury community, and "The bodies of Joseph of Arimathea and his bury." This was recorded by Ralph de Coggeshall, 1367, at the Lincolnshire monastery.
companions were found at Glaston-

The bones of Joseph were placed in a silver casket that could be taken from the stone sarcophagus at will. This sarcophagus being the base of a shrine to which pilgrimage was made.

During the regime of the Puritans in England, the fear arose that they would desecrate the tomb of Joseph for some kind of fancied revenge. Whether this would have actually taken place, of course, no one can now say. However, to render the remains safe, the sarcophagus was removed from the church and buried in the church yard adjoining the Abbey. The initials "J. A." are found upon this sarcophagus and besides the initials we find the caduseus entwined *between* the letters. The caduseus was the insignia of Mercury, the Messenger of the gods according to Greek and Roman mythology.

Some researchers interpret the letters "J.A." as standing for "John Allen," but others contend that this was subterfuge to hide the identity of the grave, and that the canuseus, to the initiated, revealed the real identity as "Joseph of Arimathea." It is contended that only a real messenger of God could bear this insignia, and Joseph was just such a messenger.

In the crypt there are signs of rapid work to remove the sarcophagus, and the sarcophagus itself displays many signs that it was *wrenched* from its resting-place just as if removed in haste, the work being done by some strong lever.

When the lid of the sarcophagus was lifted in 1926, it was found that the silver casket containing the remains of Joseph was missing, but the sarcophagus plainly showed by its construction that at one time it did contain such a casket.

On the date given above the sarcophagus was placed in its original locale, and there it can be seen today.

The inscription across the top of the lid reads as follows:

"Ad Brittanos veni post Christum Sepelivi. Docui. Quievi."

"To the Britains I came after I buried the Christ. I taught. I have entered my rest."

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Pageant with a Meaning

UNDERNEATH the ceremonial of the royal visit is the success of an honest effort to draw the two English-speaking peoples closer together in the things which really matter. The influence of the unaffectedly pleasant personalities of King George and Queen Elizabeth cannot be denied. They have shown up humanly and well under the almost unremitting glare of publicity which has followed them ever since they landed on this side of the water and which today beats upon them remorselessly. A certain royal shyness has not been unbecoming to them. The goodwill they have felt and reciprocated has been more than formal.

But the visit ought to mean more, and does mean more, than a welcome to two kindly individuals. We should bear in mind the nature of the British monarchy. The King is not the representative of a political party. He did not originate and cannot modify the policies of his Government. He represents all the people of England —not merely Mr. Chamberlain or Parliament but also the men and women in shops, stores, factories and mines, on farms, in millions of homes on the green island set in the ancient sea, from which so many of our traditions have come.

This splendid editorial is from *The New York Times* of June 8. It is reprinted by special permission.

☆ ☆ ☆

What can all the people of England say to us? They can say, regardless of party, that they want no war, intend to commit no aggression, desire to maintain free institutions with their boundaries, and look to us for such sympathy and such help as are consistent with our own interests and our own traditions. The royal visit carries this message to us.

What can we say in return? The least, surely, is that we stand together on fundamentals, whatever our opinions as to transient policies. Neither the American people nor the British people are in agreement among themselves as to the wisdom of what was done yesterday in the field of international relationships, nor will they be in agreement tomorrow. In both countries there is a healthy variety of sentiment. But the mass of us, on both sides of the water, stand firm in our longing for a world in which there shall be assurance of peace and in which the spirit of man shall have room to grow toward a creative freedom.

There is a spiritual aid and comfort, independent of treaties and understandings, which we can and do give to our sister democracies. The fact that today's representatives of one of those democracies are called King and Queen is a historical pleasantry. The British throne continues to exist because the British people regard it as a safeguard against tyranny In that knowledge we welcome its occupants. They and their people—their constituents, as we may well say —are sharers with us in a common destiny. The liberties of England could not be destroyed without danger to our own.

It is a harmless bit of childishness to salute the vestments of royalty. We salute something nobler, for which George and Elizabeth have shown every sign of respect — the principle that governments derive "their just powers from the consent of the governed." George VI gives willing assent by his visit to a declaration which his predecessor George III accepted only under duress. A true-born American wil not be disloyal to his country's best traditions if, taking note of this historic fact, he says today, quite sincerely, "God save the King."

The Throne of David and America

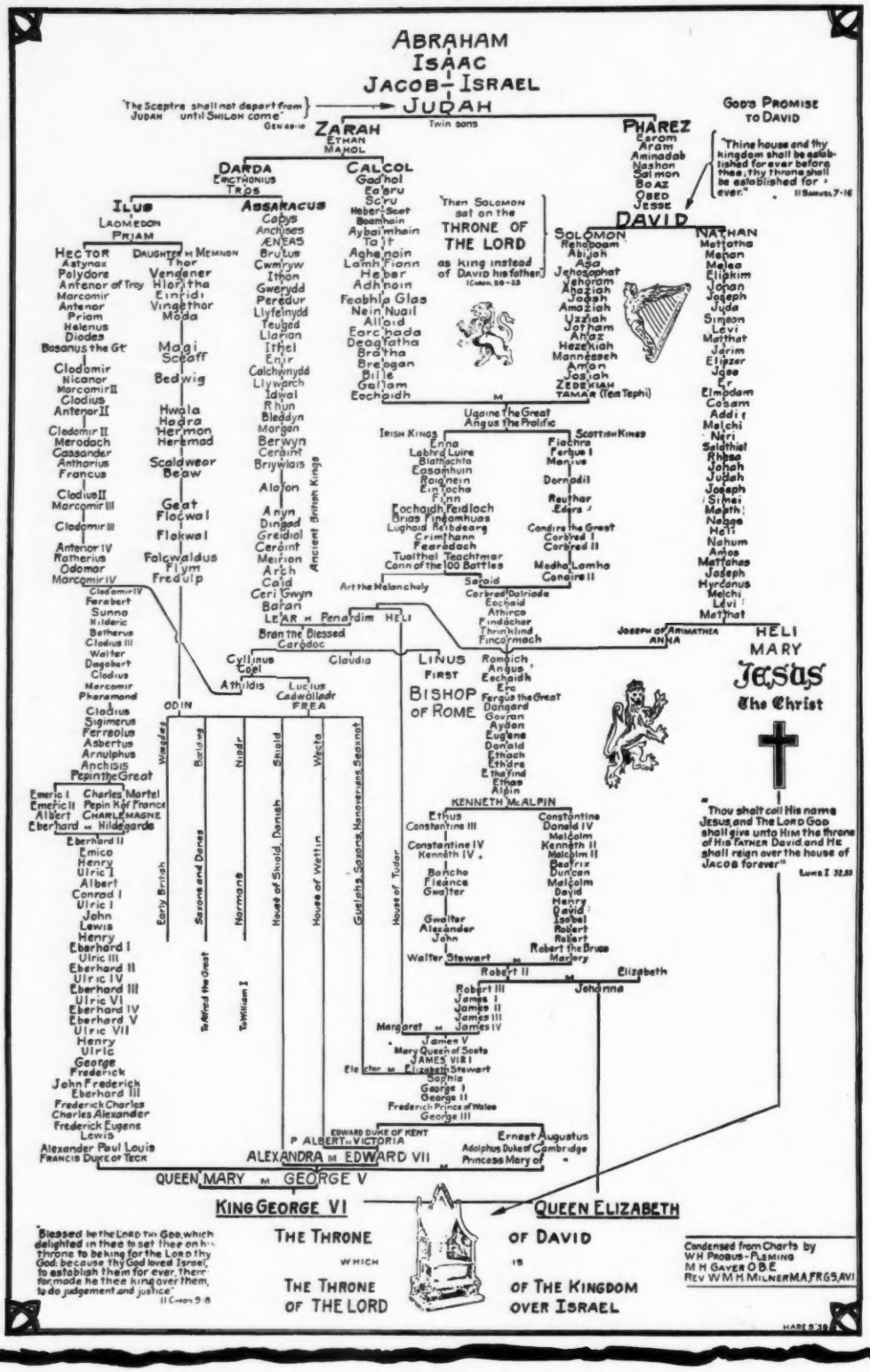
LILLIAN BRANSBY

STUDENTS of Anglo-Israel have been impressed by the visit of the King and Queen of England to our shores for that visit has written a new chapter in our history. The separation of England and America, one to become a company of nations and the other a great people, was in accordance with ancient prophecy. When Jacob blessed the sons of Joseph he conferred upon them the birthright blessing which inheritance was promised by God to Israel. Ephraim was to become a company of nations and Manasseh a great people. Surely this prophecy (Genesis 49:19, 20) has been fulfilled in Ephraim — England and Manasseh — America. Ultimately they are destined to be again united in activity and in purpose in the administration of earthly affairs under our Lord and King (Ezekiel 37:15-27). The bond of brotherhood and a common destiny has been emphasized in the past weeks by the visit of the King and Queen and is a sign that spiritually at least these two great branches of the Anglo-Saxon people have a joint task to perform in present world activities.

The King in his farewell address at Halifax said, "I go home with a thought, which is a comfort and an inspiration that from the Atlantic to the Pacific and from the Tropics to the Arctic, lies a large part of the earth where there is no possibility of

GOD BLESS OUR KING AND QUEEN

And Blessed Be The Lord Our God, Which Delighted In Them To Set Them On His Throne



Reproduced from *The Windsor Daily Star* (Windsor, Ontario, Canada) of June 6
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war between neighbors, whose peoples are wholly dedicated to the pursuits of peace, a pattern to all men of how civilized nations should live together. It is good to know that such a region exists, for what man can do once he can do again. By God's grace," he concluded, "yours may yet be the example which all the world will follow."

The tremendous ovation that the Royal Couple was given in America surprised everyone, including ourselves. As one radio announcer phrased it, "The British have taken Washington and Washington loves it." The Queen reflected the sincerity of the reception they received, not only in Canada but in America also when she said, "What warmed my heart in a way I cannot express in words is the proof you have given us everywhere that you are glad to see us."

King George VI laid a wreath at the tomb of George Washington. Here we have the healing of a breach that was to exist until certain tasks were performed by these two great branches of the Israel people. If George Washington could have viewed that scene when a King of the throne of Great Britain, against which throne he had led a successful rebellion, laid a wreath at his tomb he would have thrilled with the realization that the step he took had not been in vain but had borne fruit and now there had come a reconciliation between these two great branches of the Anglo-Saxon Race.

WE have just passed one of the great milestones in the prophetic plan regarding the Throne of David which throne is to exist until "He comes whose right it is." This was confirmed by God in an oath to David the King. It may startle those who have failed to give this subject any thought to know that the Throne of David should be in Great Britain, but this is a fact of history, verified through the genealogical table*, showing the lineage and descent of the present King and Queen.

When the Angel Gabriel brought the message to Mary he said of the coming Son, "He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his Kingdom there shall be no end" (Luke 1:32, 33). Jesus Christ said that all prophecy must be fulfilled, therefore, in the visit of the representatives of the Throne of David to our shores we are witnessing the beginning of the healing of the breach that has separated the house of Jacob into two great nations.

The coming together is not political but spiritual, that the sons of Joseph may be united in a common purpose to fight the good fight against those who would destroy the earth. Paul said, "And he must reign until he has put down all enemies under his foot."

The combined spiritual power and strength of the Anglo-Saxon world is being used of God to fulfill His purposes and plans regarding the nations, for all will yet become subject to Him as their King.

Food Laws of the Kingdom

HOWARD B. RAND

HEALTH is man's most valuable asset. This is evidenced in the fortunes that are spent to regain health by those who have awakened too late to the realization of a heritage they have lost. Disease is as much a destroyer of the body as sin is of the soul. A sickly individual with a diseased body, racked in pain, cannot give of his best spirtually. This being so it would be strange if the Book dealing with spiritual well-being failed to give the precepts for physical health also. The fact is that the Bible does give instruction for continuous health and provides a way of healing for those who have lost that health.

We live in a strange world. Professing Christians seldom, if ever, search the Scriptures for guidance in their every-day activities and especially is this true in the requirements for health. Certain fundamental laws are given in the Bible which, if kept, woud give that health and vigor so characteristic of the life of Moses. Moses died at the age of one hundred and twenty years and the record states, "His eye was not dim, nor his natural force abated" (Deuteronomy 34:7). Moses kept the laws of health and such continuous uninterrupted health will never be the heritage of any man who violates these laws. Many Christians, who are spiritually right with God, suffer and go to an untimely grave, because they failed to keep His laws of health. Because the results of breaking the law does not instantly manifest itself men labor under the false impression that these laws of health are not now in operation.

Man was a vegetarian in the years prior to the Deluge (Genesis 1:29). When Noah began to load the ark he was instructed to bring in seven pair each of the clean and one pair each of the unclean animals. This presupposes a knowledge of such classification long before similar instructions were given to Israel at Mount Sinai. After the Deluge God added meat to the diet of man, "But flesh with the life thereof, which is the blood thereof, shall ye not eat," (Genessis 9:3, 4). Here we have a definite prohibition regarding the eating of blood.

ISRAEL forgot God and failed to keep His laws, experiencing the diseases of Egypt during the years of their bondage (Deuteronomy 7:15). The result was that many in Israel were sick and ailing. When they came out of Egypt it was necessary that the way be opened to restore physical health to the sick among His people. Israel had come to Marah where they complained because the water of the place was unfit to drink. Here the Lord made for them a statute and ordinance to prove them, "If thou wilt hearken to the voice of the Lord thy God, and wilt do that which is

right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:23-26).

The health of the people became a matter of law under Kingdom requirements while it also was made an ordinance in ecclesiastical activities. This statute and ordinance have never been abrogated and are still in operation for those who will claim the benefits by fulfilling the above conditions. This fact was recognized by Moses. When instructing Israel he showed them how the nation could be free from sickness—"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deuteronomy 7:15).

That which men consume will mean for them either health and life or sickness and death. When finally the full story is written it will be found that the diseases which afflict mankind are the direct result of eating the forbidden things. The "Thou shalt not" of the Ten Commandments is no more binding than the "*Thou shall not* eat any abominable thing."

It was not necessary to instruct Israel in the type of herbs (vegetables) and fruit they could eat for such instruction had already been given to man during the time he was a vegetarian. The rule was simple. Man could eat the vegetables bearing seed and the fruit of trees yielding seed. God has thus provided a variety of food without the need of violating this rule. Fungi of all kinds such as mushrooms are forbidden food (Genesis 1:29).

When Israel received the law regarding meat God said *Thou shalt not* eat certain animals. Again the rule is simple as to what could be eaten: of the four-footed animals only those that have both the cloven hoof and chew the cud; of life in the water only the fish that have both fins and scales; of the fowls only those birds that were not birds of prey. The detail is given by Moses in Deuteronomy 14:1 to 21 and Leviticus 11:1 to 45.

Along with other prohibitions the swine or pig is strictly forbidden to be eaten. While it has the cloven hoof, lacking the double digestive system, it does not chew the cud. Through Isaiah the Lord said of our generations, "A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick (established Church practice); which remain among the graves, and lodge in the monuments (with the burial places of their dead marked by monuments in their Churches), which eat swines' flesh (the Anglo-Saxons consume great quantities of such flesh), and broth of abominable things is in their vessels (clam chowders, oyster stews, etc.)" (Isaiah 65:3, 4).

EXAMINATION of the mummies of Egypt has disclosed the fact that the Egyptians were subject to the diseases that afflict our nation today. God declared that the violation of His laws would bring upon us all the diseases of Egypt, also every other sickness and plague and of long continuance (Deuteronomy 28:58-61). We have them all. The judgment as pronounced has come upon us. This is evidenced in the sickness and suffering for our failure to keep the law, "Thou shalt not eat any abominable thing."

Men are resentful when there is interference with their appetites. Christians who would not think of violating any of the Ten Commandments will deliberately violate the laws of continued health. Later in life, when the inevitable happens, and health is gone, they blame God, though Moses said, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply" (Deuteronomy 30:15, 16). Why blame God when you have deliberately chosen the way of death and evil? Because the penalties of such law violation are deferred men have hardened their hearts and cite New Testament passages to justify themselves in the sins they commit.

Paul told Timothy that meat was to be eaten, provided it was sanctified (that is, set apart) by the Word of God (I Timothy 4:4, 5). The only Word of God for Timothy was the Old Testament wherein we have listed the meats set apart for man to eat.

Some cite Peter's vision wherein he saw a sheet let down from heaven with all manner of four-footed animals and creeping things upon it for their justification in eating abominable things. Read that vision carefully (Acts 10:10-28) and note that Peter did not slay and eat. After he awoke he knew no vision could set aside the plain teachings of Scripture. In his perplexity as to the meaning which the context shows he finally understood it and had nothing whatever to do with eating. Peter tells us what the vision meant: "God hath showed me that I should not call any man common or unclean." To put any other interpretation to this vision than that given by Peter is to change the Word of God.

Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matthew 15:11). This had nothing to do with the eating of forbidden foods. Jesus was using this as a lesson for the Pharisees who had complained that His disciples were eating with unwashed hands showing that that kind of dirt did not defile. He reminded them that what came out of their mouths was what defiled and they were angry with Him.

Paul said, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing unclean, to him it is unclean" (Romans 14:14). The context, with other utterances of Paul, clearly shows he had reference to meat which had been offered to idols. "Whatsoever is sold in that shambles (market place), that eat, asking no question for conscience sake" (I Corinthians 10:25). The forbidden meats were not sold in the market, but there were meats sold which had been offered to idols. Paul instructs the Christian not to inquire as to whether or not it had been so offered for from their point of view the idol was nothing. The New Testament does not contradict the Old Testament in any particular. When men recognize this they will begin to *search the whole Book for ALL the truth.*

The healing of the body is as much a part of the atonement as is the forgiveness of sins. Both can be claimed through Him when we act

upon the promises and comply with the conditions. "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psalms 103:3). When both forgiveness and healing have been received then go and sin no more.

IT is not the purpose of God that His people suffer. Sickness is the result of failure to comply with the laws of health. Healing is a gift of God through His Son Jesus Christ who made a demonstraton of the Kingdom laws of healing and health in operation. He restored the lame, halt and blind to perfection and healed all diseases. Isaiah prophesied of coming Kingdom blessings, the benefits of which Jesus so successfully demonstrated, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing (Isaiah 35:3-6).

Healing was also an ordinance in the Church. James said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15).

It is unfortunate that the leaders of the church and followers of Our Lord have so neglected these great truths, seeking the physicians instead of the Lord. For this reason affliction and suffering are the lot of many of His people. Though many in the Church have utterly failed to give instruction in health and healing it is also a law in the Kingdom as well as an ordinance in the Church, the full benefits of which may be claimed by the citizens of that Kingdom as their right when they do and keep the law. May that day hasten when, as a result of complying with the conditions, sickness and suffering will never more afflict our nation and the hospitals will be empty and the asylums will be closed.

The "Great Divide" in Isaiah's Prophecies

THOS. W. PLANT
F. R. E. S.

THERE is no possibility of explaining away, or ignoring, the existence of "The Great Divide," which is the geographical feature of the western side of the North American Continent. One glance at any map illustrating the mountain ranges of North America will show how complete is the division between East and West.

It would be just as foolish to ignore the Great Divide in the prophecies of Isaiah. The first thirty-nine chapters are so entirely different from chapters 40 to 66 that we want to know, Why?

Were they written by the same Isaiah, or must we admit a dual authorship? What are the reasons for ascribing the later chapters to another writer—*or writers?*

Do not the Higher Critics claim that there is a third section—chapters 56 to 66—written by a Third Isaiah?

Every student of Isaiah's prophecies comes face to face with the problem of this great Divide, which begins at chapter 40. There must be some reasonable explanation of its origin and its significance.

In our study of the first section of the Book of Isaiah, we learn certain details of his life, and of the life and times of his friend and patron, King Hezekiah.

We learn that his prophetic office extended over a period of about 40 years, during which he was the power behind the throne—the prophet, philosopher, patriot and historian of Israel.

Prof. G. W. Wade, D. D., writes: "Neither the year of his birth nor the year of his death is recorded; and all that is related respecting the duration of his prophetic ministry is that it began in the last year of the reign of Uzziah, and continued through the reigns of Jotham, and Ahaz into the reign of Hezekiah, as far, at least, as the year 701 B. C."

This means that he was in his prime at 721 B. C., the date of the Assyrian Captivity of Northern Israel.

Ten years later, Judah was faced with a similar fate, when Jerusalem was besieged by Sennacherib, when—

"The Assyrian came down like a wolf
on the fold,
His cohorts all gleaming with purple
and gold."

Truly Isaiah lived through one of the most dramatic and disastrous periods of Israel's history in Palestine, and he leaves the pages of his prophecies at chapter 39, his final words being a warning and a prophecy—read the eight verses of Chapter 39.

The Literary Man's Bible

The Literary Man's Bible, by W. L. Courtney, M. A., LL. D., was published in 1908, and in one of his introductory essays he writes:

"It is extraordinary how much of moral stature and individual interest historical figures gain when they are no longer regarded from conventional standpoints. To many of us the prophet Isaiah seems to belong to a past too legendary to recall—a dim, august personage clad in the mists of remote years. Or else we view him as a wholly exceptional character, divinely inspired to utter prophecies about the future Messiah. Or, once more, we hear his chapters read in churches—not too well read, unfortunately—as part of the lesson for the day, and sheer familiarity dulls our perception of the fact that we have

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in him one of the most magnificent of the poets of the ages. It is the price we pay for school-lessons, that we not only lose all sense of proportion, but that we become actually insensible to values. And the real drawback of traditional points of view is that, after we have given our hero his conventional label, we are apt to lose all further interest in him as an active and vivid personality. But read the book of the prophet Isaiah with a fresh eye; read it in our splendid authorized version, written in English at a time when men had not forgotten the grand manner—the revised version is, alas! a much duller affair, though doubtless more accurate, supplement it with, let us say, the study by Dr. Whitehouse in *The Century Bible,* or the works of Dr. Cheyne and Dr. Driver; and the lineaments of the great hero of Jerusalem will stand out in proper perspective and clearer light."

These writers shall be my authorities in subsequent references.

HERE is a brief quotation from Dr. Whitehouse: "With reference *to the style of the prophet's diction,* no one will question Canon Driver's dictum: 'Isaiah's poetical genius is superb.' Probably no ancient Hebrew writer—not even the author of the speeches of Yahweh in Job 38 to 42:6—possessed a greater faculty of imagination or had a more instinctive perception of the power of words. 'Every word from him,' says Dillman, 'kindles, stirs and strikes its mark.' The descriptions are simple and natural, never overlaid with detail or artificial."

Personal details need not detain us further for, reading Ch. 39, we reach

The Great Divide

Would it be possible to read a greater contrast in matter and style than in chapters 39 and 40? It is the great problem which intrigues the professors and the higher critics in their efforts to find the author, to surmise the locality of his residence when he wrote chapter 40 and onwards, and thus to date his prophecies by their supposed references to current events. The possibility of there being a third Isaiah still further complicates their problem, and, may I add,—their arguments.

Briefly stated, the three sections are approximately dated by the higher critics as follows:

Isaiah 1 to 39, written during the 40 years of Isaiah's prophetic calling, ending about 700 B. C., Isaiah 40-55, written in Babylon just previous to the return from the 70 years of captivity, about 540 B. C.

Isaiah 56-66, written in Palestine during the subsequent period of Jewish disillusionment, towards the end of the first century after their return from Babylon, about 440 B. C. But the really Great Divide is at chapter 40; here we are breathing a different atmosphere from that of the Palestine of Mezekiah in chapter 39.

It would require several issues of DESTINY to deal with the arguments, —historical, prophetic and textual— which are used to solve these problems. To many it would be a wearisome task reading treatise after treatise, balancing the evidences, and judging the suggested theories and explanations. And yet nothing could be more interesting and fascinating than trying to find out the reasons for these modern theories of dual, or triple, authorship.

Is Prophecy History or Prediction?

THE impression left on my mind, after reading these authorities, is that they are hopelessly handicapped by feeling it necessary to fit everything into events in Palestine and Babylonia during the half dozen centuries before Christ.

With the exception of the well-known Messianic predictions, the higher critics and theological professors are obsessed by the claims of historical description to the surest basis for fixing the assumed date of authorship. Prophecy seems nothing to them, it is merely descriptive of events in the lifetime of the prophets, or the expression of pious hopes,— often dashed to the ground by events which thwart or contradict the message. Biblical history is assumed to have finished nineteen hundred years ago. There is no continuity of national histories to be traced from events in Palestine into the national histories of the present day.

To be continued in the August DESTINY



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THIS year the Annual Convention of the Anglo-Saxon Federation of America will become the First *International* Convention of the association to be held on this continent, for plans have been laid for a joint convention with the British-Israel World Federation of Canada. Both Detroit, Michigan, in the U. S. A. and Windsor, Ontario, just across the river in Canada, will be hosts.

It is entirely fitting that this should occur in this year of all years, for it becomes more and more apparent as tension increases throughout the world that the advantages of genuine friendship between the great countries of Israel peoples should be made manifest to the world. Passing freely between these two great countries, those who attend this International Convention will absorb anew the importance of such friendliness.

Part of the program will be held in Detroit, part in Windsor. Splendid speakers will be guests of each, and many joint sessions are being arranged. It cannot be too strongly urged upon everyone to be at the Convention this year. Why not write *now* and tell us that you are coming!

Address your letter to HOWARD B. RAND, *National Commissioner*

ANGLO-SAXON FEDERATION OF AMERICA

HAVERHILL, MASSACHUSETTS

The Anglo-Saxon Federation's Convention Headquarters will be the Detroit-Leland Hotel

Supplement to DESTINY *Magazine for July, 1939. Volume 10, Number 7.*

Testimony of General Moseley

Before the Dies Committee, June 1, 1939, Washington, D. C.

FROM my point of view, the two great problems which confront our Republic today are: first, the battle for honorable peace and the elimination of the campaign of international hate; and, second, the battle within our gates at home to overcome those subversive influences which are definitely attempting, I believe, to destroy us or to change our form of government fundamentally. We are the oldest republic existing today in the world. We have made the world's record in the length of our existence. Has our time come now to go? I hope not. But, the handwriting on the wall is as clear as a bell for those who are willing to read the evidence.

An accurate portrayal of what would happen to the world in connection with Communism was written by the Netherlands' Minister at Petrograd, who was then handling certain affairs for the British. This communication was received by Mr. Balfour September 18, 1918. I quote the following from his letter:

"The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact if an end is not put to Bolshevism in Russia at once the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact; and the most unusual action of German and Austrian consuls-general, before referred to, in joining in protest of neutral legations appears to indicate that the danger is also being realized in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all Powers."

(*British White Paper—Russia No.* 1, 1919 *Report No.* 6, *Page* 6.)

As illustrating the tremendous power of organized Jewry, it must be noted that the British White Paper referred to was followed by a revised White Paper omitting entirely the reference to the role of Jews in Bolshevism.

The statement in the original British White Paper accords with what United States Ambassador to Russia, David R. Francis, wrote in January, 1918:

"The Bolshevik leaders here, most of whom are Jews and ninety per cent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a world-wide social revolution."

(*Russia from the American Embassy, by David R. Francis, page* 214.)

The Jewish Chronicle (London), of April 4, 1919, also carried an article in accord with both the Netherlands Minister and Ambassador Francis:

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

In September 10, 1920 issue of the *American Hebrew and Jewish Messenger,* the following also appears:

"What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to *promote in other countries.*"

(Vol. 107 *American Hebrew,* Page 507.)

The three quotations just given to you are found in the Congressional Library.

The experience of Russia, where millions of Christians were killed, stands before us. Trotsky, the Minister of War, who, himself, ordered the killing of some three million Christians is now our neighbor in the so-called democracy of Mexico. Then, we have before our eyes, the case of Hungary, where Bela Kun led the murder squads. Fortunately, we see that the tide has completely turned in Hungary, where steps have been taken to prevent a recurrence. Then, we have, for our benefit, the terrible experiences of Germany, under the internationalists after the Armistice. Do you realize that Russia expected Germany to be the next State in Europe to go Communist? But, fortunately, the character of the German people was aroused, and they have thrown off the Communist yoke.

Those who stupidly accept Communism as 20th Century Americanism should read the Manifesto of the 8th Convention of the Communist Party of the United States, in April, 1934, declaring:

"The revolutionary way out of the crisis begins with the fight for unemployment insurance, against wage-cuts, for wage increases, for relief to the farmers—through demonstrations, strikes, general strikes, leading up to the seizure of power, to the destruction of capitalism by a revolutionary workers' government."

If this does not awaken the American people, they would do well to read what Earl Browder declared in his book *What is Communism,* published in 1936:

"The revolution does not simply happen; it must be made. (Page 163.)

"There must be what we communists call 'a revolutionary situation.' (Page 163.)

"Thus, some form of violence is unavoidable. There is no possible choice between violence and non-violence. The only choice is between the two sides of the class struggle." (Page 169.)

If they are still unconvinced, they might turn to the September 9, 1928, issue of *Pravda* (Moscow official Communist organ), declaring:

"The world-wide nature of our program is not mere talk but an all-embracing and blood-soaked reality. It

cannot be otherwise. Our ultimate aim is world communism; our fighting preparations are for world revolution, for the conquest of power on a world-wide scale, and the establishment of a world proletarian dictatorship."

At this point, I want to state most emphatically that I do not by any means endorse the proposition, that all Jews are communists, or that all communists are Jews. In the very nature of things, no loyal Jewish American can possibly be a communist. That outstanding Jewish American, Samuel Gompers, who was head of the American Federation of Labor, was so resolutely opposed to communism, that he declared:

"I can think of nothing that would constitute a more needless and base betrayal of civilization than American recognition of Soviet Russia."

Individual Jews can be as good American citizens as anyone else. But, unfortunately, serious embarrassments are placed in their way by organized Jewry proclaiming that all Jews "are a distinct nationality." In his book *The Jewish Problem—How to Solve It* by the great Jewish leader, Louis D. Brandeis, it is asserted:

"Let us all recognize that we Jews are a *distinct nationality* of which every Jew, whatever his country, his station or shade of belief is necessarily a member." (Page 25.)

That is followed by the further assertion:

"Organize, Organize, Organize,—until every Jew in America must stand up and be counted—counted with us—or prove himself wittingly or unwittingly, of the *few* who are against their own people." (Page 26.)

Such a condition of affairs manifestly creates divided or dual allegiance, wholly inconsistent with wholehearted loyalty to any Nation, by those affiliating with such organized Jewry. Brandeis' said proclamation cannot be lightly brushed aside, when it is borne in mind that, in a world-wide poll of Jewish communities in 1937, he was elected (along with Red Litvinov) to the Jewish Hall of Fame, as among the 120 Greatest Living Jews (1938 *World Almanac,* page 413).

Moreover, the existence of an organized World Jewry is also declared in *Fireside Discussion Group Leaflet No. VII* of the Anti-Defamation League of the Jewish B'Nai B'Rith:

"Approximately a race, definitely a type, and consciously a unity, we are an historic people—a world community." (Page 3.)

The same proposition is reaffirmed by Rabbi Louis T. Loeb, of Washington, D. C., who proclaimed his "creed" in favor of "Jerusalem as head capitol of a United States of the World."

(*Who's Who in the Nation's Capital,* 1929-1930, *pp.* 447-8.)

All subversive activities are largely dependent upon false propaganda. The latest case of such propaganda is in connection with the war just closed in Spain, where, our sympathies were worked upon in the interest of the so-called Loyalist Government, one of the vilest governments in all history, now that the curtain has been raised and we see the complete picture. During the progress of that war, the press would not accept anything to the contrary. From coast to coast our people were fed with the most unfortunate kind of propaganda. With the war over, what are the facts? I quote the following from one of our National dailies:

"It took the last days of the Spanish war to strip the mask of democracy off the face of Communism in the so-called 'Loyalist' government.

"The cleverly named 'Loyalists' had a lot of people deceived for a long time, particularly in the United States.

"But when the last vestige of ideological camouflage and subterfuge has been removed, the fact that Communists had been running the Loyalist government of Spain stands out clearly and incontrovertibly.

"The deluded and misguided Americans who have been giving their money and lending their names and reputations to the cause of 'Loyalist' Spain, thinking they were aiding democracy, must now realize that they were misled into supporting a Communist enterprise.

"American educators and scientists and clergymen who thought they were upholding the cause of democracy must now at last understand that they have been stooges for Communism.

"These Americans have been the victims of a brazen sham and a most deliberate fraud.

"They have been in the company of the desecrators of churches and religious institutions, the despoilers of the sacred emblems and symbols of a people's faith, the mutilators and murderers of priests and nuns.

"They have given moral support and financial aid to revolution and anarchy conceived in Red Russia.

"They have abetted the spread of atheism and godlessness, by which Communism has striven to undermine civilization and to turn people from their faith in God.'

(*Atlanta Georgian,* March 13, 1939).

I ask you, wouldn't it have been better and fairer to our people to have given them the facts in reference to the Spanish situation from day to day? With these examples before us, wouldn't it be better for us to enlighten the American people fully and frankly in reference to the serious problems confronting *us* today?

When I stated yesteday that the Army is not permitted to investigate communist activities, I was not merely surmising. The Congressional Record of Sept. 10, 1935, Vol. 79, pp. 15270-1, published a NAVAL INTELLIGENCE MEMORANDUM of April 1, 1935, which described itself as "a comprehensive survey of communist activities in the United States at the present time," including "fringe revolutionists" "too lacking in intestinal fortitude to go all the way with communism, but who stand by and urge the communist to do his worst, and provide him with protection, sympathy and defense while he commits the overt act they have not the courage to commit themselves." In less than three months thereafter, the *New York Times* of Dec. 7, 1935, carried an article regarding this subject stating:

"Following a conference with representatives of religious organizations, President Roosevelt has instructed the Army and Navy to make no comments on any civilian organization or its policies without his specific consent, it was declared today by the National conference of Jews and Christians."

There has never been any denial of the matter set forth in this article nor is there any evidence of any investiga-

tion of communist activities by either the Army or the Navy since then.

Now, let us come to my letter involving Mr. Louis L. Strauss, member of KUHN, LOEB AND COMPANY, New York bankers. Let us expose that correspondence fully and completely to the light of day. I shall be glad to leave decision in the hands of the American people. Given the facts, their reactions, I find, are fair and just. The trouble today is that too often the facts are withheld from them and tainted propaganda is given out instead. The following letter is self-explanatory. I shall read it in full:

(*Note*: *Exact copy of letter received, including errors).*

"April 17, 1939.

"Major General George V. H. Moseley,
Atlanta, Georgia.

"Dear General Moseley:

"Writing to you recalls to mind our service in France you at G.H.Q. and I as G-1, 79th Division and it seems good to get in touch with you again.

"General I thought that I would drop you a line to find out if you planned in the near future to be in New York or in the vicinity I would like to arrange if you would be so gracious, to meet Mr. Lewis L. Strauss who is a Member of the firm of Kuhn, Loeb and Co New York Bankers.

"I have known Mr. Strauss for some years and know many of his friends he is a most charming gentleman, of attractive personality and a real loyal American, was I think closely associated with President Hoover, holds a Naval Reserve Commission. Mr. Strauss stands high in the community, is President of one of the largest and most influential churches in New York, has a host of friends, General Harbord knows him well and I think you would spend a most profitable and enjoyable time with him.

"Mr. Strauss is most anxious to have a chat with you as he has been greatly distressed at quoted statements of yours in the press regarding his firm and which of course are not true as he can prove, and both he and I know that you will be most favorably convinced of the loyalty and true American spirit and actions of his firm and members thereof both in the past as well as now, and a chat of that kind would be not only fair, but I feel certain to your mutual interest. Knowing you as I do to be so fair, just, and honest I said that I bet that you would gladly meet him.

"Thanking you in advance for this courtesy and if you will let me know where and when we can meet it will be very much appreciated.

"With kindest personal regards and all good wishes, I remain,

Sincerely,

(Signed) WALTER A. DeLAMATER
Brigadier General, N.Y.N.G."

And here is my answer:

"Atlanta Biltmore,
Atlanta, Georgia.
April 21, 1939.

"Brigadier General Walter A. DeLamater,
Headquarters Eighty-seventh Brigade,
New York National Guard,
Park Avenue and Thirty-fourth Street,
New York, New York.

"My dear General:

"Receipt is acknowledged of your letter of the seventeenth instant, in reference to a meeting with Mr. Lewis L. Strauss, member of the firm, KUHN, LOEB AND COMPANY, New York Bankers. The matter to which he refers is only a very small incident in a world-wide problem.

"In the work I am trying to do I am only interested in one thing, and that is the future of my country. That involves material questions which should be secondary, and American manpower and breeding which are, after all, primary and all important.

"The condition of American manpower at any given moment is the barometer of our ability to go on as a Republic.

"Initially I never mentioned the word, 'Jew,' in any statement, except once in New York City, (Indianapolis, Indiana) when I made an appeal to the Jews to help us lick Communism. From that moment they have attacked me at every turn in the road. In their publications they call me a Fascist, something I am not; and as far as I know, I have never seen a Fascist. I belong to no organization. The Jews have forced me to discuss the problem of the Jew in self-defense. They are doing everything in their power in an effort to intimidate me and to force me into the camp of their enemies. The feeling against the Jews is growing rapidly from coast to coast. History is repeating itself, and the Jews are making the same mistake that they have always made in actually compelling history to repeat itself.

"Whether it is right or wrong, the Jews must bring themselves to the realization that the one hundred twenty millions of people composing this nation are not going to be run by Jews, in whole nor in part.

"In a few days, I am speaking in the Middle West. A letter comes this morning telling me that the Jews are moving heaven and earth to prevent it. They have done that several times before. They have gone so far as to threaten me with bodily harm. Do the Jews think that that makes for friendship towards them? In all they are doing, they are simply promoting anti-Semitism. It all goes to make us realize that many a Jew in our midst is an actual menace, a fomentor of Communism and anarchy.

"I go to New York quite often, but I do not care to meet Mr. Strauss nor any other Jew or Jews, until they put a definite stop to the action of the Jews who are attempting to curtail my freedom of action and my freedom of speech.

"My mother was an Englishwoman, but I often have occasion to criticize the British and British policy as far as America is concerned. There is no difficulty when one criticizes the British, the Irish, the Germans or the Italians; but let him mention the word 'Jew', and immediately he is attacked. But, the fact is that the most serious problem confronting America today is just this problem of the Jew and how to get rid of his influence definitely—locally, nationally and internationally.

"The Jews may feel that they are in the ascendancy now; that they can beat the game this time. No, the American people are slow to act; it is difficult for them to sense the insincerity and dishonesty of propaganda, whether that propaganda comes from their government or from the outside. Slowly, however, they are becoming aroused to the dangers of the present situation, and when they act, they will act in no uncertain terms.

"If I were the best friend the Jews have in the world, my advice to them would be to change their plans before it is too late!

"I am enclosing a carbon of this letter so that Mr. Strauss may have it in full.

Very sincerely yours,

(Signed) GEORGE VAN HORN MOSELEY."

That closed the incident as far as I was concerned.

It struck me that my letter was rather a complete answer, easily understood.

My letter to General DeLamater was dated April 21, 1939, and mailed on that day, I believe. How greatly was I surprised, then, in reading in one of those highly confidential reports furnished by J. E. Campbell, and dated April 26, 1939, the following statements:

"This, Gentlemen, is the Meranus Plan. It might interest you to know that we have tried to find Moseley's price. We even tried to arrange a meeting in Sir Bill's office, but were unsuccessful. Other means will be used to render him harmless, as we cannot tolerate his actions. He is becoming a menace to us."

The same report continued:

"In closing, he also said Carp's plans for taking over or wrecking arsenals, depots or arms factories had been so well advanced that any Franco type of Nationalist up-rising in U.S. could be crushed at start, due to lack of munitions. (Carp, is Litvinoff's of Russia, brother-in-law)."

I have no objection to that statement, nor to the plan indicated to liquidate me, but the incident checks up so accurately with my letter of April 21, 1939, that I read the remainder of the report very carefully. The following was included in the same report:

"Example: Our enemy, Gen. Craig, will soon retire. If after he does, he should suddenly, due to acquiring heart trouble, or because of acute indigestion of some sort, change his address to—Arlington! We would be well rid of him. We cannot afford any more Moseleys!"

I reported this matter, confidentially, to General Craig, giving him a copy of General DeLamater's letter to me and my reply in reference to the proposed meeting with Mr. Strauss. I have since had an acknowledgment from General Craig.

From another secret report dated April 20, 1939, I take the following which will be of interest to this Committee:

". . . . I would like to announce right now, that in the face of the attack of the Dies Committee, the League for Peace and Democracy now has a membership of 4,025,-920 members. The largest in its history. 2,814,372 of them are young men of military age, who will join the Peoples Army under No. 2 plan; or under No. 3 when time is right, will make possible a Soviet America. In either case, they can be counted on to purge the country of the Moseleys, the Coughlins, the Red Baiters, and all other Anti-Semites . . . ."

As already stated, this Committee has heretofore found to what high places in the Government, Communism has penetrated. It is interesting to note how many of these individuals, also, are members of, or connected with, organized Jewry. If this Committee is interested in determining definitely the power of the Communists, in connection with the campaign for economic planning and regimentation, locally, nationally and internationally, it should study the organizations of the various planning boards, noting down the names of the directors of each and seeing how these directorates interlock, so that the final control remains in the hands of a very few. Such a study will give quite a clear view of the problem and the difficulties involved; also, it will indicate in what organized group the power lies.

It is not generally realized how complete is the *Jewish* State as it is organized and operating *within* the United States—a nation complete within a nation. Your inquiry should include an investigation of the controlling organizations of that State. The big four are:

THE AMERICAN JEWISH COMMITTEE
THE AMERICAN JEWISH CONGRESS
THE B'NAI B'RITH (An international fraternal organization; membership open to both Zionist and Non-Zionist Jews. This organization does much of the espionage work of the Jews, in connection with the ANTI-DEFAMATION LEAGUE)
THE JEWISH LABOR COMMITTEE

There are other powerful organizations of Jews which you will come to as you proceed. Bear in mind, their Nation is complete in every respect, including their own courts so prominently displayed recently in the press.

This quesion of Communism and national and international control will not be settled until it is thoroughly investigated at the top. We are not interested in the poor, down-trodden Communist running down the alley, but we are interested in the great power at the top, and the names of those individuals who control that power. I have had the temerity to challenge that great octopus and to expose it in an effort to protect our Republic. I wish to see control revert to an honest government and to millions of truly loyal Christian American people.

Every loyal American citizen will support all efforts of your Committee to save and preserve our great Republic by such a frank and thorough exposure of the truth about existing conditions that the people will be on the alert against both revolution and counter-revolution, either of which would jeopardize our Republic's future. Our Republic must not be permitted to be taken over by either Semitism or anti-Semitism. Discrimination or persecution against either Jews or non-Jews is contrary to fundamental Americanism, and this notwithstanding the undeniable fact that our Republic is founded upon the Christian philosophy of life, and has been, on that account, properly called a Christian Nation.

Yet it is obviously absurd, and courting national disaster for us to sanction or permit dual or divided loyalties on the part of any group. Consequently, it is self-evident that those Jews who affiliate with organized World Jewry and thereby accept the status of being *its nationals*, as proclaimed by Brandeis, should be denied office-holding, suffrage and all other citizenship rights in the American Republic, just the same as we would deny such rights to *nationals* of Nazi Germany or any other Nation or Nationality. If American patriots are to be further harassed and persecuted as *un-American*, merely because of their efforts to make known to the public the real truth about the nature and character of organized World Jewry, we should hang a sign on the Statue of Liberty, saying:

"UN-AMERICAN ACTIVITIES WELCOMED.
AMERICAN ACTIVITIES TABOOED!"