

APPENDICES TO

**SOME NOTES ON
THE TRUE ROOTS AND
ORIGIN OF THE SCOTS**

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APPENDIX ONE

Judah vs Ephraim – Modern Examples

***The Economist*, “Chips with everything”
September 7, 2002, p.59:**

What's got into the Scots? You might think they would be feeling rather self-confident these days, since not only do they now have their own parliament and executive but they also seem to run the rest of the United Kingdom. Tony Blair (prime minister), Gordon Brown (chancellor), Helen Liddell (Scotland), Robin Cook (leader of the House of Commons), Derry Irvine (Lord Chancellor) and John Reid (Northern Ireland) are all Scots. Even so, the Scots are not happy.

The problem, apparently, is the English. A rising sense of nationalism has been accompanied in recent years by a growing feeling of antipathy to the neighbours south of the border. During the World Cup, many Scots, egged on by their biggest-selling paper, the *Daily Record*, cheered all England's opponents to the echo. More sinisterly, incidents of bullying English children at school rose sharply, with ChildLine Scotland reporting a sudden increase in calls from despairing English children.

Now an outsider has dared to join in. Digby Jones, head of the Confederation of British Industry, seeking to explain why Scotland's economy is not doing too well, suggests that the Scots' failure to welcome English investors is partly to blame. "Scots seem to have an enormous chip on their shoulder."

He is right. But the odd thing is why they should have acquired it, or chosen to display it, so recently. Plenty of other peoples revel in the injustices done to them over the centuries: the Irish and Quebeckers have only recently emerged from aeons of resentment about their sufferings at the hands of others (ie, the British), and the Serbs have yet to follow. But their sufferings were at least real. The Scots have no good reason to feel especially hard done by. Their victimhood is an invention—like, it has to be said—much of the rest of what passes for history in Scotland, from the romantic myths about kilts and tartan to the fatuous film "Braveheart"...

The London Telegraph
“Why should the Scots run England any more?”
by Philip Johnstone
27 October 2000

At his Westminster press conference yesterday, Michael Martin, the new Speaker of the Commons, pledged himself to defend the rights of backbenchers. "I am not the Executive's man; I am the House's man," he said. Mr Martin is also, undeniably, Scotland's man. He makes much of his penurious Glaswegian origins and speaks in the distinctive, if sometimes impenetrable, brogue of his native city. To point this out, however, is to risk the opprobrium of the Herald, Glasgow's newspaper, whose leader columns yesterday denounced the "odious prejudice" they had detected among English newspapers in their profiles of Mr Martin.

But the objections to Mr Martin are nothing to do with his accent or working-class origins: he should be applauded for his achievements. The problem, though few Tories would say as much in public, is that he is Scottish. The new Speaker is the latest addition to the great legion of Scots that currently dominates political life in Britain. Leaving aside Tony Blair - who, while born and educated in Edinburgh, prefers to be regarded as English - this includes the men responsible for raising taxes (Gordon Brown), for foreign policy (Robin Cook), for A3100bn of social security spending (Alistair Darling) and for the judiciary in England and Wales (Lord Irvine of Lairg).

Until last year, it also included the man responsible for the defence of the realm (George Robertson), now reincarnated as Lord Robertson and charged with the defence of the North Atlantic. Just outside Cabinet rank are Ian McCartney (civil service) - though he sits for an English seat - Lord (Gus) Macdonald (transport), George Foulkes (overseas aid), Adam Ingram (Northern Ireland security) and Helen Liddell (trade and industry).

The leader of the Liberal Democrats, most of whose seats are in England, is a Highland Scot; and, yesterday, a prominent political role beckoned another Scot with the announcement by Sir Edward Heath that he is to retire at the next election. His place as Father of the House will be taken - assuming he is returned - by Tam Dalyell, the famously maverick Old Etonian Labour MP for Linlithgow.

There is a neat symmetry here. For it was Mr Dalyell, elected in 1962, who framed the West Lothian Question during the devolution debates of the 1970s. Why, he asked, should the MP for West Lothian - then his constituency - be able to vote in Parliament on legislation affecting the people of, say, West Bromwich and not vice versa? More than that, why should a Scots MP, who is no longer responsible for devolved matters such as education and health in his own constituency, be able to influence policy in an English constituency?

Two years after the Scots once again became the proud possessors of their own parliament, this question remains unanswered. Perhaps more surprisingly, it has rarely been articulated. Before devolution, there were dark mutterings about how the West Lothian conundrum would wreck the Union. Sooner, rather than later, the sleeping English giant would wake up to the fact that it was under-represented at Westminster and paid more per head in taxes into the Exchequer.

Surely, went the argument, once the Scots had their own parliament, these anomalies would have to be addressed or there would be an English backlash. But, beyond a desultory campaign for an English parliament conducted on the political fringes, it did not materialise. The failure of the bulldog to bark was partly a function of the scale of the Tory defeat in 1997. With no seats in 3 constituent parts of the United Kingdom and only 165 of the 529 seats in England, the party was in no position to claim a mandate anywhere.

As a result, the Conservative response to devolution has been confused. While some prominent Tories have argued for a separate English parliament, the party leadership has proposed setting days aside for English business. But what is "English business"? If Labour were to win an election promising to ban fox hunting, for instance, and this matter had already been legislated for in Scotland by the Scottish Parliament, would this then be a matter solely to be considered by English MPs? And who would decide whether it should be solely English business? Mr Speaker Martin? Mr Blair? Charles Kennedy in coalition with Labour?

If these questions appear academic at the moment, what happens if the Conservatives win a majority of seats in England at the next election? While this sounds improbable, it is by no means inconceivable. The Tories won 165 seats in 1997. Since then, 2 MPs have defected, though Witney and Leominster should return to the fold, and a by-election - Romsey - has been lost. Assuming a base of 164, the Tories will need to win another 101 seats to form a majority in England. This would require a swing of 6.93% which, while unlikely across the country, is by no means impossible in England. The constitutional implications of the Conservatives forming a majority in England while Scotland and Wales have their own parliament and assembly are profound. The prospect of clashes between the Tory front bench and a Speaker representing a Scottish seat is only one manifestation of a looming disaster for the Union.

Scots will say, correctly, that the Tories ran Scotland for many years with a paltry number of its 72 seats; indeed, it was during this time of Labour weakness elsewhere in the kingdom that the Scottish politicians who now hold such power in the land came to the fore. But the political landscape changed with devolution, even if the Government shows no sign of having recognised this fact. Where once the Union was kept in constitutional equilibrium, despite the dominance of England with 87% of the population, it is now in danger of becoming dangerously unstable. By the time Mr Dalyell becomes Father of the House, his West Lothian Question may no longer be reserved for arcane discussion among a handful of constitutionalists. Next time the dog may not only bark; it could bite as well.

The London Telegraph
“Why should the Scots run England any more?”
by Philip Johnstone
26 October 2000

FOR the third day running, ethnic conflict broke out at Westminster as a result of the seizure of the Speakership by the majority Scottish community within the Parliamentary Labour Party.

On a point of order, Mr Eric Forth (C, Bromley and Chislehurst) protested to the new Speaker, Mr Michael Martin: "How is it that you feel able to give a press conference outside the House this morning before you had been able to share your thoughts with Members of the House?"

Mr Martin's indignant reply inspired the Scottish youths and children on the Labour benches who, egged on by a few anti-Tory Englishmen manipulating them for their own sinister purposes, have been demonstrating in the Speaker's favour all week.

Mr David Winnick (Lab, Walsall North), who is only 67 but has known only communal hatred all his life, complained of "continued sniping and spite" against the Speaker. The Scottish mob considered Mr Forth's point of order especially provocative because he represents an English Tory seat.

To readers more familiar with Yugoslavia, rather than with the more complex Westminster crisis, it should be explained that the English Tories are the situation's Kosovo Albanians: a minority believing that their identity has been threatened since the Scots took over the British federation in May 1997.

Mr Blair, whom the Scots installed as Prime Minister, is an ethnic Englishman but was brought up in Scotland. He was indoctrinated at the notorious Fettes camp. The English long suspected the Fettes terror masters of training agents to disrupt England with a view to Scots taking over the best English jobs. In the eyes of the English Tories, that is what happened just over three and a half years ago.

But real power resides, not with the titular Prime Minister, but with the openly Scottish Mr Gordon Brown. The regime also took care to give a Scot, Mr Cook, the post of Foreign Secretary because the Foreign Secretary is in charge of relations with England.

The judiciary is controlled by another Scot, the hated Lord Irvine. He is believed to live in a palace paid for by looting from the English taxpayers. Efforts to extradite him have so far failed.

Since the Scots came to power, the English Tory minority have believed that many of their ancient customs are endangered, such as hunting foxes and directorships. Many firms will not give them consultancies because "they no longer know anyone". Unemployment is rife.

Into this ethnic cocktail of violence this week erupted the Scottish occupation of the Speaker's Chair. The English Tories regard the Chair as one of their holy places. They grudgingly allowed it to be sat in by a Labour woman, but when she resigned, the minority felt it was time to take it back.

On Monday, secretly backed by the pro-English minority within the British Government, they tried to win it for Sir George Young. But when he spoke in the Commons on Monday, the Scots could not understand a word.

He speaks in a dialect understood by a minority even among his fellow English. It is spoken mainly in the settlement by the Thames for the children of English parents worst affected by Labour governments (Eton). The job went to Mr Martin because the Scots preferred to give it to someone without an accent. He told Mr Forth that the press conference was "about me", not the House.

He had given it in order to prevent his family in Glasgow from being "pestered" by press inquiries. Of Mr Forth, he said: "I will never stop him from speaking to whom he wants, and he will not stop me." This provoked renewed anti-English rioting.

Then another ethnic Englishman, Mr John Wilkinson (C, Ruislip Northwood) protested to the Speaker that since devolution he was not allowed to ask about Scottish health but Scots MPs could ask about English health. Mr Martin told him that Scottish devolution had settled all that. This inflamed the English Tories.

For the foreseeable future, the peace process is effectively dead.

APPENDIX TWO

Recent Media Reports about the Scots

***Economist*, “Anglo-Scots Union: Who won?”, March 29, 2003, p.51:**

Scottish nationalists mourn their union with Britain. Misguidedly so.

... the 400th anniversary of the union of the Scottish and English crowns...

To some Scottish patriots, March 24th 1603, when James VI of Scotland also became James I of England, marked the start of a slide that ended with the subjugation of the country by its larger southern neighbour...

Admittedly, the Stuarts were not a great success, and were binned in 1688 for another import, this time from Holland. But, with the Jamestown settlement in Virginia, they launched the empire, which was largely run by Scots. And Scottish dominance of today's cabinet suggests they have retained much of that power...

myths about kilts and tartan to the fatuous film "Braveheart"...

***Economist*, “Scots abroad: Keep your kilt to yourself,” October 20, 2001, p.57:**

About 5m Irish went to America between 1841 and 1925. Most were driven out, either by famine or by landlords clearing their estates for more profitable crops.

About 2m Scots set sail for America between 1850 and 1939. Conventional wisdom blames this exodus on clearances in the Scottish Highlands by rapacious English landlords. But Tom Devine, director of the Institute of Scottish and Irish Studies at Aberdeen University ... says that 90% of emigrants post-1850 were lowlanders and city-dwellers driven by ambition rather than the English.

"Right from the medieval period, there was a culture of mobility in Scotland," says Mr Devine. Young graduate clerics and doctors were used to the idea of travelling and working in Europe. These adventurers were joined in the 19th century by skilled workers who had learned their trade in Scotland's industrial revolution but saw that there were better wages to be had elsewhere.

The differences persisted in America. Irish migrants tended to be unskilled and poor (and Democrats). Perceiving themselves as forced into exile by the English, they consoled themselves by supporting the cause of Irish liberation. The Scots, on the other hand, had left voluntarily. Many of them had a bit of capital and rose early through American society (and joined the Republican Party). According to Mr Devine, Scottish American therefore tend to assume that Scotland is a miserable left-wing place that the enterprising leave.

***Economist*, “Special: The state of Scotland”, May 1, 1999, p.56:**

Many Scots fondly dream of a new "Scottish Enlightenment", like the one the country enjoyed in the 18th century when Scottish thinkers like David Hume and Adam Smith were at the centre of the philosophical revolution which swept Europe. The French philosopher Voltaire remarked, only slightly sarcastically, that if one wanted to learn anything from gardening to philosophy, one had to go to Edinburgh.

Just as the Enlightenment thinkers had a strong practical bent, producing many advances in medicine for example, so to do today's Scottish scientists. The Scottish geneticists who produced Dolly, the world's first cloned sheep, are now using that biotechnology to devise new treatments for disorders such as cystic fibrosis and emphysema.

APPENDIX THREE

The Declaration of Arbroath (1320 Letter of Barons of Scotland to Pope John XXII) (also known as Declaration of Independence)



To the most Holy Father and Lord in Christ, the Lord John, by divine providence Supreme Pontiff of the Holy Roman and Universal Church, his humble and devout sons Duncan, Earl of Fife, Thomas Randolph, Earl of Moray, Lord of Man and of Annandale, Patrick Dunbar, Earl of March, Malise, Earl of Strathearn, Malcolm, Earl of Lennox, William, Earl of Ross, Magnus, Earl of Caithness and Orkney, and William, Earl of Sutherland; Walter, Steward of Scotland, William Soules, Butler of Scotland, James, Lord of Douglas, Roger Mowbray, David, Lord of Brechin, David Graham, Ingram Umfraville, John Menteith, guardian of the earldom of Menteith, Alexander Fraser, Gilbert Hay, Constable of Scotland, Robert Keith, Marischal of Scotland, Henry St Clair, John Graham, David Lindsay, William Oliphant, Patrick Graham, John Fenton, William Abernethy, David Wemyss, William Mushet, Fergus of Ardrossan, Eustace Maxwell, William Ramsay, William Mowat, Alan Murray, Donald Campbell, John Cameron, Reginald Cheyne, Alexander Seton, Andrew Leslie, and Alexander Straiton, and the other barons and freeholders and the whole community of the realm of Scotland send all manner of filial reverence, with devout kisses of his blessed feet.

Most Holy Father and Lord, **we know and from the chronicles and books of the ancients we find that among other famous nations our own, the Scots, has been graced with widespread renown. They journeyed from Greater Scythia by way of the Tyrrhenian Sea and the Pillars of Hercules, and dwelt for a long course of time in Spain among the most savage tribes, but nowhere could they be subdued by any race, however barbarous. Thence they came, twelve hundred years after the people of Israel crossed the Red Sea, to their home in the west where they still live today. The Britons they first drove out, the Picts they utterly destroyed, and, even though very often assailed by the Norwegians, the Danes and the English, they took possession of that home with many victories and untold efforts; and, as the historians of old time bear witness, they have held it free of all bondage ever since. In their kingdom there have reigned one hundred and thirteen kings of their own royal stock, the line unbroken a single foreigner.**

The high qualities and deserts of these people, were they not otherwise manifest, gain glory enough from this: that the King of kings and Lord of lords, our Lord Jesus Christ, after His Passion and Resurrection, called them, even though settled in the uttermost parts of the earth, almost the first to His most holy faith. Nor would He have them confirmed in that faith by merely anyone but by the first

of His Apostles -- by calling, though second or third in rank -- the most gentle Saint Andrew, the Blessed Peter's brother, and desired him to keep them under his protection as their patron forever.

The Most Holy Fathers your predecessors gave careful heed to these things and bestowed many favours and numerous privileges on this same kingdom and people, as being the special charge of the Blessed Peter's brother. Thus our nation under their protection did indeed live in freedom and peace up to the time when that mighty prince the King of the English, Edward, the father of the one who reigns today, when our kingdom had no head and our people harboured no malice or treachery and were then unused to wars or invasions, came in the guise of a friend and ally to harass them as an enemy. The deeds of cruelty, massacre, violence, pillage, arson, imprisoning prelates, burning down monasteries, robbing and killing monks and nuns, and yet other outrages without number which he committed against our people, sparing neither age nor sex, religion nor rank, no one could describe nor fully imagine unless he had seen them with his own eyes.

But from these countless evils we have been set free, by the help of Him Who though He afflicts yet heals and restores, by our most tireless Prince, King and Lord, the Lord Robert. He, that his people and his heritage might be delivered out of the hands of our enemies, met toil and fatigue, hunger and peril, like another Macabaeus or Joshua and bore them cheerfully. Him, too, divine providence, his right of succession according to or laws and customs which we shall maintain to the death, and the due consent and assent of us all have made our Prince and King. To him, as to the man by whom salvation has been wrought unto our people, we are bound both by law and by his merits that our freedom may be still maintained, and by him, come what may, we mean to stand.

Yet if he should give up what he has begun, and agree to make us or our kingdom subject to the King of England or the English, we should exert ourselves at once to drive him out as our enemy and a subverter of his own rights and ours, and make some other man who was well able to defend us our King; for, as long as but a hundred of us remain alive, never will we on any conditions be brought under English rule. It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom -- for that alone, which no honest man gives up but with life itself.

Therefore it is, Reverend Father and Lord, that we beseech your Holiness with our most earnest prayers and suppliant hearts, inasmuch as you will in your sincerity and goodness consider all this, that, since with Him Whose Vice-Regent on earth you are there is neither weighing nor distinction of Jew and Greek, Scotsman or Englishman, you will look with the eyes of a father on the troubles and privation brought by the English upon us and upon the Church of God. May it please you to admonish and exhort the King of the English, who ought to be satisfied with what belongs to him since England used once to be enough for seven kings or more, to leave us Scots in peace, who live in this poor little Scotland, beyond which there is no dwelling-place at all, and covet nothing but our own. We are sincerely willing to do anything for him, having regard to our condition, that we can, to win peace for ourselves.

This truly concerns you, Holy Father, since you see the savagery of the heathen raging against the Christians, as the sins of Christians have indeed deserved, and the frontiers of Christendom being pressed inward every day; and how much it will tarnish your Holiness's memory if (which God forbid) the Church suffers eclipse or scandal in any branch of it during your time, you must perceive. Then rouse the Christian princes who for false reasons pretend that they cannot go to help of the Holy Land because of wars they have on hand with their neighbours. The real reason that prevents them is that in making war on their smaller neighbours they find quicker profit and weaker resistance. But how cheerfully our Lord the King and we too would go there if the King of the English would leave us in peace, He from Whom nothing is hidden well knows; and we profess and declare it to you as the Vicar of Christ and to all Christendom.

But if your Holiness puts too much faith in the tales the English tell and will not give sincere belief to all this, nor refrain from favouring them to our prejudice, then the slaughter of bodies, the perdition of souls, and all the other misfortunes that will follow, inflicted by them on us and by us on them, will, we believe, be surely laid by the Most High to your charge.

To conclude, we are and shall ever be, as far as duty calls us, ready to do your will in all things, as obedient sons to you as His Vicar; and to Him as the Supreme King and Judge we commit the

maintenance of our cause, casting our cares upon Him and firmly trusting that He will inspire us with courage and bring our enemies to nought.

May the Most High preserve you to his Holy Church in holiness and health and grant you length of days.

Given at the monastery of Arbroath in Scotland on the sixth day of the month of April in the year of grace thirteen hundred and twenty and the fifteenth year of the reign of our King aforesaid.

Endorsed: Letter directed to our Lord the Supreme Pontiff by the community of Scotland.

[emphasis mine]

APPENDIX FOUR

An excellent description of the 400-year history of the Scots-Irish from the first Presbyterian settlers in Ulster in the early 17th century to the present day. Vividly brings to life the experiences of Scots-Irish emigrants to the New World, and later to Canada, Australia and new Zealand. Produced in association with a television documentary series produced for Ulster Television and Channel 4 by Rory FitzPatrick in 1989

The Scots by Don Spidell

Introduction

Most of this history is a direct paste from a review of the movie, "**God's Frontiersmen**" which was written by Rory **Fitzpatrick**. The movie was shown on Irish TV, edited, and sent to GFS Linda by an Irish cousin of hers from Belfast. The movie was then viewed and written up by GFS Linda for her forum on America On Line. She has graciously shared it with me and given me her permission to use her material on this page.

A few terms for your understanding:

S/I Scots-Irish, purely a U.S. term used to distinguish the Presbyterian/Protestant Irish, mostly from Northern Ireland, who emigrated to the U.S. in the 1700's as separate and distinct from earlier and later Catholic emigrants.

Papists Roman Catholics. You should understand that much of what happened in Scotland which resulted in the emigration to Ireland was the result of the English King realizing that the Pope held a "higher" position than that of the King of England. With that thought came the outlawing of the Catholic Church in the whole of the British Isles.

Ulstermen or Ulster-Scots Another name for the Scots-Irish, since Ulster was the part of Northern Ireland in which the Scots were settled by the British. And Ulster Scots is the name by which the Scots-Irish are known in the United Kingdom.

Orangemen This name for the Scots-Irish comes from William III, Prince of Orange, and is kept because his victory over despotic power laid the foundation for the evolution of Constitutional Democracy in the British Isles. [O.K. Some of this rhetoric is rather radical, but that is the nature of the people.]

The Scots

The People

In the early 1600's, the border between Scotland and England was in terrible trouble. It was impossible to live peacefully and normally. In order to survive, the border people became "Border Reeves" (Robbers) and turned their hands to cattle, stealing, kidnapping, protectionism and fraud. Because of their way of life, they made excellent frontiersmen, guerrilla fighters and scouts. [However, the English had no use for people with such professions on their borders.] The most famous of these border clans were the Armstrongs, the Bells, the Grahams, and the Johnstons. The most notorious of the clans were the Pringles.

When James I of England (who was the Sco. King James VI and son of Mary, Queen of Scots) came to the throne in 1603, the border was finally "pacified". Many people were killed and others sent to low countries. Whole families were sent to Ireland with the hopes that they would settle down to farming and be peaceful. However, their previous way of life had become so ingrained, they became the hard core of the Scots/Irish settlers. They were the best frontier fighters in Britain, if not in Europe. The Scottish people who found themselves in Ireland had gone through a transforming experience - that of the Scottish Reformation, which was a complete and total break with the Catholic Church. The average Scottish Emmigrant had discovered that he needed neither the Priest nor the King to think for him. This was the beginning of the great radical tradition of the S/I people.

The Religion

The Calvinist Reformation taught the Scots/Irish that they were a chosen people and they hungered for the promised land which was always just beyond the horizon. The Calvinists advocated the grimmer aspects of all things focusing on death and they actively persecuted those whom they considered to be witches. The Scots/Irish, however, in Northern Ireland were mild in their treatment of witches. John Knox, was a great educationalist and the Scots/Irish absorbed his love of education which gave them great advantage as propagandists.

The Scots in Ireland

The Common People

Actually, the greater majority of the Scots/Irish were tenant farmers, and neither cattle thieves nor religious fanatics. They left Scotland because the land could no longer support them due to the ravages of war, and they could not pay the high rents that were being charged. So many people left Scotland that they were compared to great swarms of bees rising from the fields. They included grassmen of Lanarkshire and skilled grain growers from Wigton. Cattle were virtually the only wealth of the Scots.

The Wars

Clashes between the English and The Irish

The native Irish were defeated by the English in the Nine Year War. Chichester commented, "We spare none! James I exiled some chiefs (one of which was McNeil), confiscated their lands, and gave it to the Scottish and English families he considered gentle and peaceful. Also he chose people who had the wealth to install tenants and to improve the land. James I even then considered the native Irish a barbarous and unsubdued people. [Another reason of the English for displacing some of the Scots, and encouraging others to move on their own, was the intention for the Scots to help in the pacification of the Irish. The English authorities of this time period seemed to like the idea of using the solution of one problem in providing the solution to a second problem.] Lord Abercorn was given 3,000 acres in Ulster. L'Derry was given to the London City Guild, however the 20' wall surrounding the city of Derry, proved the Scots/Irish dominance. Coleraine was given to English land owners, but the Scots took it over. Tully Castle on the shores of Loch Earne in Fermanagh was one of the original Scots/Irish forts. So many Scots had migrated that the ratio of Scots to English in Ulster was 20 to 1.

Clashes between the Scots and the Irish

The native Irish rebellion in 1640 was answered by the Scottish Army who considered themselves to be God's Army. The Scots were headquartered at Carickfergus with the intent of converting the Papists in Ireland to the Presbyterian faith. The Scottish Army failed and Cromwell took over with a war lasting until 1660. In answer to the incursion of the Protestant Scots, the Irish in the 17th century, banned Presbyterian services and outlawed their ministers. Thereafter, Presbyterian services were held when and where they could (many times in the woods with guards posted to ensure safety)

Clashes between the Scots and the English

Poverty and persecution made the Scots/Irish sharply aware that they were separate and second class citizens. In the 1680's, a radical and dedicated Presbyterian sect labeled the Covenanters declared War on the English King. Two women were made martyrs in Scotland when they were tied to posts in the tide- lands and left to drown in high tide - all because they refused to reject the principles of the Catholic Church. Whole prisons were built to house the Covenanters who were arrested. At the closing of the 17th century, English landowners again began the persecution of the Presbyterians. The Presbyterians could not be married in their own church without being labeled as "fornicators". They could hold no position above postman.

The Emigration to the Colonies

The Start

The English landowners no longer had a need for the soldier farmers. There had been no harvest for 5 years due to the ravages of war and several severe winters. [This area of the Scots/Irish was hit by the same bad weather as the Palatines were in Germany] This recreated the need for emigration in the early days of the 1700's. Many paid passage by agreeing to 4 years as indentured servants in order to take advantage of the fertile and free land in the US. [In this we see many parallels between the Palatine migration and the Scots/Irish migration. Both groups were nonconformist Protestants, Both groups were hit hard by warfare and religious persecution, and Both groups were mainly farmers who had, in a final insult, been hit hard by severe weather.]

The Voyage

[Here, the movie "**God's Frontiersmen**" describe a rather severe ocean voyage. This voyage is so severe that you may think it was extremely atypical. Not true. The records left by the Palatines have similar references to bad ocean voyages, and even in the best of trips, which lasted 2 to 3 weeks; the ships were overloaded with people, the rations were short or just barely enough, the food was vermin ridden, and the water was stagnant and scummy.] The ship "Sully" set sail for PA on the 31st of May and at first was blown off course northward. The weather turned very cold and icebergs were sighted. By the 10th of Aug. the weather had turned very warm and their rations were down to 1 1/2# of bread per passenger per week. 2 weeks later, the ration was cut even further. In the next 12 days, they were reduced to 2 biscuits per week. Hunger and thirst reduced them to shadows. Many killed themselves by drinking salt water or their own urine. They were saved only by a providential rain. On Sept. 2, they finally saw land. Their journey had lasted 14 weeks or 3 1/2 months. [The film didn't bring this out, but the Palatines tell of the disembarkation process at their destination. First the ones who could pay full price were allowed to pay and get off the boat. Next the healthy ones were sold to their new masters for the full fee. Then unhealthy ones were sold at auction. This process often took several weeks. If one of the family died, the rest of the family members were held accountable for passage fees of the deceased.] However, like the Germans the Ulstermen thought they had found the promised land.

The Settlement

The Scots/Irish occupied the hills around the settlements in PA, and later they did the same in Maryland. They chose that which most closely resembled the areas from which they'd come. Those Irish who had indentured themselves to reach the US, set out for the frontier immediately on fulfilling their Indenture. The "frontier" was 40-50 mi. west of Philadelphia, and south in the foothills of the mountains in Western Maryland. They marked their property by cutting their initials in trees on the boundary of what they considered to be theirs, then cut circles in the bark to kill the tree. They refused to pay for the land, since God owned it. Immigrant Irish wives spun flax, milled the corn, worked in the fields and bore 10-15 children. They also educated their own children. The Irish fell trees and cleared 'round the stumps, rather than clearing the land properly, as the German immigrants had learned to do. Home made whiskey was important for trade and made a harsh life more tolerable. The Ulstermen were known for drinking, arguing, singing and dancing but neighbors gathered to clear land, build houses, harvest crops and THEN they partied. The first Ulster settlement was in Donegal, PA - the Susquehanna being a barrier, and beyond which lay the rich Cumberland Valley. Eventually, a ferry opened the Cumberland Valley to the Scots/Irish and it became their heartland. The Scots/Irish were used unknowingly to form a cordon around the English and the Germans. [Actually the Germans were settled a little further inland than the English, to provide a buffer between the English and the Indians, and the Irish were settled a little further into the frontier than even the Germans. Another example of the English solving two problems at once.] For every Native American killed, 50 Irish settlers were either killed or kidnapped by Native Americans and a kind of litural bankruptcy took place in the Scots/Irish which would be termed racist genocide today. The Scots/Irish moved down the Cumberland to VA and Carolina. From PA to SC, they dominated. In the Shenandoah Valley between the Blue Ridge and Appalacian Mtns, two land grants existed. During the 1740's, here lived the Lyles, the Lusks, the Trimbles, and the Houstons. [Here we see another pattern developing. The old reevers of the Scots-English border, became the frontiersmen and the mountain men. The tenant farmers of the Scots settled in many of the same areas as the Palatines because of their similar history and disposition. However, even among the farmers, the Scots tended to be more scrappy than the Germans, as the Presbyterian Scots never had a pacifist background as did the Anabaptist Palatines.]

At War

[The Scots/Irish did not have the same peaceful relationship with the Indians which the Germans enjoyed, so there were numerous individual clashes between the two even when they were at peace. During the French and Indian War, the Scots/Irish were among the first to suffer, and among those who suffered the most.] The Augusta Stone Church in the Shenandoah Valley became a refuge against the Native Americans. At Tickling Spring, 10 mi. from Augusta, many died at the hands of Native Americans. The Gilmers, the Hamiltons, and the McKees suffered severely. [After the French and Indian War was won by the English in Europe and on the seas and the Colonists in North America, the Colonists and especially the Scots/Irish were full of self confidence and ready to take on anything. They started becoming active in the government of the colonies, and they were for autonomy and independence. When the English started taxing the colonies to pay for the reconstruction of the English economy and military, the colonists objected severely. Many of the tax collectors who were specified by the Stamp Act were beaten, ran out of town, tarred and feathered, and rode out of town on rails. When that was deemed a failure, and the tariff was imposed on many trade goods which were sent to the colonies, ie. tea, the colonists were fed up.] The Calvinists of New England fired the first shot in the Revolutionary War, but they soon were joined by the Scots/Irish from Pennsylvania and Maryland. The Scots/Irish had taken control of PA by means of Revolutionary Committees, [which means was also used by the Germans and the Ulstermen in Frederick County, Maryland]. In Philadelphia the framework for independence was created. John Hancock and Charles Thompson received a draft of the constitution - both being from Londonderry. Five of the signers of the final document were Scots/Irish.

Two of them were: Francis Alison from Co. Donegal at New London, and Thomas McKean. The Scots/Irish of PA, MD and VA pledged them- selves to the revolution. Early settlements in the Carolinas were along the coast and up the navigable rivers but by the middle of the 18th century, the flow of immigrants from PA down the Shenandoah Valley and westward from Charleston and Carolina ports filled the back countries of the Carolinas at a remarkable rate. The region supported an agricultural life style and the influx created rapid economic growth. Traveler Charles Wood-Mason, an Anglican minister, who worked among the Scots/Irish, saw a shocking and primitive life and recognized that trouble lay ahead. When British intelligence officers moved into the Valley, stories of radical agitators reached their ears. After five years of war, the Revolution had approached stalemate. While the Americans had won in the North, the British were largely in control in the South. The British commander, Cornwallis, prepared a master plan, intending to move up the interior, through land held by the seemingly quiet Scots/Irish heartlands. [Needless to say, the British advance was met by the scrappy frontier fighters who were descendants of the border reevers, and who were blooded in their battles with the Indians.] After the British defeat, Charles Thompson who began life as an indentured servant, was virtually in controll of the US administration, it was he who designed the seal of this country. It was through his efforts that the constitution was ratified. John Smiley served in Congress but remained a radical until his death. Ulster men in Washington's army were Scots/Irish settlers from PA to SC. "Oh Shenandoah", was considered a Scots/Irish ballad.

Settling the New Nation

Conquering the Frontier

The children of the pioneers moved on to Arkansas and MO. Fresh immigrants landed at New Orleans & moved up the Mississippi and met the 3rd generation of S/I coming down the Ohio from PA. The Scots/Irish were so reproductive that they dominated the South where their leisure oriented lifestyle worked but they were uncomfoable with too many neighbors. Their move to a less settled area caused their influx into TX. Davy Crocket was the son of an immigrant from Londonderry. The Scots/Irish, were clannish, aggressive, violent and devoted to their livestock, and they influenced the South more than any other group. [A lot of the modern Country & Western music out of Nashville resembles so much the Irish ballads that the styles are almost indistinguishable. The Clog Step of the Nashville square dances is no less than an Irish jig.] The restless Scots/Irish moved on to the Midwest; Indiana, Illinois and Nebraska. The wealth of the beaverskins brought the more adventurous to the Rockies - Kit Carson was the grandson of an Ulsterman, Bill Craig desparado, was wanted for Murder. John Colter discovered Yellowstone and Jim Bridger convinced sceptical journalists of the truth of Coulter's claim.

Developing the Government

It was in Nashville that the foundation of Scots/Irish political power was laid. In 1829, Andrew Jackson, an Ulsterman, was the first "people's President". Jacksonian democracy was to be the foundation of American politics with one man, one vote, and was rooted in Scots/Irish Presbyterianism. Jackson knew politics would become a cross between a spectator sport and an evangelical revival. His ideas broke the grip of the aristocratic planters' family on the White House. For the first half of the 19th century, the S/I dominated the Presidency. James Polk of NC, James Buchanan, son of an immigrant from Co. Donegal, Andrew Johnston a grandson of a Co. Antrim farm laborer, and Ulysses S. Grant were all Scots/Irish. The Civil War divided the S/I into both camps, but most fought on the southern side. Stonewall Jackson was a Scots/Irish Presbyterian deacon. His Shenandoah Valley campaign became a classic in military textbooks. Will McGuffie, who had Ulster roots, was schoolmaster to America.

Don Spidell's Notes:

This article cleared up a some misconceptions on my part and answered a some questions. Primarily: The Scots/Irish are always called Irish in the history books; Especially Sharf's "History of Western Maryland" and T.J.C. Williams' "History of Frederick County, Maryland" and "History of Lancaster County, Pennsylvania." That left me with the question as to why the Irish were such staunch Catholics in Ireland, and yet they settled with the Protestant Germans and were described as Presbyterians and Methodist/Episcopalians. I now know that the ones called Irish in the genealogy and biography of Frederick and Washington Counties of Maryland were really the Scots/Irish, and they were a completely different people from the Native Irish. Therefore, a lot of us who have been wearing green on St. Patrick's day, should really have been wearing Orange (*) in honor of the true nationality of our ancestors, the Ulster- Scots. I have edited the above article a little, and I have added some of my own comments. Mostly my comments are seperated from the rest of the article by brackets.

APPENDIX FIVE

WHAT HAPPENED TO JUDAH?

By Gladys Taylor

WHEN one approaches British-Israel teaching for the first time, the question most likely to arise is, "if we are Israel, why are we so unlike the Jews?" A straightforward and brief answer to this obvious question would be, "Because most of the Jews are not really Israelites." Such a reply would be correct but hopelessly puzzling to most people, unless followed immediately by a detailed account of the respective histories of the separate and distinct kingdoms of Israel and Judah. The identity of the Jews is bound up with the history of the tribe of Judah, which is so complex in its divisions as to demand a separate study.

The Independent Tribe

The tribe of Judah appears to have shown its independence from the time of Jacob onward. Among the patriarch's sons, Judah seems to have been leader. The older sons had been dismissed from the birthright responsibility because of weaknesses that disqualified them: Reuben was morally unstable; Simeon and Levi had shown cruel traits of character. Judah, who was evidently of attractive appearance, assumed the position of leadership. He acted as spokesman for the sons of Jacob and he seems to have held the "sceptre", or rod of office, significant of leadership. There is good reason for believing that there was such a rod of office in the Hebrew family from the earliest times and its possession by Judah was confirmed in the divinely inspired promise given to his family by Jacob, "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.*" The promise is a long one and we will not deal with the many other details here, but it is evident that Judah was being singled out for rulership, though the throne was not to be seen in Israel until many generations later.

Joseph's Leadership

There was another form of headship in Israel, of a very practical kind, which was given because of merit to Joseph, who was much younger than his brother Judah. This was confirmed in the separate blessings given by Jacob to the sons of Joseph, Ephraim and Manasseh, before his blessing of the respective tribes took place. One may define these two forms of leadership as the official office of ruler, given with the sceptre to Judah, and the practical administration of national matters given to Joseph. Just as the boy who was taken as a slave to Egypt was to rescue the land from famine in later years-even distributing food beyond Egypt's boundaries-so Israel was to fulfil a similar function in the world, in centuries to come. At the same time, the tribe of Judah was to provide the kingly House of David, to rule over the people of Israel in perpetuity and, as we find from our researches, to provide kings for other nations, too. Both these promises, to Joseph and Judah, were to have wider implications than appeared at the time they were given. As we may imagine, such a division of leadership was bound to result in some friction and jealousy usually on the part of Judah-but these matters were the concern of Almighty God and the building of His future Kingdom. Petty jealousies were unimportant against the broad scope of His plan.

The Divided Nation

There were times when ambition and envy brought about clashes between Joseph and Judah. The characteristics seen in the sons of Jacob showed themselves later in the tribes descended from them. When after the death of Solomon, the children of Israel divided into two kingdoms, the division seems to have come about instinctively. It only required a crisis in the nation's life to make the split complete. It is comforting to know that, when our own weaknesses bring about unfortunate circumstances, God, Who foresees all things, will use the very results of our folly to contribute to the purposes of His Kingdom. This is what happened when the twelve tribes divided into the two kingdoms of Israel and Judah. So much so, that God declared, "this thing is done of me", and sent a message to Rehoboam to halt his proposed campaign against the ten tribes by which he intended to bring them back under his rule. Any great emperor may order the movements of nations under his domination but only Almighty God can foresee the actions of individuals and the characteristics of nations, so as to plan His campaign unerringly in advance of human decisions. The divisions within Israel were always used in fulfilment of His Kingdom plan from the earliest times. The family of Judah

was itself divided a number of times, always with an important objective in view. The family inheritance passed to the twin sons of Judah, Pharez and Zarah.

God had disinherited his first two sons, because of wickedness for which they were punished by death. They died childless. Judah's third son, Shelah, who like his two elder brothers was the child of a Canaanitish woman, lived to become the father of a tribal group, but was also set aside in the matter of the family heritage as concerning the throne.

An Early Dispersion

God had made it plain, from the beginning, that He was selecting both the patriarchs and their wives. Israel knew the basic rules, long before they were codified into laws at Sinai. Among God's imperative commands was one to the effect that they must not associate - let alone marry - with the Canaanite nations.

There was an evil strain in these people which was revealed in their history and well understood by the older Bible students. It was proved both by sacred and secular records. Now the current hysteria regarding race has blinded many to obvious facts. Israel was to be the Lord's chosen instrument and must not be contaminated by violent and cruel characteristics. If we turn back the pages of Biblical history, there is clear evidence that the destined leaders of the Kingdom nation were subjected to satanic attacks upon their virtue by foreign women, usually of the Canaanite race. Esau married Hittite women and was disinherited by God, in His foreknowledge, even before Esau was born. Now the children of Judah were being dealt with according to their character, like the patriarchs before them. We read very little concerning the clan of Judah's son Shelah, but the little that we know is illuminating. The last reference to them occurs in the genealogies of Chronicles, where we read that the descendants of Mareshah, son of Shelah, were -the families of the house of them that wrought fine linen, of the house of Ashbea. The combination of fine linen weaving and the name of Shelah points irresistibly to Ireland. This is no coincidence, for the methods used in Ireland, until the recent introduction of machinery, were exactly the same as those in use in ancient Egypt throughout the whole process of linen weaving. The strange disappearance of the Shelah family from the Bible story and the appearance of the linen weavers in Ireland are facts which dovetail together.

The journey from Egypt to Ireland was by no means unknown, for trade with the ports beyond "the Pillars of Hercules" was common during the Bronze and Iron Ages. It is probable that Shelah would be unpopular with the other tribes of Israel, for wherever the Canaanite is there are hot tempers. So we find that his settlement in Ireland draws others of a like kind, as the centuries pass, many coming from Spain where a similar mingled population was to be found after the dispersion of Canaanites in the time of Alexander the Great. This is by no means the whole story in relation to Ireland, but it does show the introduction of a disruptive element. Later migrations of true Judah people were to follow.

On the Trail of Zarah

Parts of the clan of Zarah undoubtedly came to Spain and Ireland (*vide* names such as Zaragossa, incorporating the family name) and the migrations from Greece brought royal families of that clan.

The story of the birth of the twins contains the account of the tying of a scarlet thread on the hand of Zarah. This was thought to be sufficiently important to be placed on record and might well be commemorated in the family emblems, for the question of which of the twins was born first would be a matter of debate in the family. A pamphlet published by the Belfast Museum, dealing with the Red Hand of Ulster, shows this device to be of unknown antiquity and always associated with the Scots of Ulster. Like the linen weaving of Shelah, it is surely more than mere coincidence.

The Twins In Partnership

Nothing happens by chance in Israel's story and the smallest incidents should be noted. The uncertainty as to which of the twins was born first seems to suggest that their inheritance was to be a partnership in which the one actually born first was to be the leader, while the other followed very closely and shared the birthright responsibility which, in this case, was the throne. Although we would not say there was no part of Shelah and Zarah left with the other tribes, it seems certain that, from the Exodus onward, the Biblical story of Judah is concerned particularly with the family of Pharez and it is from this house that the family of Jesse and his son David was drawn. This means that Pharez

provided the Royal House in Israel, thus fulfilling the promise of the Sceptre given to Judah. It would be unwise to assume that the story of Judah's Sceptre was confined only to the branch of the family that remained, in Palestine and this is where the importance of Zarah comes in. There was a westward migration of Hebrews as early as the time of Abraham. They were the circlebuilding race, who have left stone circles all along their route. Then there were portions of Israel that left Egypt before the Exodus. There were the Danaan, said by the Greek histories to have crossed from Egypt to Greece. They formed the bulk of the population of Greece before the arrival of the Dorians, who followed overland from Asia.

Many of the Danaan migrated later into Ireland and brought with them their own royal family. All Greek history is bound up with mythology, which usually consists of the worship of former heroes, but it is from these heroes that the great families have sprung. The princely families ruling over the city states of Greece kept their genealogies and their right to rulership was acknowledged. Not only the Danaan people, but the princely houses ruling over them, point back to Egypt as their place of origin.

The chronology of Archaic Greece is vague. We can only calculate it in generations, but the time of the simultaneous foundation of these Greek dynasties approximates to the period of Calcol and Darda (or Dara), the sons of Zarah. The Rev. William Milner regarded Calcol as the same person as Cecrops, the first King of Athens. This is not just imagination, for it fits into this general picture of the Divine plan for Judah's rulership. The information which we obtain from the Greek classics tells us that Cecrops came from Egypt with his brothers. They were princes, a fact which would certainly apply to the Sceptre tribe. Their number seems vague and we can discount the legend of "Fifty brothers", though there could have been fifty in the ship that brought them.

The Greek Dynasties

Cecrops became the first king and founder of Athens. The inhabitants of the country were wild and without discipline. We read that Cecrops set to work organising them, gave them their laws - a significant point this - and generally brought order out of the chaos. He was behaving exactly as a child of Judah might be expected to behave, if he took the Divinely given birthright of rulership seriously.

Nelson's Encyclopaedia describes his work in these words, *"To him are attributed the institution of marriage, the abolition of human sacrifice, and the establishment of a purer worship"*. The fact that Cecrops divided the people into twelve communities suggests either that he followed the arrangements prevailing in twelve-tribed Israel, or that a folkmemory of Israel may have been introduced here. One fact seems certain, that Cecrops took the leadership in appointing the cities which were to be the focal centres of these sections of the nation and appointed his brothers to rule in them. There is no suggestion of oppression in the methods used-quite the contrary-and these earliest kings of Attic Greece are remembered with honour.

The Trojan Kings

At roughly the same period, so far as the chronology can be assessed, the city of Troy, already ancient as we see from archaeology, was visited by Darda. This looks like a concerted effort on the part of the sons of Judah to bring order into the lives of the migrating Hebrews. We can be as certain that Darda was Dardanos of Troy, as we can be certain of any event in the second millennium before Christ. There was a continual movement out of Asia into Asia Minor, where Troy and its environs became more and more important. The genealogy of Priam, the king who reigned in Troy at the time of the Trojan war, goes back to Dardanos, which is the Greek form of "Darda". Josephus, in dealing with the story of Calcol and Darda, gives Darda's name as "Dardanos", showing that Darda and Dardanos were regarded as one during the first century A.D.

The Viking Rulers

As the westward migration proceeded, these royal families of the house of Zarah came with them. It was not yet time for the Royal House of David to be dispersed from Jerusalem. It was to reign, first over Israel, then over the Judah kingdom in Palestine. Meanwhile, the Zarah kings were able to exercise rule of a kind far more wise than was seen in the pagan world. The likenesses between Greeks and Norsemen are seldom observed, yet they are many and particularly with regard to

royalty and law. When the Romans required laws, they went to the Greeks for them, because the laws of the Greeks were renowned for their wisdom. Athena, the patroness of Athens and goddess of Wisdom, is believed to be the deified wife of Cecrops. Little remains of the actual wording of Archaic Greek laws, but we can see that they were respected, though many, like the Romans, altered them beyond recognition. When the Norsemen began their great migration to the west and north, they were governed by their king Odin. He also was deified, but there is no doubt as to his actual existence, as we can see from the Norse Sagas, in which all the Scandinavian royal families are traced back to the sons of Odin. Many tales are told of their benign rule. Of Skiold, the first King of Denmark and one of Odin's sons, we are told that the land was so peaceful under his reign that a man might leave a bag of gold in the street all night and find it again next morning. In the prologue to The Prose *Edda*, we read that Odin was descended, by eighteen generations, from Thor who was grandson of Priam, King of Troy.

No doubt the laws of Greeks, Trojans and Norsemen had the same origin. Was it in the laws known to the Hebrews before they were codified at Sinai?

The Saxon Rulers

The two sons of Odin, Baeldeg and Wegdeg, went into "Saxland" and married Saxon women. When, in course of time, the Saxons came into Britain, they brought their own king, Cerdic. In the *Anglo-Saxon Chronicle* the genealogy of Cerdic goes back to Odin. Sir George Bellew, Garter King of Arms, tells us that the method of choosing a new king among the Saxons was that the elders met to make their choice from the family of Cerdic. He need not be a son of the previous king, but he must be descended from Odin. King Alfred the Great was chosen in this way and though he was a wise choice, he was not the eldest son of the former king. This method reminds us very much of God's choice of the rulers in Israel.

The Thrones In Britain

When the Zarah kings of the Saxon house of Odin arrived in Britain, what did they find? Already there was a ruling house in Ireland, having come from the east when the *Danaan* migrated from Greece to Britain. Into that ruling family Tea Tephi was married. She had come from Egypt after the fall of Jerusalem to Nebuchadnezzar. In them were united the families of Zarah and Pharez, both royal houses of high renown throughout the then known world. In Wales, the Silurian royal family was reigning. This had preserved its genealogy showing descent from Brutus the Trojan, who came to Britain about 1000 B.C. When Joseph of Arimathea came to Britain, his children married into the Silurian house. Joseph is mentioned in several ancient Welsh genealogies and is named in the triad of "Three Saintly Lineages of the Island of Britain". Another branch of the Trojan family ruled in Colchester and yet other branches provided the kings of North Wales and the Picts. So we find these various families coming naturally together, from the houses of Pharez and Zarah, and all intermarrying, so that our present beloved Queen is descended from them all and unites the various ruling branches of Judah in her own royal person. The people of Ulster were, throughout their history, known as Scots. It was a migration from Ulster which took the name to Scotland. The Scots themselves were named after their ancestress Scota who, according to Irish histories, came from Egypt via Spain where she married a Greek prince named Gathelus. There seems no doubt that the Scots were acknowledged as a royal clan.

The Purpose Fulfilled

So we see the purpose of God being fulfilled. All the royal families of Europe, as well as the nations of purely Israel origin, have been drawn from Judah. It is the family Divinely chosen to hold the Sceptre. It is significant that while the nations of mixed race have thrown off the yoke of royal rule, the Israel nations remain faithful to their monarchy. If God Himself appointed monarchy as the next best form of government to His own Theocracy, there must have been wisdom in that choice. Just as Cecrops knew the people of Attica needed leadership, so the same fact seems to apply throughout our history. We know what happened to the Pharez branch of Judah that remained in Jerusalem, for it was never lost. It provided the House of David which, like the Zarah rulers, was a separate entity detached from the nations over which it ruled, it provided the family of our Lord, who is the supreme Heir of David's line; it provided the earliest Christian missionaries who were closely related to Him and it experienced its own particular dispersion westward, mingling in Christian activity with those

Israelites who had already travelled to western Europe and Britain. Meanwhile, the nation of the Jews, associating and intermarrying more and more with the Canaanites, became further and further removed from the birthright of Israel, which is the responsibility for building the Kingdom of God on earth. It will be noticed readily enough, that the two leaderships in Israel, represented by Judah and Joseph, come very closely to the form of constitutional monarchy which works so well in the Israel nations: the monarch at the head and the prime minister functioning on behalf of the people, guiding the practical affairs of the nation.

References:

- 1 Genesis 49:10.
 - 2 2 Chronicles:11
 - 3 Genesis 38:7.
 - 4 Genesis 25:23; 26:34,35.
 - 5 Genesis 38:28,29.
 - 6 Pausanius ix:33.
 - 7 Trioedd ynys prydain 81.
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APPENDIX SIX

CELTIC-ISRAELITE COMMONALITIES

by Yaacov Levi

(*Origin of Nations* magazine, vol. 2, no. 1, 1996)

To many who are interested in the history of the Celtic peoples and their modern descendants in Ireland, Wales, Scotland, Brittany and Cornwall, and from their descendants around the world a subject that is often brought up is possible connections with the ancient Israelites, in particular the "Lost Tribes" of Israel.

The purpose of this article is not to establish 'connections' to the Lost Tribes, but to discuss some of the many common characteristics of these modern Celtic peoples and the ancient Israelites. These characteristics I call Commonalities. I am not attempting in this short article to establish connections which has been addressed in many other volumes such as *The Tribes* and *Ephraim* by Yair Davidi and *The Lost Tribes of Israel - Found!* by Steven Collins as well as in ancient works. I am simply going to point out and discuss a very few of the great many commonalities between these peoples.

The Lost Tribes of The House of Israel

The peoples we refer to as the Lost Tribes were part of the Northern Kingdom of Israel which was conquered by the Assyrians around 740-720 BC. and exiled to areas in Assyria and to the north. This is told in the Bible in 2Kings chapters 17 and 18. About the same time a contingent from the Kingdom of Judah were also exiled to the northern lands. It is these peoples and their immediate descendants that are also variously referred to as the Lost Tribes, and the subject of many works and studies.

Being both Irish and Jewish, I grew up familiar with customs and the cultures of both peoples, only in later years becoming aware that they were quite different cultures and had greatly varying cultural characteristics. Yet growing up with both cultures, I had noticed similarities even on a casual basis. Over the years I began to see more of this similarity and in recent years I began to collect this data into what I term an Overview which I am still assembling. It is this Overview in differing areas of life that I will discuss here.

There are a number of areas that I have been looking at which includes: language, agriculture, religion and taboos, burial practices, music and folk dancing, the traditions and self-determinations and self-identification of the Celts and other areas as they arise. I will point out a few items in each category and note that these are just a few of a great many commonalities and I mention them as examples.

Language is one of the subjects that led to my overall interest in the topic as early on I had noticed similarities. Considering the long period of time from the expulsion of the Israelites to our time, it would seem unlikely that there would be little, if any, common letters, words or structure, but that is not the case - there is indeed much in common.

Gaelic is a member of the Celtic group of the Indo-European family of languages that includes Russian, English, German, Spanish, French, Hindi and Italian. The Celtic group has been confined to the British Isles and part of the French coast.

Linguistic Similarities

The Celtic group is divided into two divisions which has three languages in each division. Each division makes up its own unique language. The two branches are:

- the **BRYTHONIC** branch which is made up of the Welsh, Breton and Cornish languages; and
- the **GOIDELIC** branch with the Irish, Scots and Manx Gaelic languages.

The Breton and Cornish languages are seeing some resurgence after near extinction while the Irish, Scots and Welsh languages are holding their own at this time. Manx is an ancient form of Irish and is considered to be oldest and purest Irish Gaelic in existence. Manx is very close to the extinct dialects of nearby Ulster and Galloway and separated from Old Irish in about the fifth century of our era. It occupies much the same position to Old Irish as Icelandic does to Old Norse. For the purpose of my study I have chose to concentrate on Manx and Scots Gaelic. I am sure though that an indepth study of Welsh or the other Gaelic languages would provide much food for thought on this issue.

The Gaelic alphabet as well as the ordinal numbers show more commonality than could be expected after 2,700 years of divergence; for example we have a Hebrew "S" retained in the modern Gaelic - the Hebrew Sheen, pronounced Shh is found in the Irish "S" as in the name Sean pronounced Shawn. Other letters are similar, the ordinal numbers 6 & 7 are pronounced almost the same as Hebrew and Gaelic. Words with same or similar meanings abound; for instance the Hebrew word for holy in common usage according to Halacha (Jewish law) is *Kasher*. The word in Manx Gaelic for hallowed or holy is *Casherick*. The syntax of Gaelic is entirely different from any other European language, especially English. RL Thompson, in his work *Outline of Manx Literature and Language* says that "in several respects Gaelic syntax has similarities with that of languages like Hebrew and Arabic".

As in Hebrew, adjectives follow the noun that they describe: for example "ben vie" "a good woman" in Gaelic and "Rosh ketan" "small head" or "stupid" in Hebrew. Vie of ketan being the adjectives. The word order also is similar in Hebrew in that the verb is usually first in the sentence unlike English or many other European languages. These are just a very few of the many commonalities that I believe suggest a definite connection between the two languages and their family streams. This alone could constitute a major comparative study.

Commonalities in Ethnic Customs

One of the first areas in which I noticed similarities was in customs, notably folk dancing and later, musical instruments. The Hebrew *Hora* and other old traditional dances are paralleled in many Gaelic folk dances and especially the wedding dance of the Gaels which is very similar to the traditional Ashkenazic wedding dances of Europe. The musical instruments of the Gaels are found in the Israelite tradition, notably the harp in both Celtic tales and certainly Hebrew tradition as the favoured instrument of the psalmist David [see the article "The Harp of David and the Harp of Ireland" by John Wheeler in the August-October issue of *Origins of Nations* - ed]. But, one of the most intriguing things to come up was that the Irish and Scots pipes we are all familiar with has its origins in the desert flute played daily throughout the Middle East. The flute of the desert shepherds is identifiable in the "chanter" of the Irish and Scots pipes.

Amazing Religious Parallels

The ancient religion of the Celtic peoples prior to Christianity was generally believed to be Druidism, of which we know very little; yet that which we do know has many overtones of the Canaanite religions that the northern tribes turned to after the split of King Solomon's Kingdom under his son into a Northern and a Southern Kingdom. Like the pagans of Canaan, their sacred places became high hilltops and sacred groves, notably oaks. There is a great deal of similarities from what we know archaeologically in both the Northern Kingdom ritual sites and the Druid sites in the Isles. Additionally, the burial practices of both the peoples of the northern Kingdom and the Celts bear much similarity in the presence of Dolmens - large slabs of stone place horizontally across upright stones with the graves under them. These are found throughout the area of Europe which Celtic peoples passed and are found also in the areas of present day Jordan and Israel in which the Northern Israelite tribes dwelled.

You can find pictures of these dolmens in Yair Davidy's book *Ephraim* on pages 137-38. This book is available from History Research Projects. Overseas it may be purchased direct from Yair Davidy in Israel.

Even Agricultural Similarities!

Agriculturally there are interesting commonalities - the grain crops are much the same, and even though wheat was known to them in their passage through Europe it was not a major crop in their final homes. In fact oats and barley were their staple grains. As with the Israelites, the cattle were of several colours, but the preferred colour for ritual for both peoples was red. The virgin cow used in the Hebrew ritual for purification was the forerunner of the red cattle used by the Druids in their rituals.

After the invasion of the Romans into the Isles, white cattle were introduced and later used; until that time red was the preferred colour. One of the most famous wars in Irish history was over a Red Bull stolen by a northern Irish tribe. Also, swine were not raised in any of the early Celtic areas until after they were introduced by the Romans; the Celts had a taboo against them, along with scaleless fish as eels and shellfish. The Celts, in similitude to the Israelites, were excellent headsman and developed identifiable breeds of sheep, cattle and horses, that carried on the traditions of the Israelites.

Other Proofs

Perhaps one of the most telling of the commonalities is simply the self-identification as Israelites - the Hibernians - the name of the Irish and the Scots and the Hebrides Islands off the coast of Scotland. The Milesians, one of the early Celtic peoples to come to Ireland from Spain had a tradition that they were of the Lost Tribes. The name Heber, Eber, or H'berian is found throughout early literature to describe the Celts as they described themselves to be "Of Eber" - the grandfather of Abraham.

What I have presented here in greatly abbreviated form just skims the surface of the commonalities between the Celtic Peoples and the Israelites. There is a tremendous amount of information available for those who would like to look at this closer themselves. A few resources are listed at the end. This is one of those subjects in which at first one can say "oh - that's an interesting coincidence". But the sheer mass of these "coincidences" that build up after one goes from discipline to another becomes totally overwhelming. The fact that so much of the languages are similar almost three thousand years later, that customs are clearly identifiable as being related, that religious practices are uniquely similar and that the everyday agricultural practices and crops were similar - all along with the many other commonalities bespeak a common origin.

For those interested in pursuing this I wish you well and much enjoyment.

Suggested information sources:

Manx Gaelic Society

Yn Cheshaght Ghailckagh

St Judes

Isle of Man IM7 2EW

United Kingdom

Gaelic Books Council

Dept of Celtic

University of Glasgow

Glasgow G12 8QQ

Scotland

Yair Davidy

Brit-Am

PO Box 595

Jerusalem

Israel 91004

Chadwick, N (1965) *Celtic Britain*. London.

Chadwick, N (1970) *The Celts*. United Kingdom.

Rankin, H (1987) *Celts and the Classical World*. London.

Squire, C (1905) *Celtic Myth and Legend, Poetry and Romance*. London.

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APPENDIX SEVEN THE SCOTTISH-ISRAELITE FOOD TABOOS by Yair Davidiy

Donald A. MacKenzie (1935) examined the existence of food prohibitions amongst the Scottish. His findings were that: In northeast England (bordering Scotland), "Fishermen dislike reference being made to the pig in connection with their work". In Scotland an aversion to the pig is deep rooted even now and was much stronger in the past. This aversion exists amongst both Highlanders and Lowlanders. "There are still thousands of Highlanders and groups of Lowlanders who refuse to keep pigs or to partake of their flesh". MacKenzie quotes from Sir Walter Scott ("The Fortunes of Nigel"): "Sir Munko cannot abide pork, no more than the King's most sacred majesty, nor my Lord Duke Lennox, nor Lord Dalgarno...But the Scots never eat pork strange that! Some folk think they are a sort of Jews." "The Scots [i.e. Lowlanders] till within the last generation disliked swine's flesh as an article of food as much as the Highlanders do at present".

Also from Sir Walter ("The Two Drovers") we have an account of execration in Gaelic of a Highlander cursing some Englishmen who had been ridiculing him: "A hundred curses on the swine eaters, who know neither decency nor civility!" James-VI of Scotland (who became James-I of Great Britain) "hated pork in all its varieties"

In the English Civil War, a song against Scottish partisans of the Rump Parliament (1639-1661) went: "The Jewish Scots that scorns to eat The Flesh of Swine, and brewers beat, 'twas the sight of this Hogs head made 'em retreat, Which nobody can deny." J.G.Dalyell (1691): "Why do Scotchmen hate swine's flesh?"... "They might borrow it of the Jews"...

"The same prejudice, though infinitely abated, still subsists. Yet it is not known that swine have been regarded as mystical animals in Scotland. Early in the seventeenth century the aversion to them by the lower ranks, especially in the north, was so great, and elsewhere, and the flesh was so much undervalued, that, except for those reared at mills, the breed would have been extirpated". A certain Captain Burt on duty in Scotland in 1730 wrote: "Pork is not very common with us, but what we have is good. I have often heard that the Scots will not eat it.....It is here a general notion that where the chief declares against pork, his followers affect to show the same dislike..." Mackenzie says that, "Burt also refers to the Scottish prejudice against eating eels and pike". Dr.Johnson (1773):

"The vulgar inhabitants of Skye, I know not whether of the other islands, have not only eels but pork and bacon in abhorrence; and accordingly I never saw a hog in the Hebrides, except one at Dunvegan". Rev.L.Grant (1793): "the deep rooted prejudice against swine's flesh is now removed..." Dean Ramsay (1793-1872): "The old aversion to the `unclean animal' still lingers in the Highlands....I recollect an old Scottish gentleman who shared this horror, asking very gravely, `Were not swine forbidden under the law and cursed under the gospel?'" John Toland (1714):

"You know how considerable a part of the British inhabitants are the undoubted offspring of the Jews and how many worthy prelates of this same stock, not to speak of Lords and commoners, may at this time make an illustrious figure among us....A great number of 'em fled to Scotland which is the reason so many in that part of the Island have a remarkable aversion to pork and black puddings to this day, not to insist on some other resemblances easily observable"

D.A.MacKenzie continued to discuss the swine taboo in chapter ii of his work. He claimed that the taboo preceded Christianity and that the coming of Christian missionaries to Scotland actually weakened the prohibition. Mackenzie stated that after examination it appeared to him that in ancient Scotland there were two different cults or attitudes, one of which regarded the pig with abhorrence while the other revered it. The Picts in northern Scotland had two clans, one called the Clan of Bears (Orcs) and the other The Clan of Cats. Ancient pictures of wild boars have been found engraved on rocks. A first century b.c.e. grave in Scotland contained what appears to have been a pig offering and other finds indicate the consumption of swine..

MacKenzie connects the pig taboo with the Galatians in Galatian Anatolia. These were a small group of Galatians (also called "Galli") who had gravitated to Anatolia (modern Turkey), conquered Phrygia and formed their own kingdom called Galatia in which they ruled over the natives. Lucian ("De Dea Syria") wrote concerning the Galli of Galatia: "They sacrifice bulls and cows alike and goats and sheep; pigs alone which they abominate, are neither sacrificed nor eaten. Others look on swine without disgust, but as holy animals". Pausanius drawing upon a source from the 300s

b.c.e. said that the Galatae in Anatolia ceased to eat pork because Attis the god of the region had been slain by a boar. Attis is connected with the cult of the Great Mother and MacKenzie supposes that the Galatae adopted this cult. Later, he suggests, mercenaries from the Celtic west who came into contact with the Galatians of Galatia also received the pig taboo and somehow through them it reached Scotland. At all events, the ultimate source of this pig taboo came from the Middle East.

Mackenzie brings numerous sources showing that in Gaul, in Ireland, in other parts of Britain, pigs were both plentiful and respected. The boar was a favourite symbol. Pigs were reared for meat all over the Celtic area and the Continental Celts even had a developed industry curing swine meat which they sold to the Romans and were famous for. Archaeological findings often reveal preserved swine flesh in various receptacles. All of these areas had frequent contact with the region of Scotland and their influence is enough to explain all evidence (which in fact is not so plentiful) of pig meat in ancient Scotland. On the other hand, the suggestion of influence on Scotland from the Galatian area in distant Anatolia is unconvincing. Despite Pausanius we cannot be really sure that the Galatians did not bring their pig taboo with them to Anatolia instead of adopting it there. At all events, why should only far-away Scotland have been influenced by the Galatians of the east?

Another point is that a good portion of the population of Scotland only arrived there well after ca.200 b.c.e. They came to Scotland via Ireland or via Spain or via Scythia and the north. Different groups settled in different areas yet the pig taboo was accepted all over Scotland by a good proportion of the populace and the prohibition was deeply entrenched in popular consciousness. Eels, hare, and pike are also forbidden by the Mosaic code and the Scots had prejudices against all of these and refused to eat them though they are popular foods amongst the neighboring English. The obvious place to look for the source of these prohibitions is in a past exposure to and acceptance of the Mosaic Law and this was the source to which observers in the past usually traced them. It is interesting to note that from time to time certain fish and fowl which the Mosaic Code (of Ancient Israel) does permit came under a ban but only in the case of those expressly prohibited by the Law of Moses did the taboo last or become widely accepted.

"Julius Casar found that the ancient Britons tabooed the hare, the domestic fowl and the goose. The hare is still taboo to many Scots". In western Brittany the hare was also tabooed. It should be noted that abstaining from foods prohibited by the Mosaic Law may have physiological advantages conducive to long-term physical and emotional stability. Our examination of the religious practices of the early Christian Celts revealed that not only food taboos but also a large number of other practices were taken directly from the Mosaic Law and also that there existed a conscious identification with the Jews and ancient Levis. Some of these practices had proven parallels in ancient Druidical pre-Christian custom which taken together with other facts proves that at least a portion of these people were of Israelite descent.

APPENDIX EIGHT

A Foreunner of Things to Come

"Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house. 8I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images." (Is 42:5-7)

"Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." (Is 49:8-12)

What happened in Iraq in early 2003 is typological of the coming liberation of Babylon and this world under Christ, the saints and Israel at the beginning of the millennium and in this light, it may be more than passing interest that the US now has military control of what used to be Babylon. All of this is typological what the House of Israel will do under the command of the Messiah. The drive within us is so strong to try and do the right thing, globally, that we are acting that

A tramp was lying in the dust beside the road, starving and on the point of expiration. Many of his own people pass him by, but he's just a tramp and they ignore him. Along comes an American, spots the tramp lying, dying in the dust beside the road. The American leaps off his horse and rushes over with a bottle of water. The tramp revives, and the American gives him all he has to keep him going, promising to send his servant back with whatever he needs to help establish himself in the future. True to his word he sends his servant with, not just more food and water, but everything he needs to build a new home, buy land, plant crops and begin to sustain himself.

When this is completed, the servant of the American asks the tramp if there is anything else he requires; whatever he needs will be supplied. The tramp thinks for a moment, then says, "ask the American to provide me with a gun now - I mean to shoot the b*stard for humiliating me with his generosity."

The servant passes on the message to the American - and returns with the gift of a gun. vadar (NOT an American)

Num 24,8-9; God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

Honey, this IS reality - it isn't always pretty and tidy, but sometimes you have to get down and dirty in order to make things right for the majority. It's all about what is right for the majority, and for the future of mankind as a race, NOT what is right for a handful of people today who get caught in the

crossfires. We have gotten too soft as a people. No one wants to take the bull by the horns and do what has to be done. George Bush, acting on behalf of Ephraim, most certainly is the one qualified to do this, if he whimpered out then shame on him. If it bothers you, turn off the TV and go plant some posies in the garden or something. The God of Israel didn't mince words or emotions - what was right was right, what was wrong was wrong. When he was angry he was angry and would kill an entire city rather than to look at them. Don't you think there were innocent little children that got caught in the middle of those cities? Didn't innocent children get killed in Egypt when Moses set out to free the Israelites? This is nothing new. It is the way the world works.

Doing the right thing for mankind sometimes gets down and dirty. And it doesn't matter what George's true motives are, in the long run what matters is the job will be done. Maybe God is working through George Bush. How do you think the Israelites will be able to go back to the land given to their fathers, if we didn't go in there and just take it? Think they are going to vacate the premises like good little boys and girls? It's ours and we're taking over!! Get used to it. Case closed.

Israel's blessings will be taken from her when God decrees. The catalyst may be when we have an economic collapse - who knows when the entire world will experience that? But until then, it is unlikely that the House of Israel will lose wars until the confrontation with Europe as prophesied - much could be written about this possible scenario. Our collapse will be brutal and sudden.

Gulf war one prisoners found From correspondents in Abu Dhabi April 14, 2003
The Courier-Mail

EIGHTEEN Kuwaitis held since the 1991 Gulf War were among prisoners in an underground shelter in Baghdad, Abu Dhabi satellite television reported today, quoting a former Iraqi colonel. The men "are alive ... and in an underground shelter near the military tribunal in the Al-Khadra district," the channel said without naming its source.

Kuwait says 605 people disappeared during Baghdad's occupation of the emirate in 1990-1991 and believes many were kept in Iraqi jails.

The emirate on Saturday offered a reward to anyone who helps determine the fate of the missing people.

"We have no information on the whereabouts of the POWs after the fall of the Iraqi regime, but we hope for a speedy solution to end the suffering of the POWs and their families which has lasted for more than 12 years," said First Deputy Premier and Foreign Minister Sheikh Sabah al-Ahmad al-Sabah.

Apart from Kuwaiti nationals, the 605 people missing or taken prisoner include 14 Saudis, five Egyptians, five Iranians, four Syrians, three Lebanese, one Bahraini, one Omani and one Indian, according to Kuwaiti authorities.

Saddam's regime said there had been prisoners, but that it lost track of them during an uprising by Shi'ite Muslims in southern Iraq following its retreat from Kuwait.

The ousted Baghdad regime had also claimed 1142 of its nationals had been missing since the Gulf War.

Agence France-Presse, April 8

"Around 150 children spilled out of the jail after the gates were opened as a US military Humvee vehicle approached, Lieutenant Colonel Fred Padilla told an AFP correspondent travelling with the Marines 5th Regiment.

"Hundreds of kids were swarming us and kissing us," Padilla said. "There were parents running up, so happy to have their kids back."

"The children had been imprisoned because they had not joined the youth branch of the Baath party," he alleged. "Some of these kids had been in there for five years."

OPERATION: IRAQI FREEDOM

Depths of Saddam's evil plumbed

Former prisoners, guards tour torture chambers, prisons

WorldNetDaily

Posted: April 14, 2003
5:00 p.m. Eastern
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Against the backdrop of blood-stained torture chambers, the gruesome tales of liberated Iraqis have transformed the maniacal brutality and executions of Saddam Hussein from myth to hard reality.

"Millions of people were killed here," a former Iraqi guard told a correspondent with British newspaper The Independent while walking around the notorious Abu Ghraib Prison with others familiar with the operations at the facility.

The sprawling complex of barred cells, razor wire and watch towers about 32 miles west of Baghdad housed up to 75,000 prisoners at one time, according to the paper. Their fate ranged from a merciful bullet to the back of the head to the hangman's noose.

Inside the complex, nooses and black bags used to cover prisoners' heads lay on the floor. On the walls of the holding cells, names and dates of men waiting to die were scratched into the cement.

Instead of steps, a ramp led up to the gallows.

"If there were steps, the prisoner would have known that he had reached the end and may have struggled," another man explained.

According to the Iraqis, Wednesday was the day for killing and Thursday was the day relatives paid to collect the bodies of the dead.

"If they had been shot, the relatives would only get the bodies if they paid for the bullets," he said. "If not, the government would bury the bodies in a grave with up to 50 other prisoners," said Mahmood Mriar.

The Independent reports that while some of the inmates were sentenced for "normal" crimes, many were political prisoners – often Shias from the south or else the slum of Saddam City in Baghdad – sent there for allegedly conspiring against the state.

More telltale evidence of the regime's evil surfaces at Iraq's Military Intelligence Directorate in the northwestern suburb of Kadimiya, reports USA Today, including bookshelves full of pictures of slain Iraqis, with their necks slashed, their eyes gouged out and their genitals blackened.

"This is the place where Saddam made people disappear," an Iraqi soldier named Iyad Hussein told the paper. "It is a chamber of death."

Of the few survivors, many are returning to the torture chambers that were abandoned by the Iraqi guards ahead of the arrival of coalition forces.

"I was beaten, refrigerated naked and put underground for one year because I was a Shiite and Saddam is a Sunni," Ali Kaddam Kardom, 37, told USA Today. He said he was arrested in the central city of Karbala on March 10, 2000.

The Gulf News caught up with Sheikh Lami Abbas Ajali as he inspected Nassiriya Detention and Security Center where he spent several bleak weeks of his life in March 1996. Ajali recounted how he was hit, prodded, had his eyelids pulled back and electric shocks applied to his temples and genitals.

According to Ajali, torturers stuffed 10 suspects into an eight-foot by six-foot room so only two could sleep at any given time while the other eight were forced to stand. Like Kardom, Ajali said his crime was being a Shiite Muslim, which was viewed suspiciously by the Sunni-dominated regime.

Ajali told the paper that on the day he was taken into custody, three plainclothes secret police came to his mosque and quietly and politely asked him to come with them.

"They took me in a decent, quiet way," he said. "Then the torture started."

During interrogation sessions Ajali said guards pressed him on whether he had links to Iran – a stronghold of the Shiite faith – whether he was a member of the Iranian Duaa Party, what his beliefs were and whether he was plotting against Saddam. He denied their accusations. His torturers forced him to repeat slogans praising Saddam and to join the Baath party, which he did - all to survive, he said. After signing some papers without knowing what they said, Ajali was released.

Airborne Connections ***Born of the Spirit, borne by the Spirit***

Liberty, Prayer and Prophecy

How wonderful **to see the rejoicing in Iraqi faces** as the dream of liberty becomes a new reality. The Bible also rejoiced long ago: "The LORD has broken the rod of the wicked, the sceptre of the rulers, which in anger struck down peoples with unceasing blows, and in fury subdued nations with relentless aggression. All the lands are at rest and at peace; they break into singing." (Isaiah 14:5).

With regard to the fallen images of Saddam, we are cognisant of Jeremiah's prophesy:

"Every man is senseless and without knowledge; every goldsmith is shamed by his idols. His images are a fraud; they have no breath in them. They are worthless, the objects of mockery; when their judgment comes, they will perish." (Jer 51:17).

How we rejoiced as the idols that Saddam erected to glorify himself were torn down before our eyes and trampled into the dust where they belong.

Why the looting?

It will take time for new liberty to change from unfettered freedom to order. Let us pray for this transition to happen quickly and effectively. However we can identify reasons for such disorder:

- The coalition were still at war and there were limited policing capacities while they were still under fire in other regions.
- Saddam had given the complete population arms and the allies would have to shoot many civilians to impose order. If this happened too soon there would have been an outcry against occupying forces.
- We are seeing the fruits of Islamic and pagan systems being put to the test... Whereas Jesus changes the heart, Islam imposes Shari'a law. When the law is removed there is no restraint - because the heart hasn't been changed.
- In Jeremiah 50:37 the Bible says: "*A sword is against her (Babylon's) treasures, and they will be robbed.*" In today's newspapers we read of the pillaging of the Iraqi museum - treasures dating back to the beginnings of civilisation have been stolen. We should be quiet and reflective about the command to fear God at a time such as this.

Prayer Review

Leading up to the war Airborne sought to bring strategic prayer to the situation. In December 2002 a 'prayer dream' spiritually focussed our attention on specific aspects of the situation. However it was clearly stated at the time that the "*prayer dream*" was *not prophetic*, because prayer seeks to influence outcomes while prophecy speaks to the outcome.

Let us now run a reality check on our Airborne prayer guide. In the following analysis the original Airborne text is in black with review comments in blue:

Quote:

"Prayer Guide

The (prayer) dream is not recorded as a prophetic statement, but rather as a guide to intercessory prayer. The following seven prayers for peace have been biblically matched to the circumstances:

Seven Prayers for Peace

1. That negotiators and intercessors be strategically placed to be operationally and spiritually effective to their call.

2. This took place on a global basis. On 3/3/03 there was a global call to prayer for the situation in Iraq.

3. That Saddam accept the offer of exile, thereby preserving the Iraqi people from the ravages of war and from being used as human shields; The exile offer was made by Saddam's Arab neighbours - and George Bush gave Saddam a final 48 hours to accept exile and save his country from war. However due to human pride, Saddam refused the offer with the most serious consequences.

4. That the US military's integrity, capacity and purpose be preserved as a force for global good... The US military is by far the mightiest fighting force in global history. In the last century it has been used in the defence of the world from despotic dictators such as Hitler, Japan, Stalin and Mao. It has also been through the chaos of Vietnam and other questionable circumstances. With this in mind, our Scriptural injunction to pray for our leaders is a high call... in this case that the mightiest military force in history only be used for right and noble purposes - and not be incorrectly used. We believe that once Saddam refused the offer of exile God brought down a judgment on the evil rule of Saddam as a continuation of Biblical prophecy:

"I will punish the world for its evil, And the wicked for their iniquity; I will halt the arrogance of the proud, And will lay low the haughtiness of the terrible." (Isaiah 13:11).

"Therefore this is what the LORD Almighty, the God of Israel, says: "I will punish the king of Babylon and his land as I punished the king of Assyria." (Jer 50:18).

"See, I am against you, O arrogant one," declares the Lord, the LORD Almighty, "for your day has come, the time for you to be punished. The arrogant one will stumble and fall and no one will help her up; I will kindle a fire in her towns that will consume all who are around her." (Jer 50:31-32).

5. That the Commander in Chief of the US military, the President of the United States, serve out his appointment under the authority and ways of the Lord Jesus Christ, through whom God created the universe. We believe this is happening. In Isaiah 13:3 we read: "I have commanded **my holy ones; I have summoned my warriors to carry out my wrath** - those who rejoice in my triumph. Listen, a noise on the mountains, like that of a great multitude! Listen, an uproar among the kingdoms, like nations massing together! The LORD Almighty is mustering an army for war. They come from faraway lands, from the ends of the heavens - the LORD and the weapons of his wrath..." **Who are the warriors who 'rejoice in God's triumph'?** The praying Christian leaders of George Bush, Tony Blair and John Howard are the ones who answered the call, bringing Christians, Chaplains, Bibles, Prayer and Baptisms to the battle field! In Jeremiah 50:9 we read: "For I will stir up and bring against Babylon an alliance of great nations from the land of the north. They will take up their positions against her, and from the north she will be captured. Their arrows will be like skilled warriors who do not return empty-handed." The forces of England and America came from faraway lands of Northern latitudes, while Australia came from the end of the earth, 'down under'. Their precision bombs and missiles were in effect like the skilled arrows of Jeremiah.

On the other hand the theological theorists who opposed these leaders trusted in their understanding of a just war... not realising this was a righteous war. By this we mean a war of God's judgment falling on the regime of an evil dictator. God always has the right to be pre-emptive about evil. This is the whole point of the Cross... God providing the only solution to his justice that cannot be denied. If we refuse the Cross, we remain under God's judgment of our sin.

6. That the persecution of Christians be diminished and that there be peace in Jerusalem.

Islamic jihad interprets withdrawal or appeasement as weakness and this results in increasing terrorism. On the other hand In Romans 13:2-4 we read:

"Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer." In Jeremiah 51:49 we read:

"Babylon must fall because of Israel's slain, just as the slain in all the earth have fallen because of Babylon. You who have escaped the sword, leave and do not linger! Remember the LORD in a distant land, and think on Jerusalem."

In today's context Saddam has fostered and rewarded terrorists for mounting suicide attacks in Israel. He was determined to destroy Israel. However God does not forget his eternal covenant with

Israel. We believe we are seeing a perpetuation of prophesy that deals with God's judgment and the protection of Israel. Let us continue to pray for peace in Jerusalem (Psalm 122:6).

7. That forces that threaten freedom and liberty cannot just do what they like, but come under the authority of God, remain within their allotted boundaries and be guided to search out the ways of the God of Abraham.

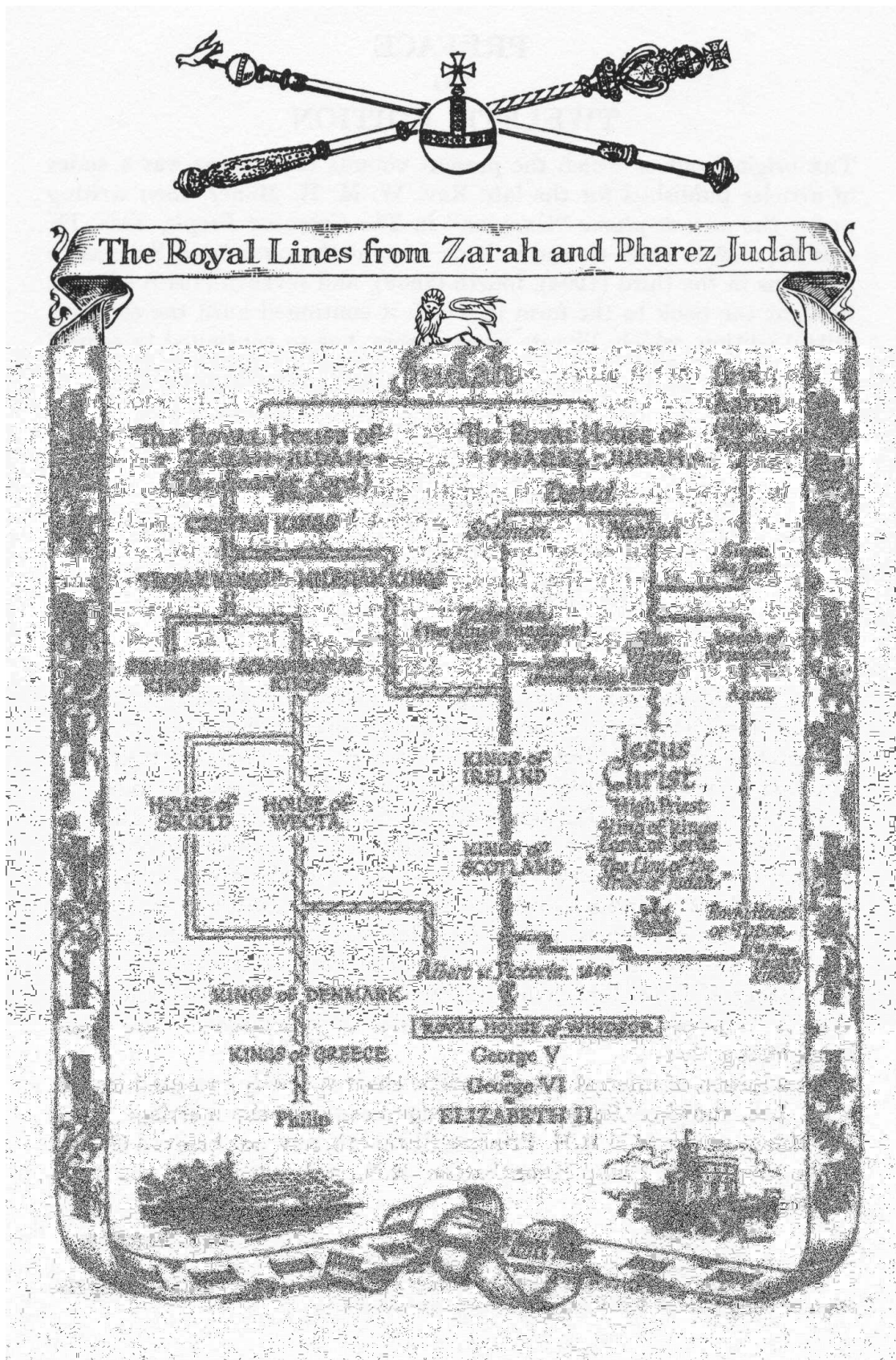
This is happening on our TV's and in our papers. What the papers don't report is that after the 1991 Gulf war ten's of thousands of Bibles came into Kuwait and Saudi Arabia. Arab's were buying Bibles in unprecedented numbers. For the first time the Bible ship Doulos was able to dock in the Middle East. Let us continue to pray that the Word of God floods into Iraq and Islamic nations as an outcome of this war.

8. That terrorist attacks with Weapons of Mass Destruction be averted - including prayer for State Authorities to be successful in apprehending terrorist cells before they act."

9. Praise God that acts of international terrorism have been averted during this war. Let us continue to pray this prayer without ceasing (ie: this prayer does not have an end until the return of Christ).

Note: the above authors do not come from a British-Israel background, yet the articles make interesting reading.

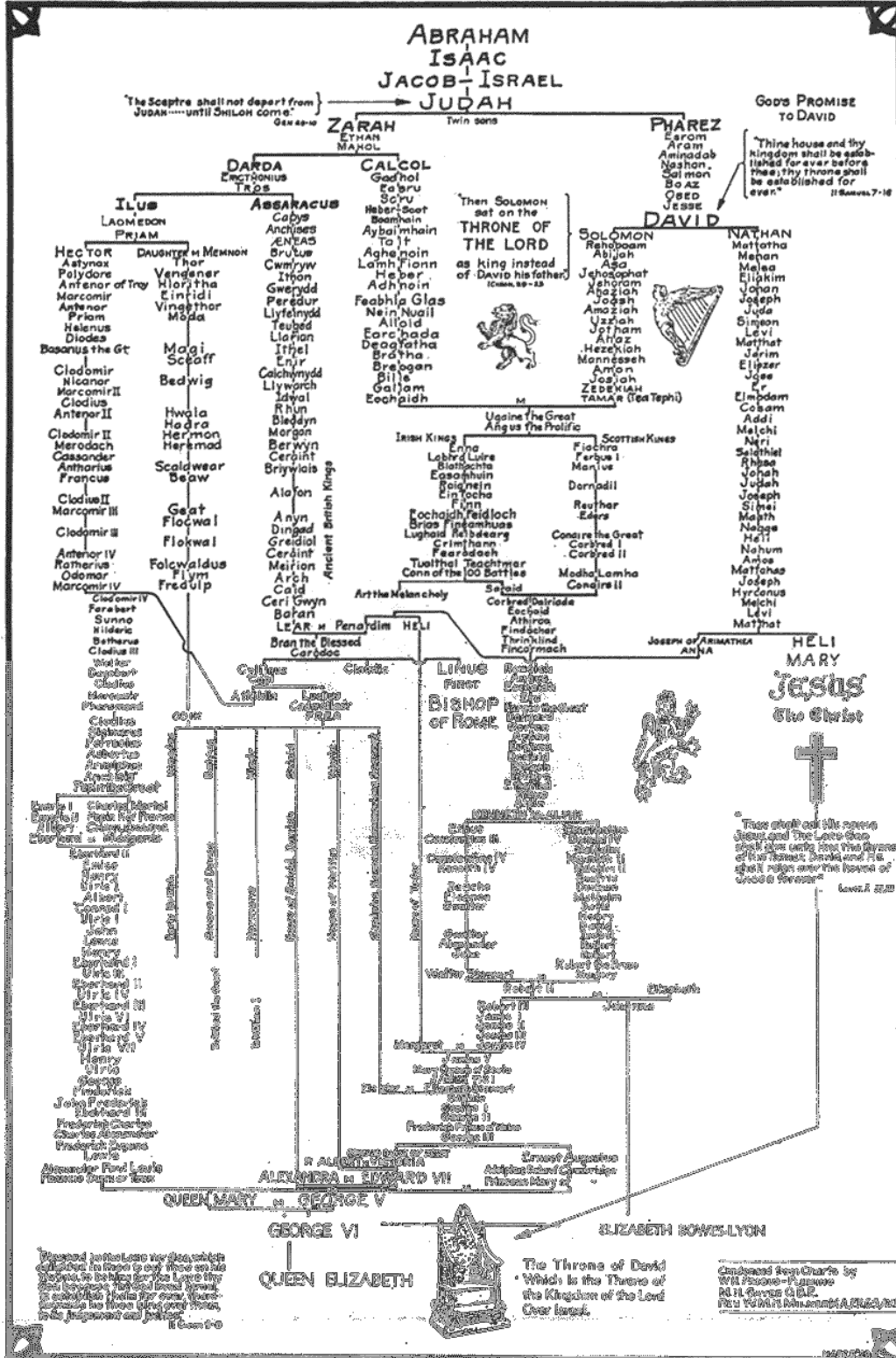
APPENDIX NINE



APPENDIX TEN

GOD BLESS OUR GRACIOUS QUEEN

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



THE GENEALOGY OF QUEEN ELIZABETH II

APPENDIX ELEVEN

Royal Lineage BY THE REV. A. B. GRIMALDI, M.A., 1885

In the following genealogy those who reigned have K prefixed to their names. The dates after private names refer to their birth and death; those after Sovereign's names, to their accession and death. Wherever known, the wives have been mentioned. Besides those mentioned in Genesis, some have been obtained from Polano ("The Talmud." London, 1877). b. and d. stand for born and died.

ADAM To VICTORIA. GENERATIONS.

1. Adam (B.C. 4000-3070), Eve. 2. Seth (B.C. 3870-2978). 3. Enos (B.C. 3765-2860). 4. Cainan (B.C. 3675-2765). 5. Mahalaleel (B.C. 3605-2710). 6. Jared (B.C. 3540-2578). 7. Enoch (B.C. 3378-3013). 8. Methuselah (B.C. 3313-2344). 9. Lamech (B.C. 3126-2344). 10. Noah (B.C. 2944-2006), Naamah, 11. Shem (B.C. 2442-2158). 12. Arphaxad (B.C. 2342-1904). 13. Salah (B.C. 2307-2126). 14. Heber (B.C. 2277-2187). 15. Peleg (B.C. 2243-2004). 16. Reu (B.C. 2213-2026). 17. Serug (B.C. 2181-2049). 18. Nahor (B.C. 2052-2003). 19. Terah (B.C. 2122-2083), Amtheta. 20. Abraham (B.C. 1992-1817), Sarah. 21. Isaac (R.C. 1896-1716), Rebekah. 22. Jacob (B.C. 1837-1690), Leah. 23. Judah (b. B.C. 1753), Tamar. 24. Hezron. 25. Aram 26. Aminadab. 27. Naashon. 28. Salmon. 29. Boaz (B.C. 1812), Ruth. 30. Obed. 31. Jesse.

[KINGS OF ISRAEL.]

32. K. David (B.C. 1085-1015), Bathsheba. 33. K. Solomon (B.C. 1033-975), Naamah. 34. K. Rehoboam (B.C. b. 1016, d. 958), Maacah. 35. K. Abijam (B.C. 958-955). 36. K. Asa (B.C. 955-914), Azubah. 37. K. Jehoshaphat (B.C. 914-889). 38. K. Jehoram (B.C. 889-885), Athaliah. 39. K. Ahaziah (B.C. 906-884), Zibiah. 40. K. Joash (B.C. 885-839), Jehoaddan. 41. K. Amaziah (B.C. b. 864, d. 810), Jeholiah. 42. K. Uzziah (B.C. b. 826, d. 758), Jerushah. 43. K. Jotham (B.C. b. 783, d. 742). 44. K. Ahaz (B.C. b. 787, d. 726), Abi. 45. K. Hezekiah (B.C. b. 751, d. 698), Hephzibah. 46. K. Manasseh (B.C. b. 710, d. 643), Meshullemeth. 47. K. Amon (B.C. b. 621, d. 611), Jedidah. 48. K. Josiah (B.C. b. 649, d. 610), Hamutah. 49. K. Zedekiah (B.C. 578-599).

[KINGS OF IRELAND.]

50. K. Heremon (fl. B.C. 580), Tea Tephi. 51. K. Irial Faidh (reigned 10 years). 52. K. Eithriall (reigned 20 years). 53. Follain. 54. K. Tighernmas (reigned 50 years). 55. Eanbotha. 56. Smiorguil. 57. K. Fiachadh Labhriane (reigned 24 years). 58. K. Aongus Ollmuchaidh (reigned 21 years). 59. Maoin. 60. K. Rotheachta (reigned 25 years). 61. Dein. 62. K. Siorna Saoghalach (reigned 21 years). 63. Oholla Olchaoin. 64. K. Giallebadh (reigned 9 years). 65. K. Aodhain Glas (reigned 20 years). 66. K. Simeon Breac (reigned 6 years). 67. K. Muireadach Bolgrach (reigned 4 years). 68. K. Fiachadh Tolgrach (reigned 7 years). 69. K. Duach Laidhrach (reigned 10 years). 70. Eochaidh Buaigllcrg. 71. K. Ugaine More the Great (reigned 30 years). 72. K. Cobhthach Coalbreag (reigned 30 years). 73. Meilage. 74. K. Jaran Gleofathaeb (reigned 7 years). 75. K. Coula Cruaidh Cealgach (reigned 4 years). 76. K. Oiliolla Caisfhiachach (reigned 25 years). 77. K. Eochaidh Foltleathan (reigned 11 years). 78. K. Aongus Tuirmheach Teamharch (reigned 30 years). 79. K. Eana Aighneach (reigned 28 years). 80. Labhra Suire. 81. Blathuchta. 82. Easamhuin Eamhua. 83. Roighnein Ruadh. 84. Finlogha. 85. Fian. 86. K. Eodchaidh Feidhloch (reigned 12 years). 87. Fineamhuas. 88. K. Lughaidh Riadhdearg. 89. K. Criombhan Niadhmar (reigned 16 years). 90. Fearaidhach Fion Feachtnuigh. 91. K. Fiaebadh Fionluigh (reigned 20 years). 92. K. Tuathal Teachmar (reigned 50 years). 93. K. Coun Ceadchatbach (reigned 20 years). 94. K. Arb Aonflir (reigned 30 years). 95. K. Cormae Usada (reigned 40 years). 96. K. Caibre Liffeachair

(reigned 27 years). 97. K. Fiachadh Sreabthuine (reigned 30 years). 98. K. Muireadhach Tireach (reigned 30 years). 99. K. Eochaidh Moigmeodhin (reigned 7 years). 100. K. Niall of the Nine Hostages. 101. Eogan. 102. K. Muireadhach. 103. Earea.

[KINGS OF ARGYLESIRE.]

104. K. Feargus More (A.D. 487). 105. K. Dongard (d. 457). 106. K. Conran (d. 535). 107. K. Aidan (d. 604). 108. K. Eugene IV. (d. 622). 109. K. Donald IV. (d. 650). 110. Dongard. 111. K. Eugene V. (d. 692). 112. Findan. 113. K. Eugene VII (d. A.D. 721), Spondan. 114. K. Effinus (d. A.D. 761), Fergina. 115. K. Achaius (d. A.D. 819), Fergusia. 116. K. Alpin (d. A.D. 834).

[SOVEREIGNS OF SCOTLAND.]

117. K. Kenneth II. (d. A.D. 854). 118. K. Constantin II. (d. A.D. 874). 119. K. Donald VI. (d. A.D. 903). 120. K. Malcolm I. (d. A.D. 958). 121. K. Kenneth III. (d. A.D. 994). 122. K. Malcolm II. (d. A.D. 1033). 123. Beatrix m. Thane Albanach. 124. K. Duncan I. (d. A.D. 1040). 125. K. Malcolm III. Canmore (A.D. 1055-1093), Margaret of England. 126. K. David I. (d. A.D. 1153), Maud of Northumberland. 127. Prince Henry (d. A.D. 1152), Adama of Surrey. 128. Earl David (d. A.D. 1219), Maud of Chester. 129. Isobel m. Robert Bruce III. 130. Robert Bruce IV. m. Isobel of Gloucester. 131. Robert Bruce V. m. Martha of Carriok. 132. K. Robert I. Bruce (A.D. 1306-1329), Mary of Burke. 133. Margary Bruce m. Walter Stewart III. 134. K. Robert II (d. A.D. 1390), Euphemia of Ross (d. A.D. 1376). 135. K. Robert III. (d. A.D. 1406), Arabella Drummond (d. A.D. 1401) 136. K. James I (A.D. 1424-1437), Joan Beaufort. 137. K. James II. (d. A.D. 1460), Margaret of Gueldres (d. A.D. 1463). 138. K. James III. (d. A.D. 1488), Margaret of Denmark (d. A.D. 1484). 139. K. James IV. (d. A.D. 1543), Margaret of England (d. A.D. 1539). 140. K. James V. (d. A.D. 1542), Mary of Lorraine (d. A.D. 1560). 141. Q. Mary (d. A.D. 1587), Lord Henry Darnley.

[SOVEREIGNS OF GREAT BRITAIN.]

142. K. James VI. and I. (A.D. 1603-1625), Ann of Denmark. 143. Princess Elizabeth (1596-1613), K. Frederick of Bohemia. 144. Princess Sophia m. Duke Ernest of Brunswick. 145. K. George I. (1698-1727), Sophia Dorothea Zelle (1667- 1726). 146. K. George II. (1727-1760), Princess Caroline of Auspach (1683-1737). 147. Prince Frederick of Wales (1707-1751), Princess Augusta of Saxe-Gotha. 148. K. George III. (1760-1820), Princess Sophia of Mecklenburgh Strelitz (1744-1818). 149. Duke Edward of Kent (1767-1820), Princess Victoria of Leiningen. 160. Q. Victoria (b. 1819, cr. 1838), Prince Albert of Saxe-Coburg.

WE issue this Leaflet to serve the grand and valuable object of supplying a necessary link in proving the Identity of the British Nation with the Lost Ten Tribes of Israel. This we have abundantly proved in the Pamphlet, entitled "Forty-Seven Identifications of the British with Lost Israel," price 6d., to be had of Messrs. S. W. Partridge & Co., and Mr. W. H. Guest, both of Paternoster Row. But we could not be identical with Israel unless Queen Victoria was in a line with David, it being written - "Ought ye not to know that the Lord God of Israel gave the Kingdom OVER ISRAEL to David FOR EVER; to him, and to his sons, by a covenant of salt?" (2 Chron. 13:5; 21:7). We have always been able to trace David's seed to Queen Tephi, of Ireland, who was the daughter of Zedekiah : but the difficulty has been to supply a chart of the line from Queen Tephi to King Fergus, of Scotland. This we now supply, through the valuable research of the Rev. A. B. GRIMALDI, M.A., and is in itself a matter vital to the very best interests of the British Empire.

APPENDIX TWELVE

EXTRACTS FROM CHAPTER 18 of *COMPENDIUM OF WORLD HISTORY* VOLUME 1 by Herman L Hoeh (1967 edition)

The History of Ireland

At first thought it may appear unusual that the Emerald Isle should have a recorded history far older than Rome. There is a reason.

Unlike Italy, for example, which for centuries felt the ravages of foreign invaders who drove out, in successive waves, each predecessor, Ireland remained under the continuous dominion of one people. Irish history begins, not with the Tower of Babel, but at the end of the flood. Irish history is the only literature which specifically connects Israel with its past. It has long been assumed that late monks invented this relationship under Catholic influence. Nothing could be further from the truth. Catholic influence elsewhere never associated the ancient world with Israel -- except the obvious case of Egypt. And in Ireland the Catholic monks did their best to make it appear that Ireland was not settled by Hebrews at all, but by Magog! This Irish "myth" had its origin among the Catholic monks.

How Confusion Arose in Irish History

The history of Ireland under the Milesian kings has come down to us in two forms -- a short and a long form. The long form arose out of an attempt to make Irish history conform to the faulty chronology of the Septuagint Version approved by the Roman Catholic Church. The Domestic Annals were artfully expanded to make it appear that Irish history commenced centuries earlier than it did in fact. The task of the monks was rendered easy by an unusual circumstance.

Under the Irish kings, Ireland was divided into several kingships or countries. Each country had its own sovereign who was related by blood to the other royal families. Among these contemporaries there was constant strife. First one branch, then another, gained the ascendancy and held the supreme office over Ireland. Whichever king sat on the throne in the supreme office became known as an "Ard-Riga" or Arch King. As each King usually ruled much longer over his own kingship or country than as Arch King, he would have a longer and a shorter length of reign. At times there were disputed claims to the Arch Kingship, and also joint reigns. Each of these factors made it easy for certain later monks, who followed the Septuagint, to alter and expand the official record.

The original and correct history of the Milesians in Ireland has, however, been preserved unaltered only in the Domestic Annals, the official history of ancient Ireland. They may be found in O'Flaherty's "Ogygia". They have been reproduced in French in A.-M.-H.-J. Stokvis' "Manuel D'Histoire", volume II, pages 234-235. The early history of Ireland, from the flood to the coming of the Milesians, may be found in Geoffrey Keating's "History of Ireland", but his chronology is not always correct. In the following tables the Irish spellings have been generally preserved, including the unpronounced "h's" indicative of aspirate sounds, a Hebrew affinity.

The First 1000 Years

According to Irish history the first claim to Irish soil was made by Nin mac Piel -- that is Irish for the Assyrian king Ninus, son of Bel or Belus. But no permanent settlement was established.

Ireland remained generally uninhabited for about three hundred years after the flood -- 2368-2068 -- records Keating (p. 114). In 2068 Parthalon and a band of Hebrew warriors arrived from the Greek world and established a settlement at Inis Saimer, a small island in the river Erne, at Ballyshannon. Thirty years later -- 2038 -Parthalon died and the land was divided between his four sons; Er, Orba, Ferann, and Fergna (p. 120) (p, 118). Twenty years later (2018) a plague befell the settlers. The settlers were exterminated, save for those who fled. After 30 years of desolation -- 2018-1988 -- the remnant that fled returned to Ireland and continued to inhabit it for another 250 years until 1738. The total time which the family of the Parthalonians inhabited Ireland was 300 years -- from 2068-2018 and from 1988-1738. Keating records that at this time another catastrophe came upon the Parthalonians, possibly at the hands of Phoenician Formorians. Keating quotes (p. 118) a poetic record:

"During thirty years, full told It lay desolate, without warriors brave, When all its hosts died in one week In flocks upon Mash-n-Elta."

No Irish historian professes to know when the Formorians came to Ireland.

This second period of thirty years' desolation -- 1738-1708 -- puzzled Keating. He doubted there were two similar periods of the same length, though his sources preserved the fact that there were indeed two.

A second and related wave of migrants came into Ireland from Scythia. Irish annalists often have been laughed at because they picture these migrants sailing from the Black Sea to the North Sea through what is now European Russia. Such "poor geography" was in fact the same geography of early classical writers, who mentioned the early ease of sailing the same route. This geography is not unusual when it is recognized that the Pripet Marshes in Russia were once -- in the centuries after the Flood -- a vast lake connected by rivers to the Black and North seas!

The migrants from Scythia at this period were called Nemedians, after Nemedh, the leader of the expedition. They dwelt in Ireland for 216 years -- 1708-1492. During much of this time they were reduced to slavery under the Formorians. A part of the Nemedians fled to Grecian Thrace to escape the oppression (p. 126). They returned to Ireland 216 years after the Nemedians first reached the shores of Ireland. Upon their return they bore the epithet Fir-Bolgs, a name derived from the circumstances of their oppression while in Grecian Thrace. The Fir-Bolgs set up a kingship upon their conquest of the Formorians. From Keating a list of Fir-Bolg rulers may be obtained (pp. 131-132).

Thirty-six years after the Fir-Bolgs returned to Ireland -- 1456 -- the first small migration of the Tuatha-De-Danaan occurred. This was during the time of the Wandering in the wilderness under Moses. The total length of Danite dominion in Ireland before the coming of the royal house of the Milesians was 440 years -- 1456-1016 (p. 168). Keating quotes the ancient poet:

"Forty years above four hundred, There were, since came the tribes of Dana
Across the straits of the great sea, Till Miledh's sons first heard dread Ocean
His music beat on Eri's shores."

By other reckonings the Danite dominion was much shorter -- only 197 years -- that is, from 1213-1016 This second migratory wave in 1213, was in the days of Barak and Deborah -- 1233-1193, when "Dan abode in ships" (Judges 5:17). Deborah and Barak had delivered the children of Israel from Jabin, king of Canaan, whose military strength lay in Hazor and Syria. Jabin lorded it over Israel for 20 years -- 1253-1233 -- before his defeat. The Irish annals speak of this oppression. Keating records that while the tribe of Dan dwelt in Greece, "It happened that a large fleet came from Syria to make war upon the people of the Athenian territory, in consequence of which they were engaged in daily battles As to the Tuatha-De-Dananns, when they saw the natives of the land thus vanquished by the Syrians, they all fled out of the country, through fear of those invaders. And they stopped not until they reached the regions of Lochlinn (Scandinavia), where they were welcomed by the inhabitants, on account of their many sciences and arts When they had remained a long time in these cities, they passed over to the north of Alba (Scotland), where they continued seven years in Dobar and Iardobar" (pp. 136-137). Keating continues (p. 139): "When the Tuatha-De-Danann had remained seven years in the north of Scotland (or Alba), they passed over to Ireland and landed in the north of this country."

Many Monkish tales were later told about the Tuatha-De-Danaan to make it appear they were a fabulous people. When the tales of magic are dismissed the truth is plain. The Tuatha-De-Danann of Keating's "History" were none other than the tribe of Dan, and the invaders from Syria were the armies of Jabin king of Canaan!

The kings who bore rule for 197 years over the Danites in Ireland are found in O'Flaherty's "Ogygia", in Keating's "History of Ireland", pages 142-146, and in vol. II of Stokvis' "Manuel", page 232.

The Coming of the Milesians

The ancient royal houses of Ireland and Scotland, and later of England, are derived from the Milesian Royal House that conquered Ireland in 1016. The Milesians were named after Miledh, or Milesius, of Spain, whose sons conquered Ireland and ruled over the Danites. All the migrants from Parthalon to

the Milesians were distantly related to each other. The most famous ancestor of the Milesians was Eibher Scot -- Eber of Scotia, of Scythia -- identifying the Milesians as sons of Eber, or Hebrews. The children of Eber early settled in the regions of Scythia, and gave their name to Iberia, a region in the Caucasus in Classical times. The generations between Eber and Milesius are not completely preserved in any Irish annals -- the records are complete only after the coming of the Milesians to Ireland. A late fictitious genealogy going back to Magog arose in monkish times from the known fact that Hebrews once dwelt in Scythia, which was also inhabited by Magog.

A key to the line of descent may be found in the symbols used to designate various branches of the Milesian Royal House. Examples are the Crimson Branch, the Red Branch, signifying the line of Zarah from Judah. Zarah, at his birth, appeared with red thread about his hand. He was expected to be born first, but after his hand appeared, and the thread wound about it, the other brother Pharez came unexpectedly.

The wanderings of the family of Heber to Milesius are summarized by Keating on p. 173. The final migration, under Milesius, was from Egypt, via Thrace to Spain. This was shortly before the expulsion of the Hyksos in 1076. Of this period of Milesius in Egypt, Irish records declare: "At this time, there was a great war between Pharaoh and the king of Ethiopia. Pharaoh made Miledh the commander of his army, when he had estimated his bravery and valor, and sent him to meet the forces of Ethiopia therewith. There then ensued many engagements and conflicts, between the forces under the command of Miledh and those of the Ethiopians. In these he was so successful that his fame and renown spread through all nations, whereupon Pharaoh gave him one of his own daughters to wife" (Keating, p. 176).

"Miledh at length remembered ... Ireland was the land in which it was destined that his posterity should obtain a lasting sovereignty. Upon this he fitted out three ships, supplied them with crews, and took his leave of Pharaoh. He then set sail from the mouth of the Nile, into the Mediterranean, and landed on an Island near Thrace." (Keating, p. 177.) After further migrations the prince landed in Spain to join members of the family he had left behind years before. In Spain he died. There followed a scarcity of food in Spain for about 26 years according to Irish records (p. 179).

According to the Domestic Annals a consequent invasion of the Irish coast was planned to relieve the pressure from the drought. It occurred in 1016, near the end of the reign of David king of Israel. The invasion was successful. The Tuatha-De-Danaan were forced to accept the new line of Royalty. The realm of Ireland was now divided between the two surviving sons of Milesius -- Eber and Ghedhe the Ereathon (or Heremon). This Ghedhe, the Heremon, has often been mistaken by the British Israel World Federation for ANOTHER king of later fame ALSO CALLED "the Heremon" in Irish bardic literature. Heremon or Ereathon is a title, which, in the case of Ghedhe, came to be used as a personal name.

Of this Ghedhe the Heremon, brother of Eber, the "Annals of the Four Masters" reads: "Tea, the daughter of Lughaidh, son of Itha, whom Ereathon married in Spain." This Tea is an altogether different person from the Tea who came more than four centuries later to the Irish Isles. The British Israel World Federation has confounded two different events, separated by over four centuries, simply because it was and is unwilling to believe the history of Ireland as it is plainly recorded. The Tea who married Ghedhe the Heremon was a daughter of Lughaidh, the son of Ith, uncle of Miledh (also spelled Mileadh). That is exactly what Irish history records. These events occurred in David's reign, not Zedekiah's. What did happen after Zedekiah's reign will be made plain shortly.

The brothers Eber and Gede the Heremon founded a town after gaining possession of Ireland. To be the new capital of Ireland, they named it Tea-mur, the town of Tea. At different times in history it has borne other names, the most common being Tara (cp. the Hebrew word "Torah", meaning "Law").

Did David Visit Ireland?

Even to this day another of the names of the old site of Tara has been preserved: Dowd's Town -- which means literally David's Town. The name is found attached to an area three miles north of Tara Hill (see B.M. Ordnance Survey maps, Ireland, 91, 101). Is it possible that David king of Israel visited Ireland and Tara toward the end of his life?

At the time of the founding of Tara shortly after 1016 an event occurred involving a beautiful woman who was "sorrowful to a harlot." The passage, quoted in the poem of Cuan O'Lochain ("Transactions of the Royal Irish Academy", vol. xviii, 1839, and other works), has never been fully understood. It can hardly refer to Tea who had long been married to Gede the Heremon. But, if David gave his daughter Tamar in marriage to Irial, the son of Gede, then all becomes clear. Tamar had been violated by her half-brother. She left the scene of the unfortunate event in a torn garb and remained unmarried in her brother's Absalom's house. See II Samuel 13. It was not until after the death of Absalom that David was free to depart for Ireland, very probably to give his disconsolate daughter in marriage to a prince of the line of Zarah.

Jeremiah Goes to Ireland

Now we come to one of the most remarkable events in history -- the joining of the lines of Pharez and Zarah in Ireland after the fall of Jerusalem in 585 B.C.

The Bible records God as saying that David would never lack a descendant to sit on his throne. Now consider, all of Zedekiah's sons were slaughtered before he was carried to Babylon. But his two daughters escaped with Jeremiah. Part of the story of how the line of David through Zedekiah continued has been preserved in Masonic tradition, and well known as recently as one century ago. Remember, kings and royalty of Britain have commonly been Masons.

According to this Masonic tradition, a Prince Eochaid of Ireland came to Jerusalem several years before 585. He was present during the siege. This Eochaid (meaning Knight) was none other than Oilioll Olchaoin, the son of Siorna Saoghlach mac Dian called the Heremon. Eochaid was blood royal of the Milesian Zarah line. After the fall of Jerusalem he married Zedekiah's daughter, named in the Masonic tradition Tea Tephi, of the Pharez line. They fled in 585 with Jeremiah and Baruch to Egypt.

The last Biblical record places them in Egypt. Masonic tradition, however, traces their journey to Ireland. Irish histories relate the arrival of a royal party in 569 B.C. (See "The Irish Prince and the Hebrew Prophet", New York, 1896, pages 137-145). The arrivals included Prince Eochaid, his wife Tea Tephi, their son and a prophet called Ollamh Fodhla and his scribe Baruch. When they reached Tara, Eochaid was proclaimed king since his father had just died. A description from the Masonic tradition reads: "Jeremiah had joined the hands of the prince and princess over the sacred stone (lia fail) ... and commanded the blessing of Israel's God to rest upon the throne of David." ("The Irish Prince and the Hebrew Prophet", page 139).

This ceremony was not the marriage of Eochaid and Tea Tephi but, the symbolic joining of the lines of Zarah and Pharez.

EXTRACTS FROM CHAPTER 6 of *COMPENDIUM OF WORLD HISTORY* VOLUME 2 by Herman L Hoeh (1969 edition)

SCOTLAND -- KEY TO HISTORY OF NEW WORLD

The Key to the history of the New World has been lost. Not a single historian or archaeologist knows the true origin of American Indian civilization. And no wonder! They have thrown away the keys to that history. One of those keys will be found in Danish history. The other -- and most important -- key in the checkered history of rugged Scotland.

WHAT HISTORIANS CLAIM

The famous eight-volume "History of Scotland", by John Hill Burton, begins the history of Scotland this way: "It is in the year 80 of the Christian era that the territory in later times known as Scotland comes out of utter darkness, and is seen to join the current of authentic history. In that year Julius Agricola brought Roman troops north"

This is a typical -- but mistaken -- view of Scottish history.

Historians have made an idol out of Roman records. What the Romans either refused to preserve, or carelessly neglected to record, is all too often treated with contempt by modern historians. Scotland was never long under the Roman heel. The Romans were not particularly interested in its rocky

highlands. Consequently they did not occupy themselves with recording the major events of the past that befell its inhabitants.

Today, numerous documents are available covering the history of Scotland from very early times. These chronicles are usually disparaged in historical circles -- or at most treated as quaint and curious documents. But to restore the lost history of Scotland from them is frowned on with disdain.

Yet in these records are the missing links which, until now, have sundered the Old World from the New. It is time the true story of Scotland were made known. Here, in outline form, are the major events that make Scottish history.

FIRST MAJOR SETTLEMENT

The geographic location of Scotland is important in its history. Scotland is the link between Scandinavia and Britain and Ireland. Its shores provide control of the far reaches of the North Sea and the ocean. Scotland was consequently invaded, peaceably and by frightful devastation, several times in its history.

The first permanent settlement of Scotland, for which we have recorded history, begins with the coming of Danus I of Denmark in 1040. When the Cimbric tribes called upon an heir of the Trojan throne to establish his domain in Denmark, Odin responded immediately.

Out of southeastern Europe he marched into Denmark. Coming with him was a mixed tribe known as the Agathyrsi. Agathyrsi was their name, declares an old Scottish Chronicle. ("Controversial Issues in Scottish History", by W. H. Gregg, p. 125.) Odin settled them in Scotland under their leader Cruithne -- after whom they were called Cruithnians or Cruithne. Herodotus, the Greek historian, traces the Agathyrsi to their origin in the Scythian plains of what is now the southern Ukraine. The Agathyrsi were a mixed race. Various struggles led to a catastrophe among the Agathyrsi who came with Odin. They found themselves without women!

As a consequence they sought wives among neighboring tribes. They landed in Ireland at the time of the establishment of the Milesian monarchy under Ghede the Herimon (1016-1002). Following a few skirmishes an agreement was reached. The Milesians of Ireland agreed to give wives to the Agathyrsi from their daughters on one condition: that the Agathyrsi would pass on their inheritance through their daughters, not their sons. This was to acknowledge that any royalty which might follow derived kingship from their Milesian wives, not from the Agathyrsi men.

On this condition the Agathyrsi departed again for Scotland.

LINE OF JUDAH IN SCOTLAND

The women who journeyed in that day to Scotland were Milesians -- of the family of Mileadh. In volume I of the Compendium the history of the kingly line from Mileadh to the present throne in Great Britain was given in its entirety. Its ancient connection with the throne of David, in Judah, was made plain. But the genealogy of Mileadh was not included.

The line of Mileadh, in Irish records, properly begins with Easru in Egypt. The name Easru is Old Irish for Ezra or Azariah.

Easru was a friend of Moses. One Irish tradition has him crossing the Red Sea with the children of Israel. Another tradition has him journeying, after the Exodus, to Scythia. Irish annalists became confused by these two movements of Easru and his family. It never occurred to them that he might have crossed the Red Sea with Moses, and then, at a later time journeyed to Scythia.

No Irish records preserve the ancestry of Easru or Azariah. Many myths were later created by Irish monks to account for this blank. It seems not to have occurred to them that the Bible might record the ancestry of Easru, ending at the Exodus.

The previous volume of the Compendium established the significant fact that the symbol of the line of Easru and Mileadh was the Crimson or Red Branch -- signifying the royal line Zarah, Judah's son (Genesis 38:30). Now open the Bible to the genealogy of Judah. "And the sons of Zarah: Zimri, and Ethan, and Heman, and Calcol, and Dara And the sons of Ethan: Azariah" (I Chronicles 2:6, 8).

Here is an Azariah, of the family of Judah -- and of Zarah, the Red Branch. Azariah was of the same generation as Moses -- both were great-great-grandsons of Jacob (compare with Exodus 6:16-20). Notice also that Azariah's descendants did not enter Palestine. His genealogy is not continued beyond the Exodus. That is significant.

Jacob
Judah
Zarah
Ezra
Ethan
Azariah, who is Easru
Sru
Eibher Scot
Beogamon
Ogamon
Tait
Agnamhan
Lamhfinn
Heber Glunfionn
Agnonfinn
Eimhear Glas
Nenuaill
Nuadhat
Aldoid
Earchada
Deaghata
Bratha
Breogan
Bile
Mileadh

Further, the name Azariah in Ezra (see any Biblical would be Easru. So here we have generation as Moses, Living at descendants did not settle in Crimson Branch. At the same Easru -- Old Irish for Azariah or crossing the Red Sea, but not settling in Palestine, whose descendants in after generations used the symbol of the Crimson Branch! Here is the line of Zarah -- Judah! Easru is Azariah, Judah's great-great-grandson.

Hebrew is often shortened to encyclopaedia). Its Old Irish form an Azariah (or Ezra), of the same the time of the Exodus, whose Palestine, and who was of the time Irish history reveals an Ezra -- living in Moses' day,

...

Ghede the Herimon, now gave daughters of the royal family to the Cruithne. From these noble women sprang a line of kings that finally united with the Scots in the person of Kenneth Mac Alpin in 843.

In after ages the Cruithne came to be known, falsely, as Picts. The true Picts were another people altogether -- an uncivilized people who painted themselves. Because the Cruithne ruled over the Picts who lived in the Scottish highlands, later writers called them both "Picts." The wild, unsettled Picts later disappeared from Scotland. Where? -- historians do not know. But Scottish history tells!

But first, to summarize the story of the half-Jewish kings who descended from the Cruithnians and the Hebrew Milesian women.

EARLIEST HISTORY OF SCOTLAND

The complete king list -- and an accurate chronology of all the kings of the Cruithne -- has come down to us in the "Pictish Chronicle." The record begins with the first settlement of the Agathyrsi in

1040. That is the year they were planted in Northwest Europe by Odin of Denmark, who led them out of their ancient homeland in Thrace.

The "Pictish Chronicle" begins with the name of Cruithne and seven sons, who divided the Scottish realm between them. The entire period from the first migration in 1040 to the death of Cruithne and his sons was 100 years. Thereafter the royal line was inherited from the mother's side, not the father's, in accordance with the original agreement with the Milesians.

...

Though the "Pictish Chronicle" continues the history of the Cruithne without interruption, it is important that the list be stopped here to discover who Drust, the son of Erp, was.

EARLY LINE OF SCOTTISH KINGS

Erp is the Pictish name for the Scottish Erc. Who was this Erc?

Late Scottish historians confused this Erp or Erc with Erc the father of Fearghus. Fearghus mac Erc reigned 513-529. This was about a century after Drust mac Erp (or Erc). The two Ercs are not the same person. This is clearly proved by all early Scottish historians. "In two particulars at least, none of the early writers have disagreed: that in the year 503 an invasion of Caledonia took place under the leadership of Fergus mac Erc, and that he and his followers had come to stay" ("Controversial Issues in Scottish History", Gregg, page 35).

Then who was the other Erc whose son, a century earlier, returned to rule over the Picts? The answer is found in the early history of the Scots who migrated from Scythia in the year 331-330.

In 331 Alexander the Great overthrew the Persian realm. Many nations who had been held in virtual slavery gained their freedom. One of these people was the House of Israel. Israel was invaded in 721 by Shalmaneser of Assyria. After a three-year siege her people were taken into captivity. Ezekiel, over a century later was given a vision in which he saw that the House of Israel would not be released from their enslavement until 390 years had elapsed from the time of the siege of Samaria (Ezekiel 4:3-5). It was precisely 390 years from 721, when the siege against Samaria began, to 331, the date of the final overthrow of Persia and the deliverance out of captivity of the Hebrews. Some of them immediately commenced a migration to the land settled long before by their brethren. In the year 331-330 they journeyed out of Scythia to Scotland -- the word Scotland originally meant the land of the Scyths. In Scotland they sent to Ireland for a Scythian-Milesian prince, of the line of Mileadh, to rule over them. A prince was dispatched, together with a small army. His name was Fergus, the son of Ferquhard. It was his family from which Erp or Erc, the father of Drust, king of the "Picts," sprang. Before returning to complete the line of "Pictish" kings, we shall present a summary of the earliest kings to rule over the Scots in Scotland. (It should be remembered that Scotland and Pictland were but two of several early divisions of that land now known as Scotland.)

This material is taken from Boethus and Buchanan. The correct outline is that preserved in Anderson's "Royal Genealogies". Buchanan mistakenly shortens the total of the dynasty 16 years. But Roman history confirms the longer form preserved by Anderson on page 753.

...

The Romans soon turned on the Cruithne -- who were still dwelling in Pictland along with the wild Picts. The Cruithne were miserably oppressed. After three decades they came to an agreement with the Scots and promised to restore the Scots to the throne if they would deliver them from oppression. The son of Erc or Erp returned in 408 at the head of a Scottish army, delivered the Cruithne and restored the throne. This son of Erc or Erp was not Ferghus, as later traditions assumed, but Drust, who became the new king of the Cruithne or Picts. Drust was famous in poetry for having fought 100 battles and lived 100 years. As he ended his reign in 453, he was born 353. He was therefore only 23 years old at the time of the flight of his grandfather and father.

Before continuing the remarkable history of the wild Picts which culminated in 503 in Scotland, we should continue with the line of Scottish kings who now sat on the throne over the Cruithne (or the Agathyrsi Picts).

...

Keneth MacAlpin, first king 16 843-859 of all Scotland, united line of Cruithne (or "Picts") with the Milesian Scottish line of Ferghus mac Erc.

This completes the history of the Picts who descended from the intermarriage of the Cruithne and the Judaic Milesian royal house. From the reign of Kenneth MacAlpin the history of the throne of David has already been presented in volume I.

But what befell those wild, tribal Picts who gave their name to the Cruithne -- and who painted themselves? Remnants of them continued to be referred to as late as the seventeenth century. Most of the population, however, suddenly disappeared in 503 upon the coming of the Milesian Scots out of Ireland under the leadership of Fearghus mac Erc.

Those wild Picts were the people who left the many strange and intriguing remains in the Northern Isles of Britain -- the mounds, the flint knives, the stonehewn tombs, the carvings. The next chapter explains the link between Scotland and the New World.

APPENDIX THIRTEEN

Extract from: 'From the evil empire to the empire for liberty' by Paul Johnson *The New Criterion* Vol. 21, No. 10, June 2003

Is the United States imperialist? Has it created, or is it creating, an empire? If so, should we regard this process as desirable, even inevitable? These questions are raised by the American conquest of Iraq which, together with the prolegomenon of September 11, constitutes the first key event of the twenty-first century, foreshadowing a new world order.

First, it is important to understand what we mean by the word "empire." Its core meaning is "rule," with the implication "unqualified rule." A country designated as an empire is one which possesses numerous territories but, more important, absolute sovereignty over itself. This usage came into English in the sixteenth century to designate the unlimited legal power of the Crown in parliament, and the impotence of papal writs. All the major Reformation statutes which repudiated Roman claims contained the word. Thus the statute 24 Henry VII of 1532–1533, Chapter 12, begins: "This realm of England is an empire." The Crown in parliament could thus make and unmake bishops, revise doctrine and liturgy, and dispose at will of Church lands, then 20 percent of the total, without reference to Rome. This marked the point at which England withdrew from the medieval entity called Christendom in which kings and popes agreed to share sovereignty, after many disputes, not on an ideological but on an *ad hoc* basis, later formalized in treaties known as Concordats. Under the old medieval system, indeed, popes claimed the right, *in extremis*, to depose wicked territorial disputes. The last major pre-Reformation exercise of this power came in 1493 when Pope Alexander VI published the Bull *Inter cetera*, dividing the New World between Spain and Portugal: the two powers accepted the arbitration the following year in the Treaty of Tordesillas, whereby Portugal was to have all land in the Western hemisphere east of the north-south line drawn 370 leagues from Cape Verde, Spain taking the rest. This proved one of the most important rulings in history, since it gave Portugal Brazil, which remains Portuguese-speaking to this day, and left the rest of the Americas to Spain.

However, the fact that England had declared itself an empire invalidated the papal award in official English eyes, a judgment made formal by Queen Elizabeth I's chief minister, Sir William Cecil, who told the Spanish Ambassador that English settlers were free to claim for the Crown any territory in the Americas not yet settled. **The term "the British Empire" came into use at about the same time. It was given a religious underpinning by the widespread belief in England, made explicit in Foxe's *Book of Martyrs*, the most popular book in Elizabethan and Jacobean England after the Bible, that for historical reasons the English had succeeded the discredited Jews as the Elect Nation, had vindicated their claim by the Reformation, and had a global mission to carry thus-purified Christianity throughout the world. This was the confident belief of the earliest English settlers in Virginia, still more so of the Pilgrim Fathers, and it was epitomized in the statement of John Winthrop who encapsulated America's global mission: "We must consider that we shall be a city on a hill, the eyes of all people are on us."**

Colonial America was thus a venture in imperialism under divine sanction. The settlers exercised from the start a degree of self-government incompatible with long-term submission to the mother country. But it is important to grasp that the issue of taxation was not the only one in the American Revolution of the 1770s. Still more important to Virginians like George Washington was the Crown's ban on further settlement west of the Appalachian watershed. **The truth is, the Americans were more imperialist than the English.** All the states south of New England saw their western frontiers as undefined, and their east-west lines of demarcation stretching across the entire continent to the Pacific. Once the United States came into being and the immensity of the land became apparent, the practicalities of administration dictated the creation of new states. But it is clear that the idea of Manifest Destiny—that is, the quasi-religious right of the English-speaking settlers to occupy the whole of the continent—existed in embryo a century before the phrase was coined. Indeed, it was a long time before all Americans admitted the right of Canada and Mexico to co-exist with their Union, seemingly sanctified by history, politics, economics, religion, and geography.

If Canada and Mexico escaped the net of destiny, the *imperium* of America consolidated itself by two stupendous bargains. The Louisiana Purchase whereby Bonaparte yielded to the United States an immense territory of 828,000 square miles for what, even then, seemed the derisory sum of \$15 million, or four cents an acre, was an imperial transfer without precedent or successor, “a princely bargain” as Talleyrand sorrowfully put it—unlike Bonaparte, he did not share the blindness of Old Europe to the potential of the New World. The land thus cheaply acquired subsequently became thirteen new states and made the pursuit of Manifest Destiny to the Pacific infinitely easier. Andrew Johnson’s administration capped this deal by buying from Russia, for a mere \$7,200,000, Alaska, over twice the size of Texas, which became the forty-ninth state in 1959. This large-scale acquisitive imperialism was conducted, it must be said, within the ideology of the Privileged Hemisphere, made specific in the Monroe Doctrine, in which established settler regimes were entitled to consolidate their position in the hemisphere while Old Europe was forbidden any further incursion.

Hence there is no denying that the United States was the beneficiary of imperialism from the start. Though self-liberating, it was an imperialist creation, and remained one, enlarging its borders as and when it needed space and opportunity offered. Unlike Britain and France it did not export its surplus population and land hunger overseas but overland, and it did not call itself an empire but a Union: its expansion took place within a democratic context and its acquisitions quickly acceded to statehood.

Yet there were exceptions even to this. The twenty islands known as Hawaii became part of the United States by a gradual process of commercial and missionary penetrations familiar in the British Empire, in the years after 1820. Despite the fact that Hawaii was 2090 miles west of San Francisco, and its population overwhelmingly of non-European origin, the islands were constituted a US territory in 1900 and became a state in 1959. By contrast, the Philippines, ceded to the United States by Spain in 1898 as spoils of the Spanish-American War, were treated as a temporary colony. Washington was initially unsure what to do about them and resolved its doubts in a characteristically American way. **President McKinley told a delegation to the White House: “I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed to Almighty God for light and guidance that one night. And one night later it came this way ... there was nothing left for us to do but to take them all and to educate the Filipinos and uplift and civilize and Christianize them, and by God’s grace do the very best we could by them, as our fellow men for whom Christ also died.”** The Organic Act of 1902 made the islands an unincorporated territory of the United States and the process towards independence began immediately, continuing until 1946 when the new Republic was established.

The Philippines, then, were a US exercise in shouldering what Kipling termed “the white man’s burden,” that is, duties undertaken by the advanced nations not for power or profit but under moral and religious impulses to bring “the lesser breeds” (Kipling’s term) into the enlightened circle of civilization. Moral imperialism has deep religious roots, for the Spanish and Portuguese empires, though undertaken primarily for profit, had conversion of the indigenous inhabitants to Christianity as their secondary and justificatory purpose. Indeed, colonial America itself was to some extent a moral, religious, and missionary creation. What gave moral imperialism its force, however, were early nineteenth-century efforts to suppress the slave trade. Britain outlawed it in 1807 and the British navy was given the job of putting the law into force. This was far from easy: countries like Spain, Portugal, and even France had to be bribed into cooperating, and initially the United States was an obstacle to enforcement. [emphasis mine]

APPENDIX FOURTEEN

WHA'S LIKE US? *Instauration January 1988*

THE average Englishman, in the home he calls his castle, slips into his national costume — a shabby raincoat — patented by chemist Charles Macintosh from Glasgow, Scotland. En route to his office he strikes along the English lane, surfaced by John Macadam of Ayr, Scotland. He drives an English car fitted with tyres invented by John Boyd Dunlop of Dreghorn, Scotland, arrives at the station and boards a train, the forerunner of which was a steam engine, invented by James Watt of Greenock, Scotland. He then pours himself a cup of coffee from a thermos flask, the latter invented by Dewar, a Scotsman from Kincardine-on-Forth.

At the office he receives the mail bearing adhesive stamps invented by James Chalmers of Dundee, Scotland. During the day he uses the telephone invented by Alexander Graham Bell, born in Edinburgh, Scotland. At home in the evening his daughter pedals her bicycle invented by Kirkpatrick Macmillan, blacksmith of Dumfries, Scotland.

He watches the news on his television, an invention of John Logie Baird of Helensburgh, Scotland, and watches with interest an item about the U.S. Navy, which was founded by John Paul Jones of Kirkbean, Scotland.

He has by now been reminded too much of Scotland and in desperation he picks up the Bible only to find that the first man mentioned in the good book is a Scot, King James VI & I, who authorized its translation.

Nowhere can a foreigner run to escape the ingenuity of the Scots.

He could take to drink, but the Scots make the best in the world. He could take a rifle and end it all but the breech-loading rifle was invented by Captain Patrick of Pitfours, Scotland. If he escapes death, he might then find himself on an operating table injected with penicillin, which was discovered by Alexander Fleming of Darvel, Scotland, and later given an anaesthetic, which was discovered by Sir James Young Simpson of Bathgate, Scotland.

Out of the anaesthetic, he would find no comfort in learning he was as safe as the Bank of England founded by William Paterson of Dumfries, Scotland.

Perhaps his only remaining hope would be to get a transfusion of *guid* Scottish blood which would entitle him to ask: "*Wha's Like Us?*"



APPENDIX FIFTEEN

The following is from *The Mark of the Scots* by Duncan A Bruce

More than 75% of all American Presidents have Scottish ancestors, although fewer than 5% of the American population is of Scottish descent.

Almost 11% of all the Nobel Prizes ever awarded have involved Scots and their descendants – even though fewer than ½% of the world's population can claim Scottish ancestry.

At least 5 of the 12 astronauts who have walked on the moon were descended from Scots.

Today there are almost 28 million people of Scottish ancestry in the world, over 12 million of whom reside in the US, about 4 million in Canada, and 5 million in Scotland. Scottish accomplishments throughout history in every field of endeavor – from science to the arts to politics and exploration – rival those of even the largest ethnic groups. Scots have been significant in most of the major inventions of the past 300 years, including the steam engine, the telegraph, the telephone, radio, television, the computer, the transistor and the motion picture.

The American War of Independence

The "shot heard round the world", the first blast that began the American Revolution, is claimed to have been fired by a Scottish American, Ebenezer Munro, of the Lexington Minutemen.

Various sources have identified between one third and one half of the American generals in the Revolution as either of Scottish birth or ancestry. George Washington, the most famous revolutionary, the father of the country and commander in chief of the victorious American army, was himself remotely descended from the Scottish King Malcolm II.

When the representatives of the 13 American colonies met to decide whether to break completely with Britain, they did so in the Georgian building, now called Independence Hall, partly designed by a Scot. It was in response to the appeal of a Scot, John Witherspoon, that the Declaration of Independence was signed, after it had been given to Thomas Jefferson, who was a descendent of King Robert The Bruce. The document was written in the handwriting of an Ulster Scot, and was first printed by another Ulster Scot, John Dunlap, and publicly proclaimed by Ulster Scot Capt. John Nixon.

A young Philadelphia seamstress also of Scottish descent, whose husband John Ross (nephew of George Ross who signed the declaration), was engaged to make the first American flag. Her name was Betsy Ross.

Of the 56 men who signed the Declaration of Independence, at least 21, or almost 38%, have been identified as having Scottish ancestry. Of the men who represented the remaining 10 colonies, almost half of those who risked their lives, fortunes and honour were of the Scottish nation. 10 of the thirteen colonies had Scottish Governors during the ensuing war. Even more remarkable as at the time, the 1790 US census records only 6.7% of the population as being Scottish or of Scottish descent.

The Declaration of Independence was not the first such declaration and was heavily influenced by a Scottish document – the famous Declaration of Arbroath, written some 456 years previously. For a detailed look at the wording and similarities of these two documents [click here](#)

At the Constitutional Convention, Scots born James Wilson was one of the most influential delegates. He proposed that the executive department should consist of 'a single' person, and since his idea and arguments in its favour gained acceptance, he can be said to have created the American Presidency

The first government of the United States had a distinctly Scottish flavour. Nine of the original thirteen states chose men of Scottish ancestry as their first Governors:

Delaware - John MacKinlay
Connecticut - Jonathan Trumbull
Georgia - Archibald Bulloch
New Jersey - William Livingstone
New York - George Clinton
North Carolina - Richard Caswell
Pennsylvania - Thomas McKean
South Carolina - John Rutledge
Virginia - Patrick Henry

In addition, all of the members of the first American cabinet had Scottish ancestry :

Secretary of State - Thomas Jefferson
Secretary of the Treasury - Alexander Hamilton
Secretary of War - Henry Knox
Attorney General - Edmund Randolph

Of the five original Supreme Court justices one, James Wilson, was born in Scotland and three others were of Scottish ancestry

The first President of the US and his entire cabinet were all men of Scottish ancestry, and since that beginning more than 75% of all American Presidents have had at least some Scottish blood. Except for 6 months in 1881, all of the presidents from 1865 – 1928 had Scottish ancestry. Of the 42 men who have served as President an astonishing 32 have Scottish ancestors. As only 4.4% of the American population is of Scottish descent, this amounts to an overrepresentation of more than 17 times.

Listed below are the Presidents, with those of proven Scottish ancestry in red.

George Washington	Grover Cleveland
John Adams	Benjamin Harrison
Thomas Jefferson	William McKinley
James Madison	Theodore Roosevelt
James Munro	William Howard Taft
John Quincy Adams	Woodrow Wilson
Andrew Jackson	Warren G Harding
Martin Van Buren	Calvin Coolidge
William Henry Harrison	Herbert C Hoover
John Tyler	Franklin D Roosevelt
James Knox Polk	Harry S Trueman
Zachary Taylor	Dwight David Eisenhower
Millard Fillmore	John F Kennedy
Franklin Pierce	Lyndon B Johnson
James Buchanan	Richard M Nixon
Abraham Lincoln	Gerald R Ford
Andrew Johnson	James C Carter
Ulysses S Grant	Ronald W Reagan
Rutherford B Hayes	George H W Bush
James A Garfield	William J Clinton
Chester Alan Arthur	George W Bush jnr.

Winning the West

Many of the famous frontier heroes were of Scottish descent, including Daniel Boone, Jim Bowie, Kit Carson and Davy Crockett. There were also a number of Scottish Indian Chiefs

Law and order were maintained on one part of the frontier by the famous marshall of Dodge City, Wyatt Earp, who was of Scottish ancestry.

Other Influences

In 1848 James Wilson Marshall, a Scottish immigrant, discovered gold at Sutter's Mill, creating the California gold rush of 1849.

In 1873, Scot Andrew Halladie introduced his cable cars to San Francisco where they remain the symbol of the city to this day.

All of the land of postcolonial America was acquired by soldiers, diplomats and statesmen of Scottish ancestry.

During the war of 1812 a man named Sam Wilson, whose parents had come from Greenock, operated a food businnes from New York. One of his customers was the US Army and when he shipped beef to the troops he stamped US on the barrels. Sam's workers used to refer to these barrels as Uncle Sam's beef. The soldiers receiving it however, did not know Sam Wilson and thought Uncle Sam was new slang for the US Government. The world has used the word ever since.

APPENDIX SIXTEEN

ALBION'S SEED: FOUR BRITISH FOLKWAYS IN AMERICA

by David Hackett Fischer

Where do we come from? Who are we? Where are we going? -Paul Gauguin, 1897

IN BOSTON'S MUSEUM OF FINE ARTS, not far from the place where English Puritans splashed ashore in 1630, there is a decidedly unpuritanical painting of bare-breasted Polynesian women by Paul Gauguin. The painting is set on a wooded riverbank. In the background is the ocean, and the shadowy outline of a distant land. The canvas is crowded with brooding figures in every condition of life-old and young, dark and fair. They are seen in a forest of symbols, as if part of a dream. In the corner, the artist has added an inscription: "D'ou venons nous? Qui sommes nous? Ou allons nous?" That painting haunts the mind of this historian. He wonders how a Polynesian allegory found its way to a Puritan town which itself was set on a wooded riverbank, with the ocean in the background and the shadow of another land in the far distance. He observes the crowd of museumgoers who gather before the painting. They are Americans in every condition of life, young and old, dark and fair. Suddenly the great questions leap to life. Where do we come from? Who are we? Where are we going?

The answers to these questions grow more puzzling the more one thinks about them. We Americans are a bundle of paradoxes. We are mixed in our origins, and yet we are one people. Nearly all of us support our republican system, but we argue passionately (sometimes violently) among ourselves about its meaning. Most of us subscribe to what Gunnar Myrdal called the American Creed, but that idea is a paradox in political theory. As Myrdal observed in 1942, America is "conservative in fundamental principles ... but the principles conserved are liberal and some, indeed, are radical." "We live in an open society which is organized on the principle of voluntary action, but the determinants of that system are exceptionally constraining. Our society is dynamic, changing profoundly in every period of American history; but it is also remarkably stable. The search for the origins of this system is the central problem in American history. It is also the subject of this book.

The Question Framed

The organizing question here is about what might be called the determinants of a voluntary society. The problem is to explain the origins and stability of a social system which for two centuries has remained stubbornly democratic in its politics, capitalist in its economy, libertarian in its laws, individualist in its society and pluralistic in its culture. Much has been written on this subject-more than anyone can possibly read. But a very large outpouring of books and articles contains a remarkably small number of seminal ideas. Most historians have tried to explain the determinants of a voluntary society in one of three ways: by reference to the European culture that was transmitted to America, or to the American environment itself, or to something in the process of transmission. During the nineteenth century the first of these explanations was very much in fashion. Historians believed that the American system had evolved from what one scholar called "Teutonic germs" of free institutions, which were supposedly carried from the forests of Germany to Britain and then to America. This idea was taken up by a generation of historians who tended to be Anglo-Saxon in their origins, Atlantic in their attitudes and Whiggish in their politics. Most had been trained in the idealist and institutional traditions of the German historical school.' For a time this Teutonic thesis became very popular-in Boston and Baltimore. But in Kansas and Wisconsin it was unkindly called the "germ theory" of American history and laughed into oblivion. In the early twentieth century it yielded to the Turner thesis, which looked to the American environment and especially to the western frontier as a way of explaining the growth of free institutions in America. This idea appealed to scholars who were middle western in their origins, progressive in their politics, and materialist in their philosophy.' In the mid-twentieth century the Turner thesis also passed out of fashion. Yet another generation of American historians became deeply interested in processes of immigration and ethnic pluralism as determinants of a voluntary society. This third approach was specially attractive to scholars who were not themselves of Anglo-Saxon stock. Many were central European in their origin, urban in their residence, and Jewish in their religion. This pluralistic "migration model" is presently the conventional interpretation.' Other explanations have also been put forward from time to time, but three ideas have held the field: the germ theory, the frontier thesis, and the migration model. This book returns to

the first of those explanations, within the framework of the second and third. It argues a modified "germ thesis" about the importance for the United States of having been British in its cultural origins. The argument is complex, and for the sake of clarity might be summarized in advance. It runs more or less as follows.

The Argument Stated

During the very long period from 1629 to 1775, the present area of the United States was settled by at least four large waves of English-speaking immigrants. The first was an exodus of Puritans from the east of England to Massachusetts during a period of eleven years from 1629 to 1640. The second was the migration of a small Royalist elite and large numbers of indentured servants from the south of England to Virginia (ca. 1642-75). The third was a movement from the North Midlands of England and Wales to the Delaware Valley (ca. 1675-1725). The fourth was a flow of English-speaking people from the borders of North Britain and northern Ireland to the Appalachian backcountry mostly during the half-century from 1718 to 1775. These four groups shared many qualities in common. All of them spoke the English language. Nearly all were British Protestants. Most lived under British laws and took pride in possessing British liberties. At the same time, they also differed from one another in many other ways: in their religious denominations, social ranks, historical generations, and also in the British regions from whence they came. They carried across the Atlantic four different sets of British folkways which became the basis of regional cultures in the New World. By the year 1775 these four cultures were fully established in British America. They spoke distinctive dialects of English, built their houses in diverse ways, and had different methods of doing much of the ordinary business of life. Most important for the political history of the United States, they also had four different conceptions of order, power and freedom which became the cornerstones of a voluntary society in British America. Today less than 20 percent of the American population have any British ancestors at all. [I think that it is more around 50%] But in a cultural sense most Americans are Albion's seed, no matter who their own forebears may have been.' Strong echoes of four British folkways may still be heard in the major dialects of American speech, in the regional patterns of American life, in the complex dynamics of American politics, and in the continuing conflict between four different ideas of freedom in the United States. The interplay of four "freedom ways" has created an expansive pluralism which is more libertarian than any unitary culture alone could be. That is the central thesis of this book: the legacy of four British folkways in early America remains the most powerful determinant of a voluntary society in the United States today.

The Problem of Folkways

Before we study this subject in detail, several conceptual problems require attention. All are embedded in the word "folkways." This term was coined by American sociologist William Graham Sumner to describe habitual "usages, manners, customs, mores and morals" which he believed to be practiced more or less unconsciously in every culture. Sumner thought that folkways arose from biological instincts. "Men begin with acts," he wrote, "not with thoughts." In this work "folkway" will have a different meaning. It is defined here as the normative structure of values, customs and meanings that exist in any culture. This complex is not many things but one thing, with many interlocking parts. It is not primarily biological or instinctual in its origins, as Sumner believed, but social and intellectual. Folkways do not rise from the unconscious in even a symbolic sense-though most people do many social things without reflecting very much about them. In the modern world a folkway is apt to be a cultural artifact-the conscious instrument of human will and purpose. Often (and increasingly today) it is also the deliberate contrivance of a cultural elite. A folkway should not be thought of in Sumner's sense as something ancient and primitive which has been inherited from the distant past. Folkways are often highly persistent, but they are never static. Even where they have acquired the status of a tradition they are not necessarily very old. Folkways are constantly in process of creation, even in our own time.' Folkway in this normative sense exist in advanced civilizations as well as in primitive societies. They are functioning systems of high complexity which have actually grown stronger rather than weaker in the modern world. In any given culture, they always include the following things:

-*Speech ways*, conventional patterns of written and spoken language: pronunciation, vocabulary, syntax and grammar. -*Building ways*, prevailing forms of vernacular architecture and high architecture, which tend to be related to one another. -*Family ways*, the structure and function of the

household and family, both in ideal and actuality. -*Marriage ways*, ideas of the marriage-bond, and cultural processes of courtship, marriage and divorce. -*Gender ways*, customs that regulate social relations between men and women. -*Sex ways*, conventional sexual attitudes and acts, and the treatment of sexual deviance. -*Child-rearing ways*, ideas of child nature and customs of child nurture. -*Naming ways*, onomastic customs including favored forenames and the descent of names within the family. -*Age ways*, attitudes toward age, experiences of aging, and age relationships. -*Death ways*, attitudes toward death, mortality rituals, mortuary customs and mourning practices. -*Religious ways*, patterns of religious worship, theology, ecclesiology and church architecture. *Magic ways*, normative beliefs and practices concerning the supernatural. -*Learning ways*, attitudes toward literacy and learning, and conventional patterns of education. -*Food ways*, patterns of diet, nutrition, cooking, eating, feasting and fasting. -*Dress ways*, customs of dress, demeanor, and personal adornment. -*Sport ways*, attitudes toward recreation and leisure; folk games and forms of organized sport. -*Work ways*, work ethics and work experiences; attitudes toward work and the nature of work. -*Time ways*, attitudes toward the use of time, customary methods of time keeping, and the conventional rhythms of life. -*Wealth ways*, attitudes toward wealth and patterns of its distribution. -*Rank ways*, the rules by which rank is assigned, the roles which rank entails, and relations between different ranks. -*Social ways*, conventional patterns of migration, settlement, association and affiliation. -*Order ways*, ideas of order, ordering institutions, forms of disorder, and treatment of the disorderly. -*Power ways*, attitudes toward authority and power; patterns of political participation. -*Freedom ways*, prevailing ideas of liberty and restraint, and libertarian customs and institutions.

CONCLUSION Four British Folkways in American History: *The Origin and Persistence of Regional Cultures in the United States*

Colonies then are the Seeds of Nations, begun and nourished by the care of wise and populous Countries; as conceiving them best for the increase of Humane Stock. -William Penn, 1681

Independence did not mark the end of the four British folkways in America, or of the regional cultures which they inspired. The history of the United States is, in many ways the story of their continuing interaction. Most broad areas of consensus in American life have grown from values that these cultures shared in common. Many major conflicts in American history have developed primarily from their differences. Every presidential election shows their persistent power in American politics. Every decennial census finds that cultural differences between American regions are greater in some ways than those between European nations. The persistence of regional culture in the United States explains many things about American history. In particular, it helps to answer the question which led to this inquiry, about the determinants of a voluntary society. By way of a summary and conclusion, it might be useful to examine in a general way the origins and development of the four British folkways, and their relationship with the main lines of American history from the great migrations of the seventeenth century, to our own time.

Genesis: The British Reconnaissance of North America

In the beginning, there was a neglected half-century of AngloAmerican history which preceded the four great migrations. From 1580 to 1630, more than thirty English settlements were planted in what is now the eastern United States. Many survived, and a few remain culturally distinctive even today.' On Smith and Tangier islands in the Chesapeake Bay, for example, immigrants from the far southwest of Britain founded a culture which still preserves the dialect of seventeenth century Cornwall and Devon (zink for sink, noyce for nice). At Plymouth in southeastern New England, another variety of English culture was introduced by the Mayflower Pilgrims who were very different from the Massachusetts Puritans; even today this small sub-region still calls itself the "Old Colony," and speaks a strain of English which is subtly distinctive from other Yankee accents. On New England's north shore from Marblehead to Maine yet another culture was planted by fishermen from Jersey, Guernsey and English channel ports; their folkways still survive in small towns and offshore islands from Kittery to the Cranberry Islands.' In Massachusetts Bay, an eccentric Devon family called Maverick settled the present town of Chelsea and an island in Boston harbor that still bears their name. They had trouble with the Puritans and moved away, keeping one jump ahead of the larger cultures that threatened to engulf them. By the nineteenth century, the Mavericks had found their way onto the western plains. Their name was given to range cattle that bore no man's brand, and became a synonym for independent eccentricity in American speech.' Many such "mavericks"

settled America before 1630. The Balch and Conant families, to name but two, both arrived in Massachusetts before the Winthrop fleet and are still known in New England for going their own way. Altogether these earliest English settlers added color and variety to the cultural mosaic of early America. But their primary role was to prepare the way for larger groups that followed. They were the reconnaissance parties of British America.

Exodus: The Four Great Migrations, 1629-1750

After 1629 the major folk movements began to occur, in the series of waves that are the subject of this book. As we have seen, the first wave (1629-40) was an exodus of English Puritans who came mainly from the eastern counties and planted in Massachusetts a very special culture with unique patterns of speech and architecture, distinctive ideas about marriage and the family, nucleated settlements, congregational churches, town meetings, and a tradition of ordered liberty. The second wave brought to Virginia a different set of English folkways, mainly from a broad belt of territory that extended from Kent and Devon north to Northamptonshire and Warwickshire. This culture was characterized by scattered settlements, extreme hierarchies of rank, strong oligarchies, Anglican churches, a highly developed sense of honor and an idea of hegemonic liberty. The third wave (ca. 1675-1715) was the Friends' migration, which carried yet another culture from the England's North Midlands to the Delaware Valley. It was founded on a Christian idea of spiritual equality, a work ethic of unusual intensity, a suspicion of social hierarchy, and an austerity which Max Weber called "worldly asceticism." It also preserved many elements of North Midland speech, architecture, dress and food ways. Most important, it deliberately created a pluralistic system of reciprocal liberty in the Delaware Valley. The fourth great migration (1717-75) came to the backcountry from the borderlands of North Britain—an area which included the Scottish lowlands, the north of Ireland and England's six northern counties. These emigrants were of different ethnic stocks, but shared a common border culture which was unique in its speech, architecture, family ways and child-rearing customs. Its material culture was marked by extreme inequalities of condition, and its public life was dominated by a distinctive ideal of natural liberty. Each of these four folk cultures in early America had a distinctive character which was closer to its popular reputation than to many academic "reinterpretations" in the twentieth century. The people in Puritan Massachusetts were in fact highly puritanical. They were not traditional peasants, modern capitalists, village communists, modern individualists, Renaissance humanists, Victorian moralists, neo-Freudian narcissists or prototypical professors of English literature. They were a people of their time and place who had an exceptionally strong sense of themselves, and a soaring spiritual purpose which has been lost beneath many layers of revisionist scholarship. The first gentlemen of Virginia were truly cavaliers. They were not the pasteboard protagonists of Victorian fiction, or the celluloid heroes of *Gone with the Wind*. But neither were they selfmade bourgeois capitalists, modern agro-businessmen, upwardly mobile yeomen or "plain folk." Most were younger sons of proud armigerous families with strong Royalist politics, a devout Anglican faith, decided rural prejudices, entrenched manorial ideals, exalted notions of their own honor and at least the rudiments of an Aristotelian education. The majority of Virginia's white population were indentured servants, landless tenants and poor whites—a degraded rural proletariat who had no hope of rising to the top of their society. Not a single ex-servant or son of a servant became a member of Virginia's House of Burgesses during the late seventeenth century. The mythical figures of Virginia cavaliers and poor whites were solidly founded in historical fact. The culture of the Delaware Valley was dominated by British Quakers and German Pietists whose Christian beliefs had a special moral character. Here again, their culture has been distorted by historical revisionists who have variously "reinterpreted" them as utopian cranks, manipulative materialists, secular pluralists and the "first modern Americans." The modernity of the Delaware Valley has been much exaggerated, and the primitive Christian roots of William Penn's "holy experiment" have too often been forgotten. The backsettlers also possessed a strong and vibrant culture which also has been much misunderstood. They were not ancient Celts, or wild Scotch-Irish savages, or innocent children of nature. Neither were they rootless pluralists, incipient entrepreneurs, agents of the Edinburgh enlightenment or heralds of the New South. The majority, no matter whether northern Irish, lowland Scots or North Country English, shared a culture of high integrity which had been tempered in fire of the British borderlands. The more we learn by empirical research about these four cultures of British America, the more distinctive they appear from one another, and the closer to historical "myths" which they inspired.

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APPENDIX SEVENTEEN

The Scottish Invention of America, Democracy and Human Rights: A History of Liberty and Freedom from the Ancient Celts to the New Millennium

By Alexander Leslie Klieforth and Robert John Munro
University Press of America 0-7618-2791- 2004

The book traces the history of the philosophy and fight for freedom from the ancient Celts to the creation of America, asserting the roots of liberty originated in the radical political thought of the ancient Celts, the Scots' struggle for freedom, John Duns Scotus and the Arbroath Declaration (1320), a tradition that influenced Locke and the English Whig theorists as well as our Founding Fathers, particularly Jefferson, Madison, Wilson and Witherspoon. Author Alexander Klieforth argues the Arbroath Declaration (1320) and its philosophy was the intellectual foundation of the American Revolution and Declaration of Independence (1776).

Thus, the work is a revolutionary alternative to the traditional Anglocentric view that freedom, democracy and human rights descended only from John Locke and England of the 1600s. The work is the first historical analysis to locate and document the origin of the doctrine of the "consent of the governed" in the medieval scholar, John Duns Scotus (c.1290s), four centuries before Locke and the English Whigs, and in the evolutionary progress of mankind.

The work contends that the Arbroath Declaration (1320) and its philosophy was the intellectual foundation of the American Revolution and Declaration of Independence (1776). After showing the Scottish influence on the U.S. Constitution, Bill of Rights, and the new Federal government, the Braudelian-style work traces the development of Scottish-style freedom and human rights through the French Declaration of the Rights of Man and of the Citizen influenced by Jefferson, Lincoln's Gettysburg Address that transformed Jefferson's Declaration, and Eleanor Roosevelt's role in creating the U.N. Universal Declaration of Human Rights, the foundation of the modern human rights struggle.

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