



AS BIRDS FLYING

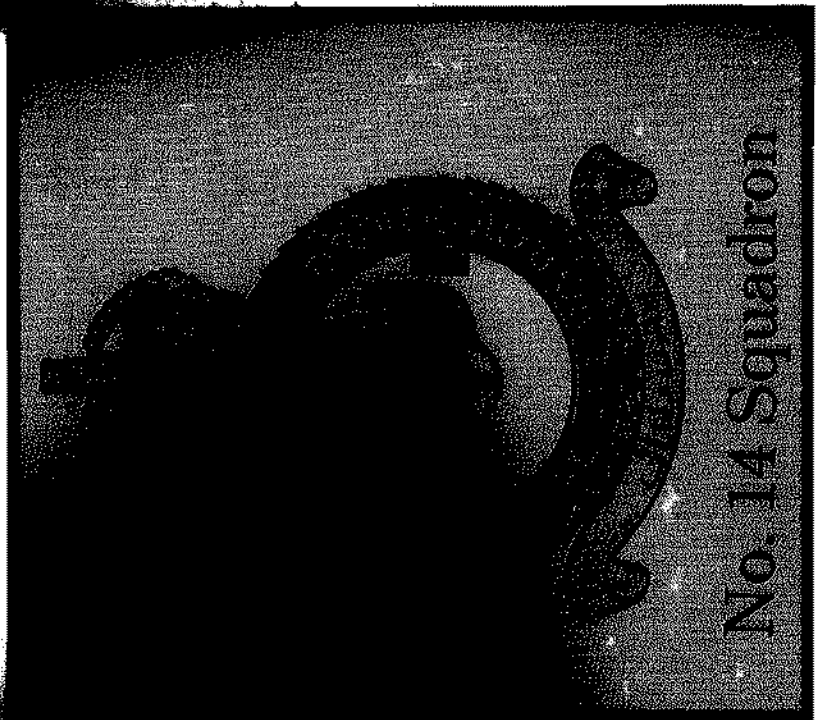
Isaiah 31:5

by ANDREW ADAMS



JERUSALEM
1917

AS BIRDS FLYING ADAMS

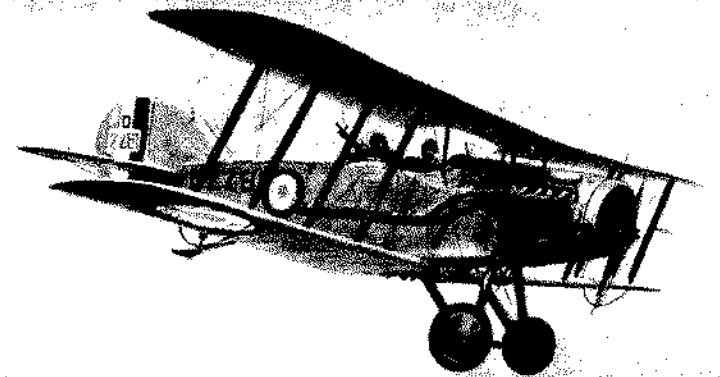


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by

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New Zealand



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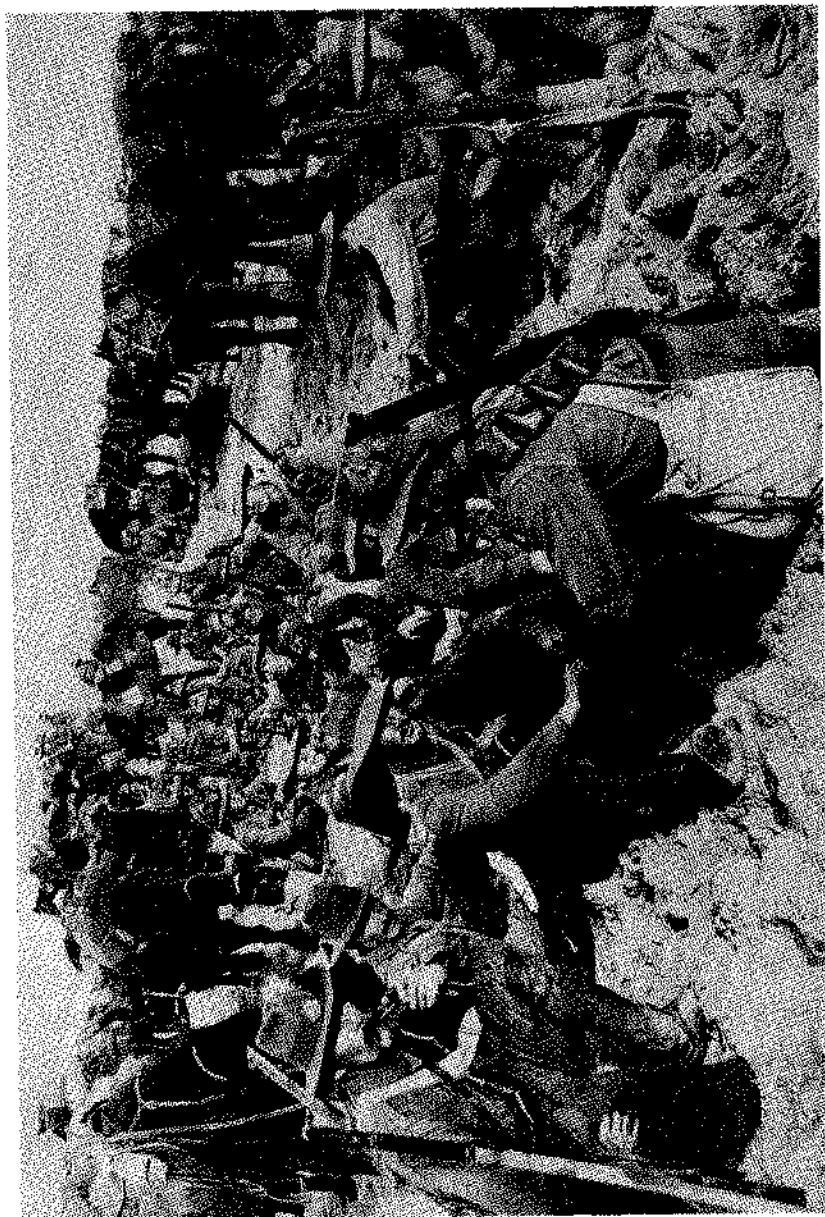
'AS BIRDS FLYING'

ISAIAH 31:5

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MEN AND HORSES

DEDICATION

This book is the story of the events leading up to the capture of Jerusalem in December 1917 by British forces under General Allenby and the subsequent defeat of the Turkish army in Palestine. It is also the story of the men who, as instruments of God's will, made it possible. To them this book is dedicated.

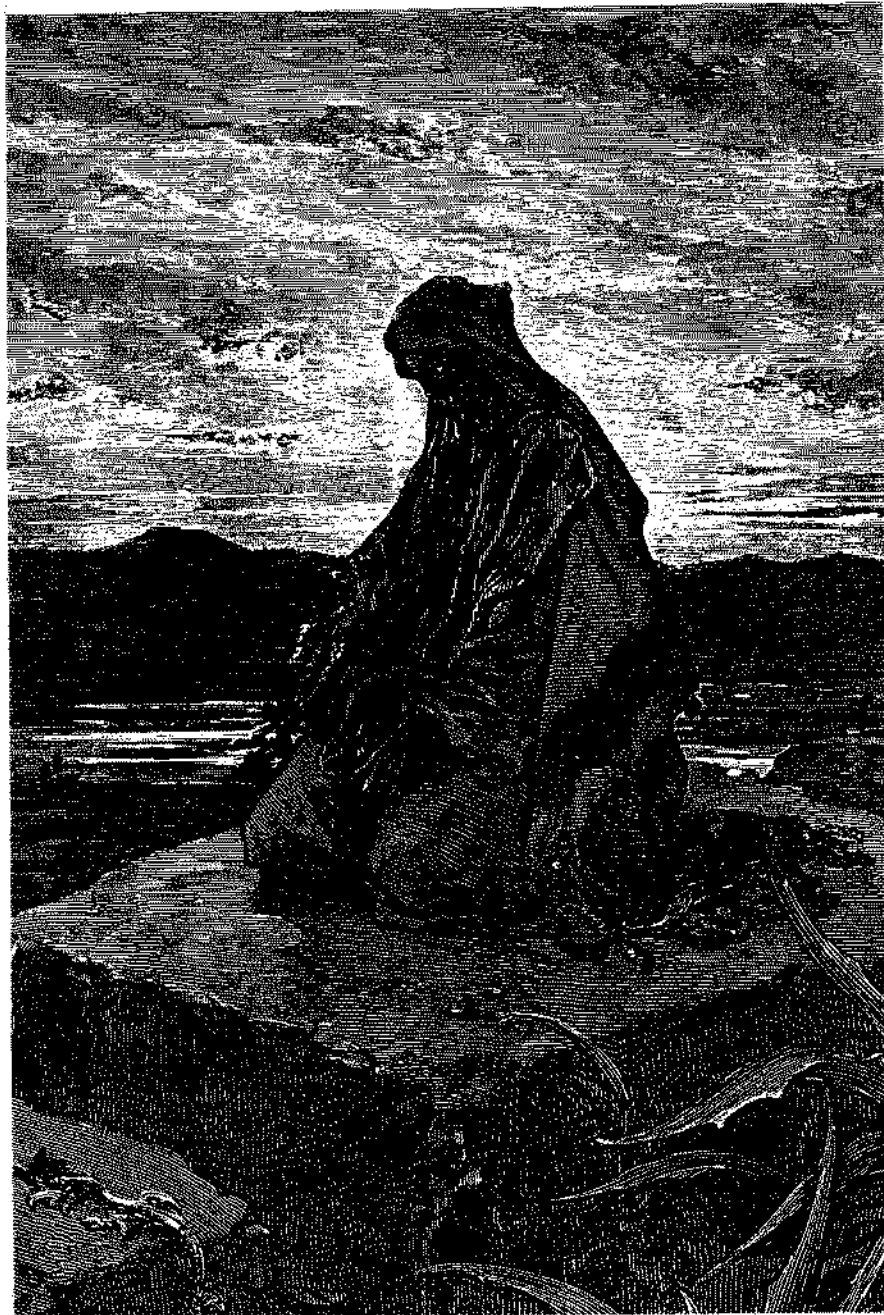
They came from the Australian Outback,
From under the burning sun,
Men with emu plumes in their hats
and faithful horses, second to none.

They came from bush and paddock,
from New Zealand's far off shores,
Men of the Mounted Rifles,
Ready to fight in the Empire's cause.

They came from the misty isles of Britain,
The motherland of us all.
Men of the Infantry, Yeomanry and Royal Flying Corps
Irish, Scots, Welsh and Englishmen,
answering to the call.

To the call of the land of the ancients,
To a land that once was their ancestors own,
To a land of bitterness and hatred,
A land without God's throne,
To a city whose name means the foundation of peace,
But peace,
Jerusalem has seldom known.

Andrew Adams



THE PROPHET ISAIAH

INTRODUCTION

For the traveller on the long road of history, with eyes to see and ears to hear, the capture of Jerusalem in December 1917 was a signpost completing a major phase of Biblical prophecy and pointing towards events that would shape the present and looking toward the culmination of this age.

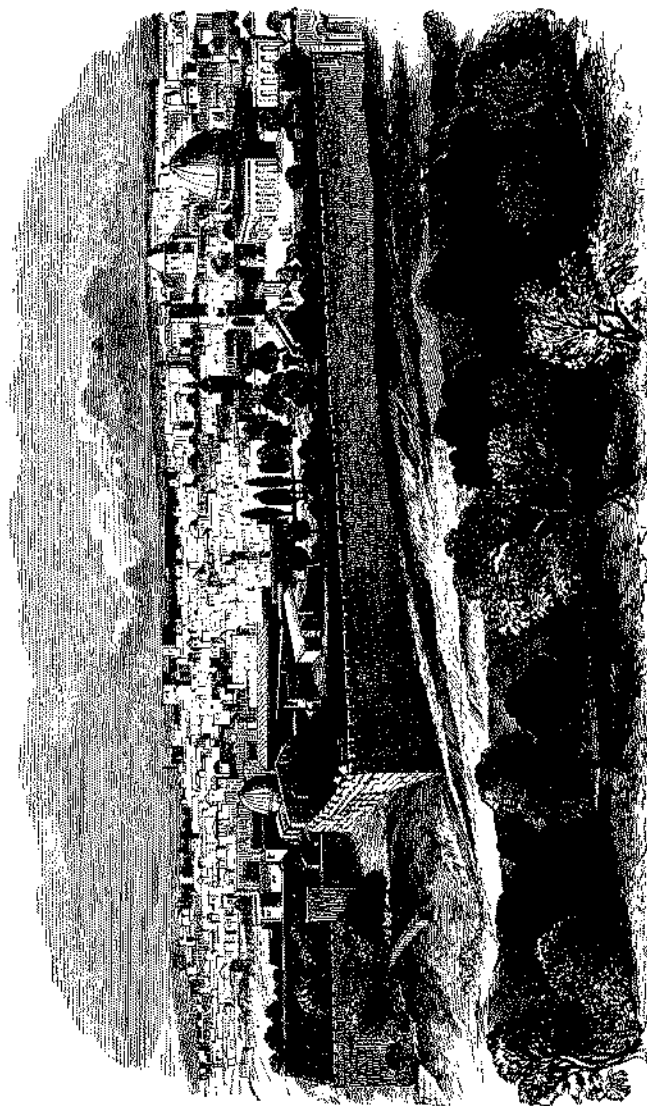
Prophecy occupies a very large part of the Biblical record, but very few give the subject the study required for a true understanding. It is a sensitive area because many interpretations are given to specific passages relating to the future with an emphasis that is either unwarranted or in error.

Some of the most reliable clues to the study of prophecy are to be found by examining history. If this is done, it can be shown that the great majority of all prophetic utterances in the Old and New Testaments have already been fulfilled. Others remain to be explained as future events bring them into focus.

For this reason, prophetic passages in the Bible can be of the utmost relevance and importance to our understanding of current events.

Isaiah, a high-ranking official at the royal court of ancient Israel, foresaw one such incident two and a half thousand years ahead of his own day (Isaiah 31:5) Daniel the prophet (Daniel 12:12) foretold the year, and the prophet Haggai foretold the day and the month (Haggai 2:18-20).. To us, this is past history, but not long past. This is the story of the capture of a city, Jerusalem — 'As Birds Flying'.





JERUSALEM

'JERUSALEM' — A CUP OF TREMBLING

'Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people; All that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.' — Zechariah 12:2,3

Jerusalem is situated on a table-land on the crest of the central ridge of Palestine, amongst the Judean Hills and at one of their highest points. It has the same latitude as the northern end of the Dead Sea and is about twenty miles from the Jordan river. The portion of the tableland occupied by the city is isolated from the rest of the plateau except on the north. On the other sides it is encompassed by deep ravines. This jutting promontory is itself cut by another valley which, followed upward from its mouth at the southeastern corner of the promontory at the junction of the southern and eastern ravines, trends like the arc of a circle for nearly a mile northward and midway sending a branch from one side due west. Such at least was the original configuration of the city's site, but in the course of centuries through municipal improvements and the devastation of war, heights have been lowered and valleys filled.

As a result of these ramifications there are three principal hills — an eastern, a southwestern and a northwestern. This triad of hills, with the protecting ravines, afforded a strong position for a city although it is encircled beyond the ravines by hills which tower above it.

The eastern ravine is the valley of Kidron. The hill to the east, which faces and overlooks the hills of the city, is the Mount of Olives. The long ridge which runs north and south is the temple hill called, at least in that portion of its extent where the sanctuary stood, Mount Moriah. Its southern tapering extremity was known as Ophel. The pool in the valley at its extreme southern point is Siloam, and a pool just north of the temple area is Bethesda. Mount Zion was part of the temple hill. Such then is the physical aspect of Jerusalem.

Throughout its remarkable and long history, Jerusalem has been known by different names. It is the Yerusbalaim of the Hebrews, the Urusalem of the Tel-el-Armana letters, the Ursalimmu of the Assyrians, the Urishlem of the Syrians, the Hierosolyma of the Latins and El Kuds Esh Sherif of the Arabs.

Our first Biblical glimpse of the city comes to us in the days of Abraham and Melchizedek. After the rescue of his nephew Lot, Abraham met and paid tithes to Melchizedek, King of Salem — the ancient name of Jerusalem. Abraham gave tithes of all to Melchizedek who in turn brought forth bread and wine, for he was the priest of the Most High God and he blessed Abraham (Genesis 14:18-20).

Jerusalem then became a city of the Jebusites — a Canaanite people — until King David, the sweet singer of Israel, drove them out and made Jerusalem the capital of a united Israel. David brought the Ark of the Covenant to Jerusalem, pitched a suitable tent for it and began the collection of materials for a temple. Jerusalem then shared in the prosperity of Solomon's reign. The walls were enlarged, the temple was erected on a scale of great magnificence and surrounded by a wall which gave it the appearance of a fortress. A royal palace was built that was not inferior to the temple in splendor.

After Solomon's death the nation of Israel divided. This division was brought about through dissatisfaction connected with the high taxes imposed on the people by Solomon. His son and successor Rehoboam refused to lighten the burden. Nevertheless, the division of the nation was an act of God — *"For this thing is of me"* — I Kings 12:24.

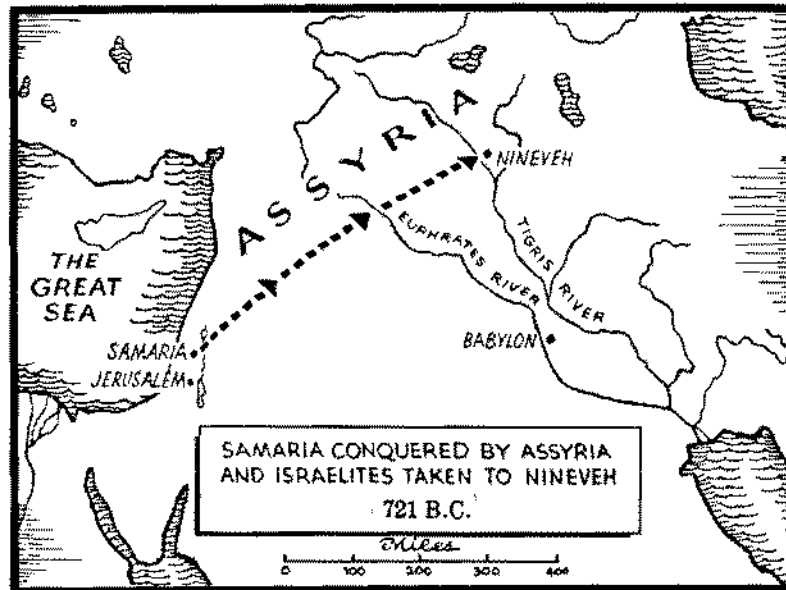
"To your tents O Israel" — the Northern Kingdom of Israel consisting of ten tribes, ultimately made its capital at Samaria and its leading tribe was Ephraim. Its first king was Jeroboam of the tribe of Ephraim. The Southern Kingdom of Judah consisted of two tribes — Judah and Benjamin — plus Levites and a few members of the ten tribes who did not wish to break with the House of David. The Southern Kingdom of Judah's capital was Jerusalem and its kings were all descended from the House of David.



THE DIVIDED KINGDOM OF ISRAEL

During the reign of the Southern Kingdom of Judah's first monarch Rehoboam; Shishak, king of Egypt, invaded Judah and captured Jerusalem. Shishak plundered the temple and the palace, carrying off many treasures. About eighty years later, bands of Philistines and Arabs gained brief admission to the city and carried off plunder. In the reign of Amaziah a portion of the city wall was broken down and the temple and palace were despoiled of treasure by the Northern Israelites. The kings Uzziah and Jotham repaired and strengthened the walls and erected new towers for defence. In the reign of Uzziah, Jerusalem was visited by a memorable earthquake. Under King Ahaz, the city was besieged but not taken by the Northern Israelites in alliance with the Syrians. This wicked King Ahaz restored the practices of the Canaanites, the offering in the holy place ceased and the temple was closed.

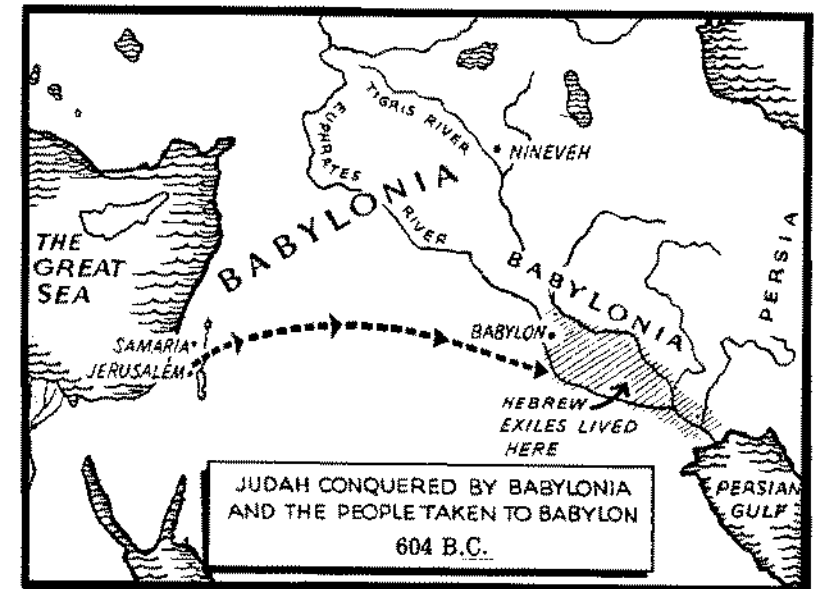
King Hezekiah reopened the temple and restored the service but he was obliged to empty the royal and the sacred treasures and to strip the plates of gold from the temple doors in order to raise a sum sufficient to purchase exemption from a threatened raid by the Assyrians. This relief was only temporary for the Assyrians, under Sennacherib, eventually stood before the walls, after taking forty-six strong walled cities of Judah and deporting the populations to Assyria. Jerusalem was saved by an outbreak of disease instigated by God, that killed 185,000 men of the Assyrian Army.



During the reigns of the sons and grandson of King Josiah, Jerusalem experienced overwhelming calamities. Nebuchadnezzar besieged it in the days of King Jehoiakim, entered it, bound but eventually released the king and carried off costly vessels from the temple and a number of noble youths. Again Nebuchadnezzar came, emptied the royal and the sacred treasures, seized the remaining vessels of gold and silver belonging to the temple, carried the new ruler, King Jehoiachin, as a prisoner to Babylon and deported the best and the most useful citizens.

Nine years later, in the reign of Zedekiah, Nebuchadnezzar laid

siege to the city for the third time. Jerusalem was taken, the temple and palace burned and the remnant of the population deported to Babylon. Zedekiah was captured, his sons slain before him, then the last remaining monarch of David's line had his eyes put out.



However, his eldest daughter, Scotia¹ together with her sister and Jeremiah, who was her guardian, escaped to Egypt where she married into a scion of the tribe of Judah. Later she migrated to Spain where her sons were born. Eventually one of her sons, Eochaidh (Heremon) with his wife, Tea Tephi, founded a dynasty at Tara in Ireland.

After the fall of Babylon, Persia became the supreme power in the ancient Middle East. By a special decree, Cyrus — King of Persia — gave, to those of the kingdom of Judah who wished to, permission to return to their homeland. Less than 50,000 returned under Zerubbabel, a devout prince of the tribe of Judah. They faced hostility from the Samaritans and from the Edomites (descendants of Essau) who had encroached upon their homeland during their absence. A further group (about 1,500) also returned, led by the priest Ezra.

¹ 'The Tender Twig' of Ezekiel's parables. Ezekiel 17:3,4,12,22,23,24.

At this point we must digress slightly and discuss a word that has caused considerable confusion. This confusion must be remedied before the history of Jerusalem is continued. The word is Jew.

The returning exiles of the kingdom of Judah (the remnant of the tribe of Judah, Benjamin and small numbers of people from the northern ten tribes who had stayed with the kingdom of Judah when the nation of Israel split) had with them many foreign wives and mixed race children. This fact was bitterly condemned by Ezra and Nehemiah (Ezra 9:1,2,10,12,14. 10:1-3,10,44. Nehemiah 13:3,27,30). This multi-racial nation became known as Jews only in modern times. In Old Testament times these people were known as Judahites and in New Testament times as Judeans. Judean could refer to anyone of any race who lived in the geographical area of Judea. The now commonly used appellation 'Jew' simply means a **REMNANT OF JUDAH** and comes in part from a mistranslation of the Greek word 'Ioudaiou'. The two Hebrew words Yehudim and Yehudaim were originally translated as meaning a remnant of Judah or a man or men of Judah. It is only in Shakespearean times that the word 'Jew' came into English. The word 'Jew' **cannot** be used to describe:

- (1) Any of the other so called 'LOST TEN TRIBES OF ISRAEL' — i.e. The Northern Kingdom of Israel removed from their lands in a series of invasions by the Assyrians and deported to Assyria.
- (2) The **BULK** of the tribe of Judah or kingdom of Judah including part of the tribe of Benjamin, both of which had been deported by Sennacherib of Assyria, before the later Babylonian deportations of the remnant of the Kingdom of Judah.
- (3) Those of the Zarah line of the tribe of Judah who had left Egypt and Palestine for Troy, Zarahgossa (Spain), Ireland and England, in earlier times. The Pharez line of the tribe of Judah remained in Palestine, producing the Royal House of David.

Josephus, the famous historian, makes it clear that the term Judahite (Jew) was the name given to the people of the remnant of the southern two-tribed kingdom of Judah which had returned to Jerusalem from the Babylonian captivity. Various editions of the Jewish Encyclopedia confirm this. At least two letters known

to this author from the Office of the Chief Rabbi, London have stated that the people known as Jews are descendants of the tribes of Judah and Benjamin only.

However, as already mentioned, when the remnant of Judah returned from exile they found in their land, amongst others, Edomites (descendants of the Old Testament figure Esau). The Edomites were Israel's most bitter of enemies. Judas Maccabaeus waged wars against them in later years and they were finally subdued, integrated, and absorbed into the nation by John Hyrcanus. From this time they, together with the other foreigners in this already multi-racial nation, began their rise to power. By murder and intrigue they destroyed the priesthood and took over the nation both in a spiritual and temporal sense. The Sadducees and Pharisees were mostly Edomites and the Herodian Dynasty, who ruled Judea under the authority of the Romans, were known as Idumeans which is the Greek form of Edom. Two authorities state that today Esau/Edom is a large component of modern Jewry (see the Epilogue). From the study of history it is plain to see that the word 'Jew' correctly defined has a very different meaning to that which is generally accepted today. The Jews are a mixed people with a very small minority being of true Israelite descent. Without this knowledge, ignorance can lead to confusion. Let us return to Jerusalem and the remnant of Judah arriving from their exile in Babylon.

The leader of these returning Judahites, Zerubbabel, laid the foundation of the new temple. The walls of Jerusalem were rebuilt under Nehemiah, one of Zerubbabel's lieutenants.

Alexander the Great visited Jerusalem with his army but did no damage. He showed much interest in the temple. The Temple High Priest had earlier appealed to Alexander to spare the city. After the death of Alexander the Great, there followed a period of discord as his generals partitioned his empire and fought amongst themselves. Jerusalem passed through this period relatively unscathed. However, the son of Antiochus III (Seleucid dynasty)¹, Antiochus Epiphanes, overthrew the walls of Jerusalem, destroyed the houses and left the city desolate. He desecrated the

¹ Dynasty founded by Seleucus Nicator, one of Alexander the Great's generals.

sacred temple by compelling the priests to offer swine for sacrifice on the holy altars. The Maccabees¹ arose and Judas retook the city and purified the temple. The feast of Hanukkah is celebrated by the Jews in memory of the cleansing of the temple by Judas Maccabaeus.

There followed a period of instability, fighting and treachery as the family of Maccabees tried to preserve their country from internal and external threats. They lost when Pompey made Jerusalem a tributary city to Rome, after besieging it and breaking down part of the walls.

Julius Ceasar later made Antipater the Idumean (Edomite) procurator of Judea and he rebuilt the broken walls of the city and constructed a new northern wall. The nation of Parthians then plundered the city as allies of Antigonus. Antigonus, as one of the last of the family Maccabee, had tried to revive Maccabean rule. Following the brief reign of Antigonus, Herod, son of Antipater the Idumean (Edomite), with two Roman legions captured Jerusalem and a great slaughter of its citizens took place. Herod, called 'the Great', was made king of Judea by the Romans. Herod was clever, a great lover (he had ten wives from first to last), a great murderer and a great builder. Herod the Great repaired the walls of Jerusalem, adorned the city with various edifices and rebuilt the temple on a magnificent scale. Herod also strengthened the citidel near the temple and called it Antonia in honour of Mark Antony, the Roman who had supported him.

In approximately the thirty-third year of Herod's reign, Jesus Christ was born in Bethlehem as prophesied. Herod, knowing this prophecy, tried to destroy the Christ child divinely born into the Royal House of David. (Mary and Joseph were both members of the Royal House. They were descended from those of the Royal House who were carried away captive to Babylon with the remnant of the kingdom of Judah, and who later returned to their homeland.) Over 20,000 innocent children were slain in the hope that Jesus Christ would be among them. Herod knew that Jesus Christ was, in his earthly form, of Israel's legitimate ruling line, that is, the Royal House of David. Herod the Edomite began the Herodian Dynasty that persecuted the early Christians.

¹ A noble family — the name meaning hammer (*Makkabah*).

On his death he was succeeded by his son, Archelaus, who, as Ethnarch¹ of Judea, in his brief reign before being banished to France, did little to alter Jerusalem. The Roman Emperor Tiberius appointed Pontius Pilate procurator and Pilate made his military headquarters in Jerusalem. Jesus Christ was crucified during the time of Pilate's governorship. Herod Antipas (Tetrarch of Galilee), brother of Archelaus, scorned Jesus Christ before the crucifixion.

Following the accession of Claudius to the throne of Rome, Herod Agrippa was appointed king of Judea. On the death of Agrippa, his son being too young to reign, another procurator was appointed.

Under the infamous Roman Emperor Nero, Vespasian undertook a war in Palestine. Before he could conquer Jerusalem, Nero died and Vespasian became Emperor. He was succeeded by his son, Titus, who defeated the Jews, burned the temple, carried away its sacred furnishings and left the blood stained city a mass of ruins in 70 AD. Bar Cocheba led the Zealots against the Roman invaders and many battles were fought. The Zealots were mostly Idumeans (Edomites).

The Roman Emperor Hadrian changed the name of Jerusalem to Aelia Capitolina and built many Roman temples in the city. In 330 AD the Roman Emperor Constantine made Jerusalem a Christian city. In 641 AD Chosroes II of Persia massacred 90,000 of its population, destroying its churches.

In 628 AD the Greek Emperor, Heraclius, defeated the Persians and entered the city, restoring peace to Jerusalem and rebuilding Christian churches. In 637 AD the city was surrendered to the Caliph Omar. He destroyed 4,000 Christian churches and in 638 AD erected a mosque on the temple site. This mosque is called the Mosque of Omar but is also known as the 'Dome of the Rock'.

In 969 AD Jerusalem passed into the possession of the Fatimate Dynasty of Egypt. In 1012 AD the city was subjected to bitter persecution by El Hakimbi Amr-Illah. This was followed by a great earthquake. In 1077 AD it was taken and pillaged by the Seljuk Turks under Atsiz who transferred it to the Abbasids². The city

¹ Ruler of the people — inferior to a king.

² Abbasids — a dynasty of caliphs, claiming descent from Abbas — uncle to Mohammed.

was surrendered to Saladin in 1192 AD by the Christian Crusaders and in 1219 AD Jerusalem had its fortifications destroyed by Sultan Melik el Mu'azzam.

Jerusalem was surrendered to Emperor Frederick II of Spain in 1229 by Sultan el Kamil. David the Emir of Karak captured the city in 1239. Then came the Kharezmian Tartars from the east of Caspian, and they murdered 7,000 people within Jerusalem. Through these Kharezmians, the Ayoubites of Egypt secured possession of the city.

Jerusalem again changed masters in 1517. The Ottoman Sultan Selim conquered the Mamelukes¹ and the city became a part of the Turkish Empire. His son, Sultan Suleiman, called the Magnificent, rebuilt the walls of Jerusalem. Jerusalem remained under Turkish control until captured by the British in 1917 — a period of four hundred years.

In the years 1944 to 1947, Jerusalem experienced a campaign of terror conducted against the British by the Jewish/Israeli terrorist gangs — the Irgun, Stern and Lehi. Many bombings took place, much damage was done and many lives lost. In 1948 the Israelis took the western half of Jerusalem from the Jordanians and in 1967 the eastern half of the town was seized by the Israelis in the Six-Day Arab/Israeli War.

Few other cities in the world have experienced so much bloodshed and destruction, confirming the prophecy of Zechariah — 'Jerusalem, a Cup of Trembling'.

¹ *Mamelukes — Turkoman warriors originally brought to Egypt as slaves to act as bodyguards for the caliphs and sultans. They became powerful and ruled as sultans themselves.*

THE SICK MAN AND HIS ILLNESS

In 1517 AD the Ottoman Sultan Selim captured the City of Jerusalem and made it part of the Ottoman Empire, under whose rule it remained for a period of four hundred years until captured in 1917 by British Imperial forces.

The Ottoman/Turkish Empire reached its zenith in 1568 and thereafter slipped into a slow decline. When Great Britain and Turkey went to war on 5 November 1914, the Turkish Empire was but a dangerous shadow of its former self. How then had it come to dominate the eastern Mediterranean, capture Jerusalem and threaten central Europe in previous centuries? Why was it known as the 'Sick Man of Europe' in the nineteenth and twentieth centuries? The answers, as answers so often do, lie in history.

The Turks are Asiatic in origin, coming from central Asia in approximately 1000 BC. Some Biblical scholars have suggested a relationship to the Old Testament figure of Esau through his numerous progeny. While there may indeed be a tenuous relationship, the bulk of Esau/Edom's descendants are found in Jewry (see the Epilogue). Whatever their exact origins, the Turks entered Islam either as slaves to be trained in Muslim warfare, or as mercenaries. They also formed palace guards at many Islamic courts. The Seljuk Turks¹ broke this pattern of servitude, defeating their Arab masters and taking over most of eastern Islam.

The victory of the Seljuk Turks over the Byzantines in 1071 opened the way for the Turkish advance into Asia Minor which was at first a matter of chance rather than policy. The Seljuk rulers were more interested in Arabia than Byzantium², but many Turkish warriors preferred the attractive land of Anatolia (now part of Turkey). Turkish chieftans and their followers drifted westward. They were looking for homes but they were also inspired by their faith as ghazis — warriors for Islam. They obeyed the futuwwa, a chivalric code of ethics, and acknowledged the authority of the Seljuk Sultan in a loose sense. Therefore, it made little difference to the western ghazis when in 1243 the Seljuks

¹ *Members of the Turkish dynasty who ruled Asia Minor in the 11th to the mid 13th century, successfully invading the Byzantine Empire and defending the Holy Land against the Crusaders.*

² *Eastern Roman Empire.*



MEHMED II ENTERS CONSTANTINOPLE — (1453)

were defeated by the Mongols. The Mongols quickly departed, but their pressure had reinforced the westward impulse of the Turks.

The Ottoman state originated as one of many small ghazi powers. It was founded by the legendary leader Ertughrul. Osman (Othman 1281-1326) and Orkhan (1326-1362) consolidated its power from northern Anatolia. After the fall of the Seljuks, the Ottomans emerged as leaders of the Turks. In 1301 Osman began to clear the Byzantines out of Asia Minor. By 1356 the Turks were ready to cross into Europe although they had not captured Constantinople. Thousands of Turks began to migrate into the Balkans. Orkhan then expanded Turkish rule in Asia, welding the Turks of Asia Minor into one force. Advances towards the Danube took place and victories were won over the Serbs.

In 1451 Mehmed II became sultan and in 1453 he captured Constantinople, completing the conquest of the Byzantine Empire. With the capture of Constantinople, the Turks gained a great ship-building centre, and the reign of Mehmed II saw a growth in Turkish sea power. They gained control of the Aegean and defeated the Italian city state of Venice in wars between 1463 and 1479. Greece and Serbia were also conquered. In 1516, after defeating the Persians near their capital Tabriz, Selim I (The Cruel) defeated the Mamelukes in Syria. He then moved on, capturing Jerusalem in 1517 and occupying Egypt in the same year. In 1519 Turkish influence had spread along the North African coast to Algeria.

After the death of Selim I, Suleiman the Magnificent came to power. Under his leadership the island of Rhodes was taken by treaty not conquest after many assaults, the Hungarian Army of King Louis was destroyed, and in 1529 Vienna was besieged without success. Suleiman extended the southeastern front of his empire to Basra and allied himself with Bahadur — prince of the Indian state of Gujarat. He expanded Turkish sea power westwards with great enthusiasm, his chief agents being the Barbary corsairs.

Suleiman died in 1566 and was succeeded by Selim II — 'The Drunkard'. During his reign, the Turkish fleet was defeated at Lepanto (1571) by the combined Christian fleets of Venice, Rome and Spain. Even after this defeat the Turks still terrorised the

Mediterranean until the English and Dutch began to operate in those waters during the 1650s. In reality however, after Lepanto, Turkish naval power declined as did the power of the Turkish Army. The reason being technological backwardness and an inability to keep pace with new European developments in arms.

More serious than technological backwardness however, a malaise began to show itself in the leadership of the Ottoman Empire. Selim the Drunkard (1566-1574) lacked ability, abandoned his responsibilities, and gave himself over to the illness of pursuing sensual pleasures. After him, too many sultans trod the same path and the illness began to spread to all levels of society. The whole system of government began to decay and discipline, morale and efficiency declined. The Turks were defeated heavily in Hungary in 1664 by the Germans and their last serious aggression in Europe was the unsuccessful siege of Vienna in 1683. By the eighteenth century the Ottoman Empire was hard put to defend its frontiers. The distinctive Turkish military system finally died in 1826 when the Janissaries¹ mutinied and Sultan Mahmud II himself, carrying the sacred Banner of the Prophet, led the people of Constantinople to destroy them.

The expansion of Russia and Austria began to turn back the Turkish frontiers. As the nineteenth century Industrial Revolution took root and blossomed in Europe, Turkey slipped further behind in the technology stakes. Rising nationalism among Ottoman subject peoples and Turkish massacres of those who rebelled, began to split this multi-racial empire.

Before the end of the nineteenth century, three wars had been fought with Russia which placed huge strains on Turkey's fragile economy. The rural infrastructure of Turkey's empire was deficient with road and rail transport rudimentary and education and literacy rates appalling among the masses. Although no exact figures were available it also appeared that the ruling Anatolian Turks made up only one third of this frail empire. Turkey was aptly called 'The Sick Man of Europe'.

However, since the 1880s, Abdul Hamid II had cultivated

¹ Elite and powerful Turkish infantry forming the Sultan's Guard and the main fighting force of the Turkish Army. They were recruited solely from the sultan's Christian subjects.

German friendship. This well suited expansionist Germany with its wish to build a Berlin to Baghdad railway. German generals began reorganising the Ottoman Army, trade between Turkey and Germany was increased, the Berlin to Baghdad railway was begun, and medical relief work commenced. Most importantly, the Deutsche Bank advanced credits. Kaiser Wilhelm II visited Turkey in 1889 and 1898. To the decaying Ottoman-Empire the attentions of the modern German Empire were more than flattering, they represented a chance for survival.

In 1907, when Britain and France entered into the Triple Entente with Turkey's traditional enemy Russia, the 'Sick Man of Europe' was driven further into Germany's clutches. The Germans perhaps had no designs on the Ottoman Empire itself, but certainly realised its strategic position. It sat astride the hub of the continents — Europe, Asia and Africa. The Dardanelle Straits, guarded by Turkey, were as strategically significant to Russia as the Suez Canal was to Britain with the Canal linking Britain's Indian and Far Eastern Empire to the mother country.

Turkey was already in a position to threaten the Suez Canal. She was also the spiritual head of Islam through the unified position of Sultan and Caliph. She commanded, for example, the spiritual allegiance of some seventy million Indian Muslims. This fact pointed like a 'Sword of Damocles' at the heart of Britain's administration of Moslem territory. Prior to 1907, Britain had adopted a rather vacillating policy of support towards Turkey. Britain was prepared to back Turkey against Russia, seemingly to hinder Russian aims in areas of supposed British interest, with the Crimean War being a good example of this. At the same time however, Britain was backing ethnic minorities within the Ottoman Empire who were struggling against the Turkish yoke throughout the 1800s. In 1882, the British Army occupied Egypt — nominally part of the Ottoman Empire — to Turkey's intense displeasure. To Turkey it seemed 'Perfidious Albion', could not be trusted.

In 1908 army mutineers joined with revolutionary groups known as the 'Young Turks' and a relatively bloodless coup removed Sultan Abdul Hamid II. He was officially deposed in 1909. These

young Turks wanted to reverse Turkish decline and install a competent government, which they did. This government was called the Sublime Porte. An aged 'front man' named Mohammed V was installed as titular Sultan. The real power lay with the top four cabinet members of the Committee of Young Turks. Two of these members, Enver Pasha and Ahmed Djemal Pasha, had been trained at the Turkish War College.

Enver had also been Military Attache in Berlin and was very pro-German. In the next years the Committee increasingly came under his control. The Young Turks dramatically expanded Abdul Hamid's policy of cultivating Germany.

Turkey's new rulers were soon beset by a series of conflicts. In 1911 Italy attacked Turkish garrisons in Tripoli (modern Libya). The First Balkan War commenced in October 1912, with Greece, Serbia, Bulgaria and Montenegro attacking Turkey's last major foothold in Europe. Albania emerged from this liberated land in 1913. The Second Balkan War broke out soon after. In December 1913, at the invitation of the Turks, General Liman Von Sanders



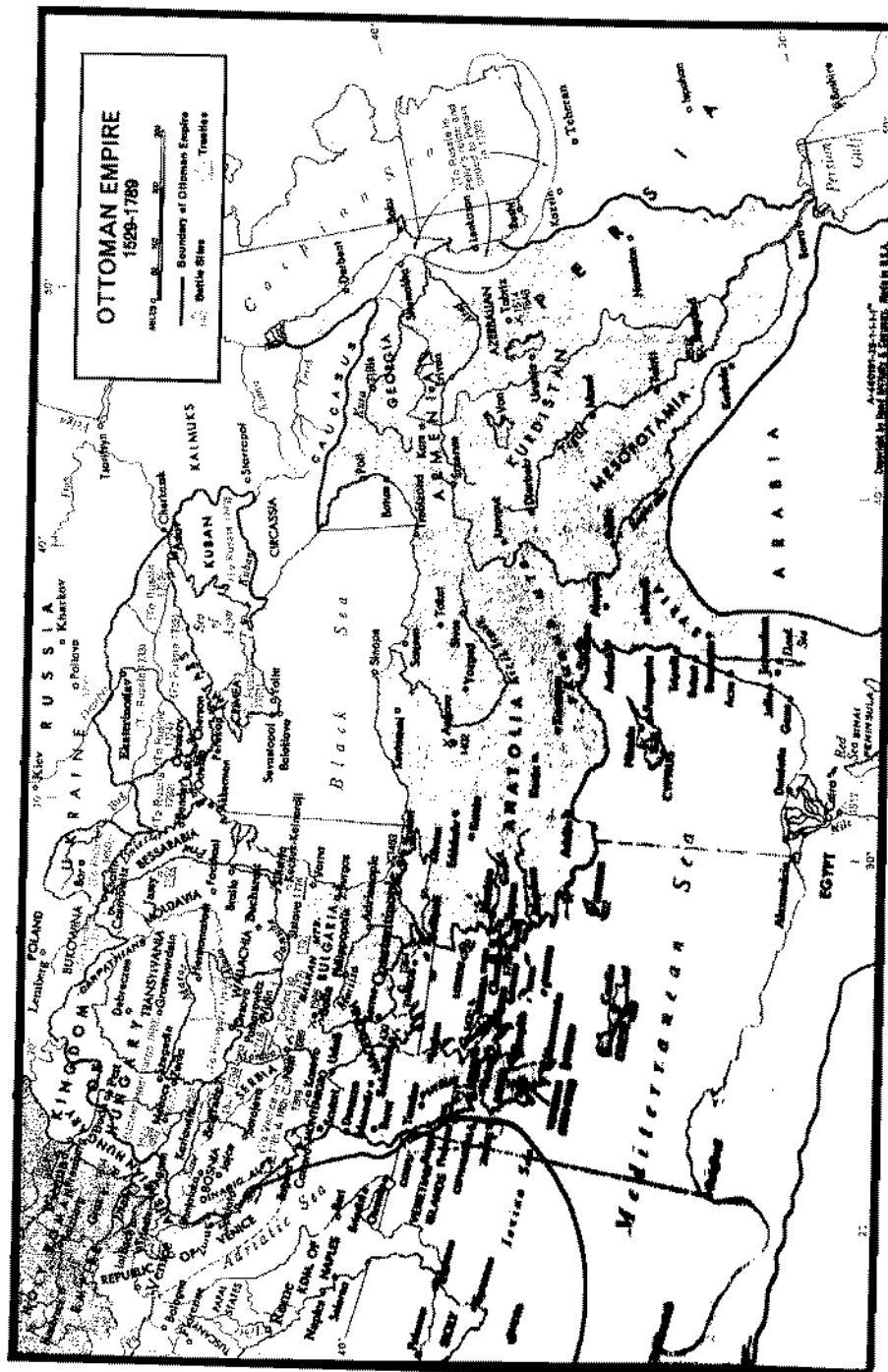
was made Inspector General of the Ottoman Army and soon began

reorganising it. Germany wanted more however. Germany wanted an alliance to strengthen its position in Europe. Before World War I broke out, a treaty was signed between Germany and Turkey on 2 August 1914. Initially, its existence was only known to three conspirators at the heart of the Turkish Government - Enver, the 'Young Turk' and now a general and Minister for War, Talaat, the Minister of the Interior and the new Grand Vizier and Minister of Foreign Affairs, Mehmed Said Halim Pasha.

Outside this ruling clique however, there was in both the government and the general population strong opposition to entering the war allied with Germany. This opposition was despite the long standing ties with Germany. When Britain entered the War against Germany on 4 August 1914, the shock was so great in Turkey that the new treaty with Germany was threatened. Some Turkish members of the government produced an astonishing offer of a Turkish alliance to Russia. The Russians turned down this offer without even reporting it to her allies. However, a combination of laissez-faire, British diplomacy and German pressure eventually forced Turkey into war.

Britain helped the cause by seizing two battleships built in Britain for the Turkish Navy - the Sultan Osman and the Reschadich. These ships had been paid for by the Turkish public. It almost seemed that the British Government wanted a war with Turkey. When two German warships, the Goeben and Breslau, slipped past the British fleet near Sicily and reached the Golden Horn, German prestige increased greatly. These ships, flying the Turkish flag, bombarded Russian Black Sea ports. This was done with the knowledge of Enver and the war faction within the Sublime Porte. The peace faction within the government was appalled and advocated the dissolution of the Turko/German treaty. This was brushed aside by Enver and his colleagues. Turkey and Britain entered a formal state of war on 5 November 1914.

The call of 'Blessed are the Peace Makers (Matthew 5:9)' was not a popular one among the belligerent nations in 1914. Nation was about to rise up against nation as predicted by Jesus Christ (Matthew 24:6-8). The power of international finance had proven too strong for sanity to prevail. War is big business and serves political ends far removed from the patriotic ideals served up to

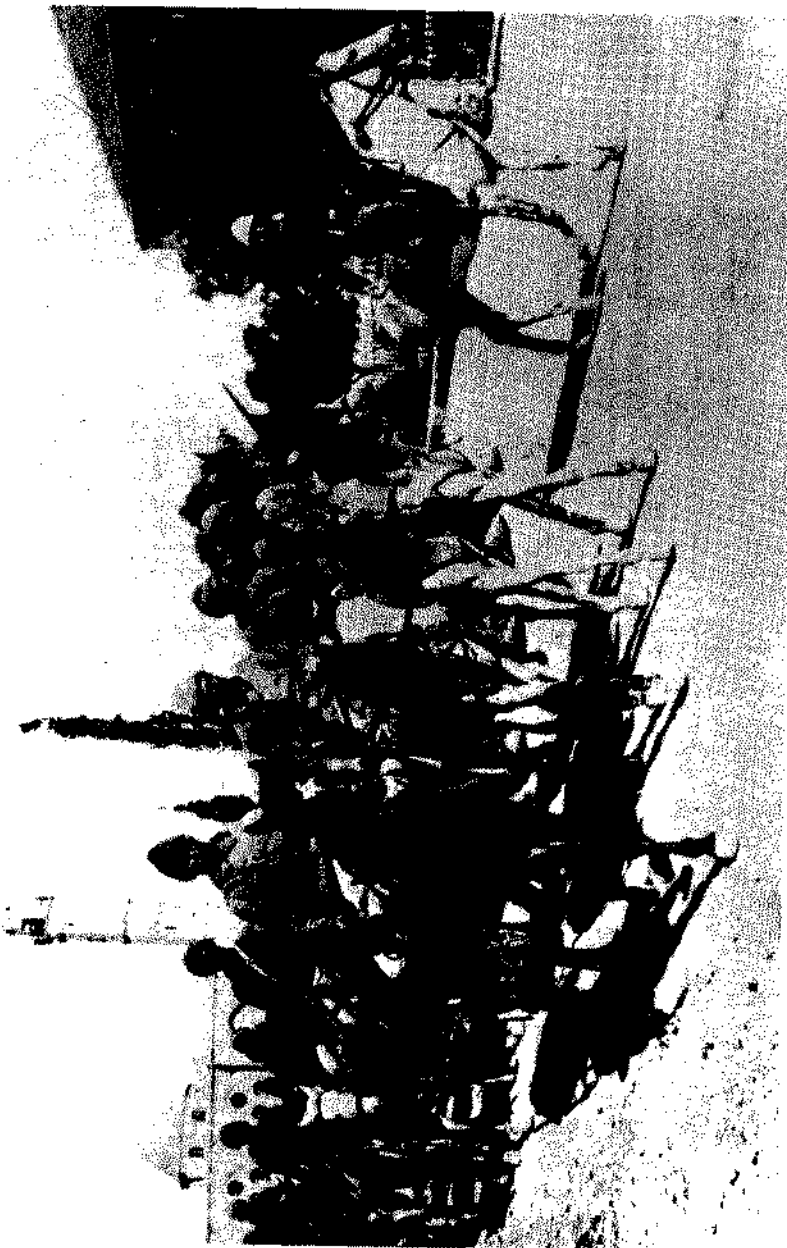


TURKISH INFANTRY IN PALESTINE

The dancers were waiting on the stage. The curtain on their dance of death was about to rise. In all things however, the

the public by the propaganda machines. The first casualty of war is truth. In truth, the first great war was fought to establish Communism, destroy the old order in Europe and the Middle East, and weaken the British Empire (a process completed with its destruction after the second great war) and replace it with the new empire of international finance capitalism centered in New York. The power of the holy people would be scattered as prophesied by Daniel.

However, for the Turks in 1914, the 'war to end all wars' would give the Ottoman Empire a chance to regain its former glory. At its peak it had ruled Algeria, Tripoli, Cyrenaica, Egypt, Palestine, Syria, Mesopotamia, Kurdistan, Anatolia, Greece, the Balkans, Transylvania, Hungary and the Crimea. In 1914 the Turkish Empire was a parody of its former self. Time to be great again perhaps? To do so it would have to rely on the sturdy peasant stock from its heartland - Anatolia. These men were the only reliable backbone of the multi-racial Turkish Army. Could they rekindle the martial spirit of the Turkish Empire? Time would tell.

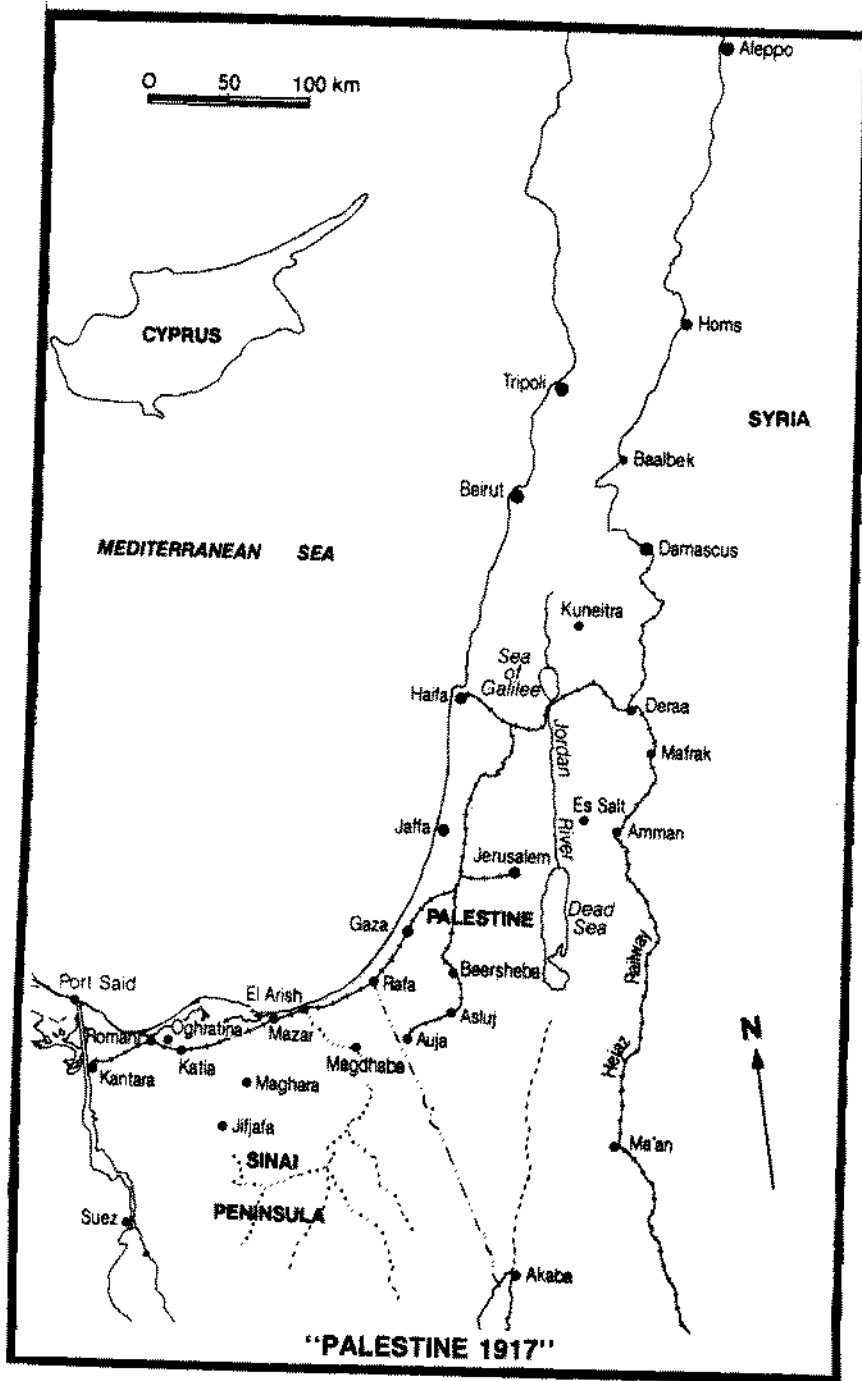


TURKISH (ANATOLIAN) LANCERS IN PALESTINE

Almighty is in control and His prophecies would be fulfilled as nation rose against nation and Britain girded her loins for the struggle against the occupier of the holy places.



DYEMAL PASKA (LEFT) COMMANDER OF THE TURKISH
FOURTH ARMY
WITH HIS CHIEF OF STAFF IN PALESTINE



THE BEST LAID PLANS . . .

With the armies of Great Britain, France and Imperial Germany locked in a stalemate midst the mud and slaughter of the Western Front, the British in 1915 evolved an amphibious operation to force the famous straits known as the Dardanelles. These straits separate the Gallipoli Peninsula of European Turkey from Turkey in Asia. The aim then was to send a fleet through the Sea of Marmara to Constantinople to give help to the Russian armies fighting the Germans in the east, and thereby reduce pressure on the Western Front in Europe.

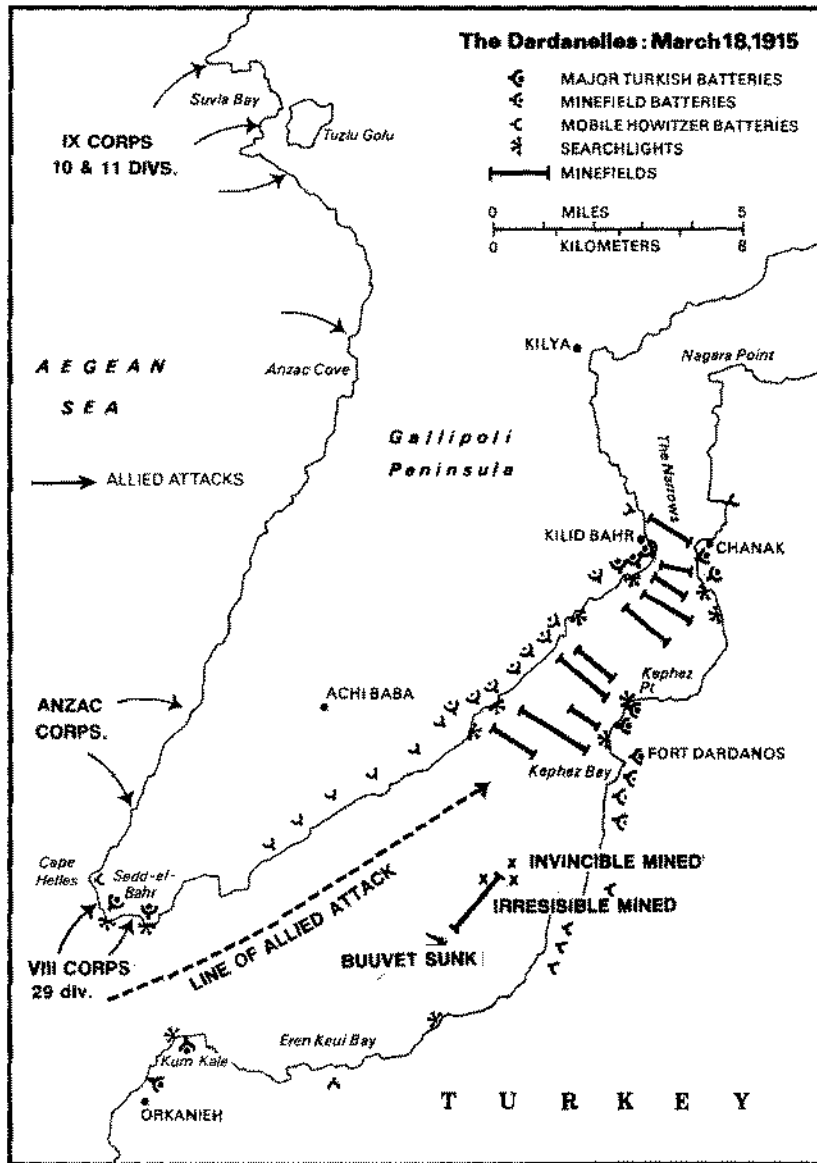
'Winston Churchill, the chief proponent of the enterprise, also reasoned that with the Royal Navy steaming toward the Golden Horn¹, the Turks would collapse in panic and possibly revolution. Imperial armies would occupy Constantinople, Germany would be threatened from the rear, at a bold stroke the whole war might be ended, and the British would hold the destinies of the near East in their hands.' (Morris — 'Farewell the Trumpets').



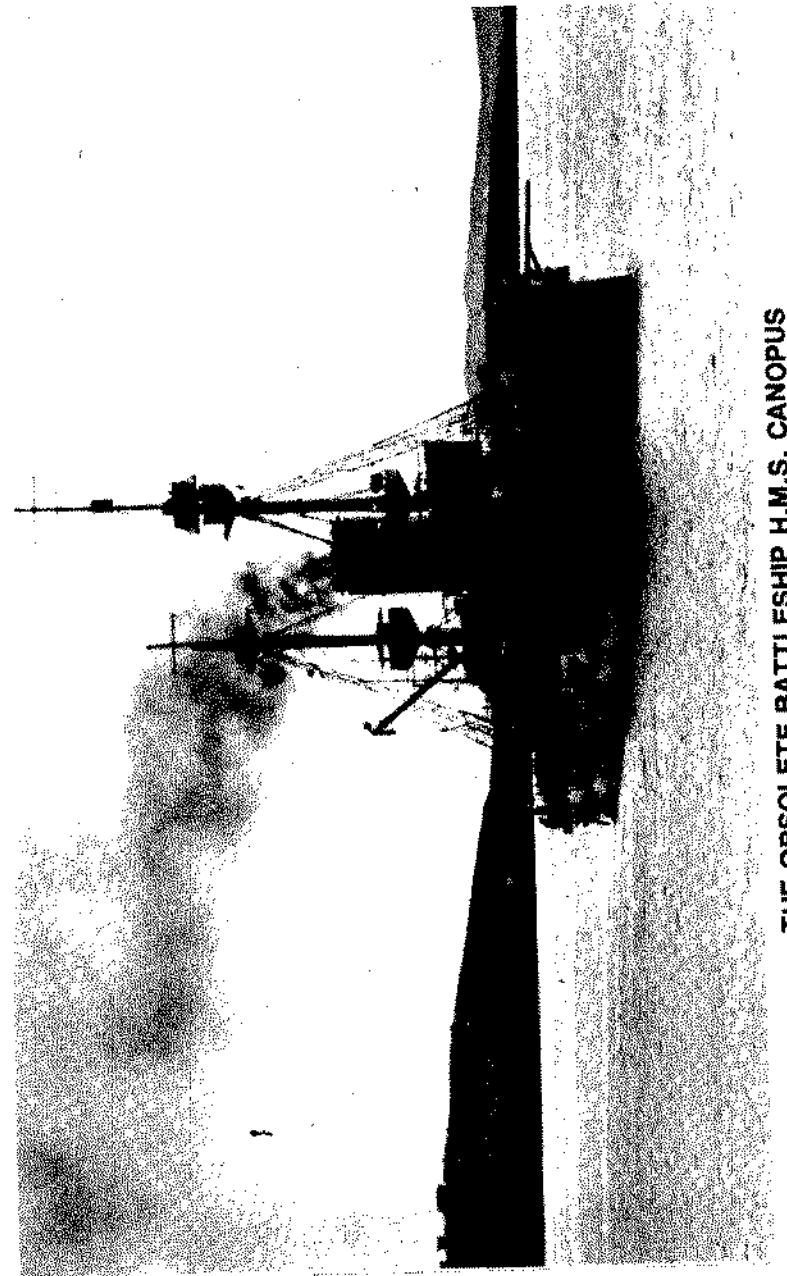
AUSTRALIAN CHARGE AT GALLIPOLI

The plan failed on the hills and in the ravines of the Gallipoli Peninsula, which forms the western shore of the Dardanelles, as the British and Turkish soldiers fought each other to a standstill.

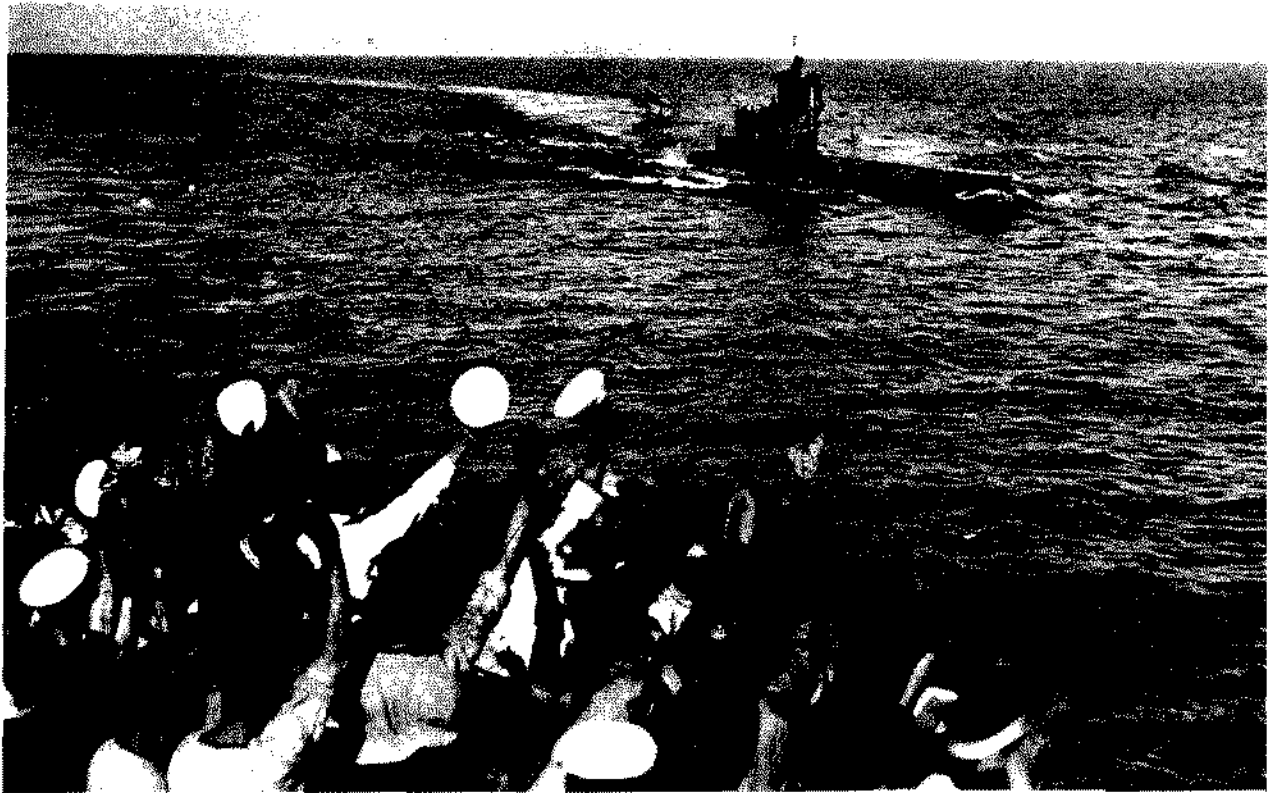
¹ A curved inlet of the Bosphorus forming the harbour of Constantinople (now Istanbul).



BRITISH EXPEDITION AT GALLIPOLI



THE OBSOLETE BATTLESHIP H.M.S. CANOPUS PREPARING TO SUBDUDE TURKISH SHORE BATTERIES ALONG THE DARDANELLES



CREW OF THE H.M.S. GRAMPUS CHEER THE SUBMARINE E11 AFTER SHE SUNK THE TURKISH BATTLESHIP BABAROUSSE HAIREOINE, IN THE BOSPORUS



LANOING AT ANZAC BEACH 25 APRIL 1915



BRITISH TROOPS SEARCH SURRENDERING TURKISH SOLDIERS



PALESTINE — A LAND OF BATTLES
SARACENS AND CRUSADERS MEET

It was at that time the greatest reverse that British Arms had suffered. The only successful feature of the entire campaign being the withdrawal from Suvla Bay and Anzac Beach in December 1915 and from Cape Helles in January 1916. The British Imperial forces and allies had suffered 252,000 casualties. The Turks, who were near to the breaking point, had suffered similar losses.

It could be argued that while Gallipoli was an undoubted defeat for the British, for the Turks it was a Pyrrhic victory. The Turkish Army had fifteen divisions ultimately engaged and some were bled white. Perhaps the one benefit that Gallipoli produced for the British was that the destruction of some of the best Turkish units during that campaign facilitated the eventual British victory in Palestine during 1917-1918.

If the Gallipoli landings had been successful and Constantinople had been occupied, the Turkish Empire in Palestine and Arabia would have collapsed or slowly hled to death. Jerusalem would not have fallen according to the divine time scale nor in the way prophesied. After the failure of Gallipoli, the attention in the Middle East was focussed on Palestine.

Let us digress a little at this point and turn back the pages of history. Palestine — for centuries a land of battles, bloodshed, bravery, treachery and heroes. Few other geographical areas of the world have been so fought over. In Biblical times Palestine was a strategic land bridge, trade route and buffer zone between the greater and lesser empires of antiquity — Egypt, Assyria, Babylon, Persia, Syria and the Hittite kingdom. Powerful armies traversed this land — advancing, retreating and destroying. The Egyptians came under their Pharaohs Rameses the Great and Thutmose III. Perhaps the cruelest conquerors of all were the Assyrians — "The Assyrian came down like a wolf on the fold, and his cohorts were gleaming in purple and gold."¹ Remember the names of Ashurnasirpal, Tiglath-pileser III, Shalmaneser IV, Sargon II, Sennacherib, Esarhaddon and Ashurbanipal. These are just a few of the Assyrian kings who brutally ravaged Palestine, destroyed and deported whole nations (Israel and much of Judah

¹ From the poem 'Destruction of Sennacherib' by Byron.

— see Appendix 6), and conquered Egypt. They left sinister, boastful accounts of conquests on clay tablets and prisms found in the ruins of their great cities. Ashurnasirpal said "From Aleppo (in northern Syria) I launched the attack, I conquered cities, I caused much slaughter, I destroyed, I devastated, I burned. I took

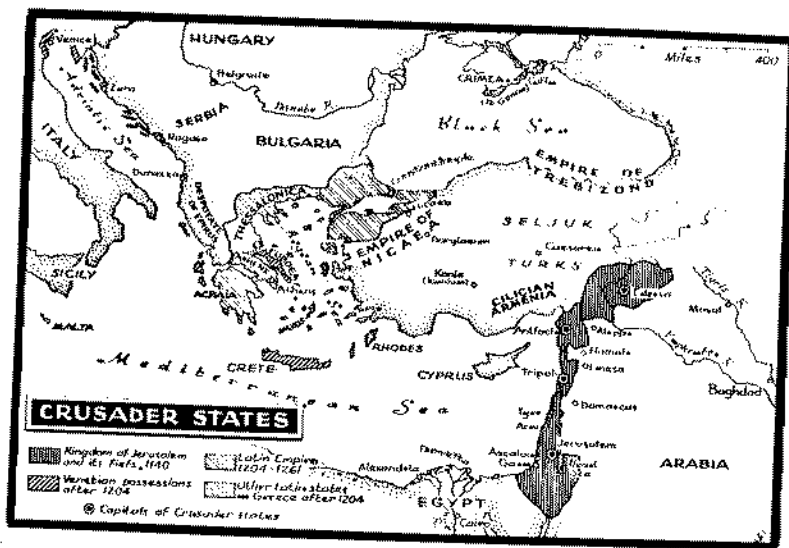


their fighting men prisoner and impaled them in full view of their cities. I settled Assyrians in place of them, I bathed my weapons in the Great Sea." Tiglath-pileser III boasted in his royal annals "their blood in the valleys and on the high places of the mountains I caused to flow. Their heads I cut off, and outside their cities, like heaps of grain, I piled them up. I brought out six thousand men . . . I took away and as inhabitants of my country I counted them."

Assyria declined and fell, as all empires do, exhausted by military conquest and internal strife brought on by racial admixture. The domination of Syria and Palestine passed from Assyria to Babylon once again. The haughty Babylonian king Nebuchadnezzar toyed with and finally destroyed the remnant of the kingdom of Judah. He captured Jerusalem and deported the better part of the remnant of the population to Babylon. Some returned seventy

years later to rebuild the temple in Jerusalem and re-establish their kingdom (see Appendix 6).

From the time of Nebuchadnezzar to World War I, Palestine has witnessed a kaleidoscope of armies, led by legendary figures, traversing its war-weary plains, valleys and hills. Persian spearmen and archers came and went. The solid phalanxes of the Macedonian Greek, Alexander the Great, were too strong and overcame Tyre and Gaza. The iron disciplined legions of Imperial Rome destroyed Jerusalem and Masada, then moved on. The Arab and Saracen horsemen poured like locusts from the deserts of Arabia, inflamed by Islam and the call of jihad, or holy war, against the infidel.



The Crusaders, warriors of Christendom led by such worthies as Richard Coeur-de-Lion (the Lion Heart) of England and Godfrey de Bouillon, briefly wrested control of the Holy Land from Saladin the Saracen leader. The surviving few monuments to their occupation being the ruined castles — Krak des Chevaliers, Beaufort, Ile de Graye and Sahyun. Finally, the cruel occupation of Palestine over hundreds of years by the Turk, the then spiritual leader of Islam (the desolator), would come to an end. The soil of the Holy Land was soon to soak up more blood and witness the destruction of modern technological warfare.

The war in Palestine had actually begun in January 1915 with a Turkish offensive against the Suez Canal. It was easily beaten off, but when in 1916/1917 the British, commanded by General Sir Archibald Murray, counter-attacked across Sinai laying a railway and a water pipeline as they went, they were held at Gaza on the southern edge of the fertile Palestine plain and severely repulsed. It was a shoddy performance — "Nobody could have saved the Turks from complete collapse," said Lloyd George¹, "but our General Staff" — and in June 1917 General Allenby was sent from France to redeem it. Lloyd George was to give the responsibility to Allenby of presenting the British Empire with a Christmas present — the capture of Jerusalem from the Turks.

It has been written of General Allenby that he was a man of few words and of prompt action. Although he had a remarkable executive force and was full of resourcefulness, he was modest and avoided all unnecessary show and pretentious exhibition. From the moment that Lloyd George saw the rugged cavalry officer, he liked him.

Allenby was not keen on going to the Middle East. General Sir Beauvoir de Lisle saw Allenby at the Grosvenor Hotel in London before he left for Cairo and was told "The last man failed, and I do not see why I should succeed." Sir Beauvoir, who was later to preach a sermon at St. Martin-in-the-Fields regarding the capture of Jerusalem, consoled him with the Biblical predictions contained in a book published in the 1880s by Dr. and Mrs. H. Grattan Guinness, — 'Light for the Last Days.' These predictions pointed to 1917 as the year of the delivery of Jerusalem from Turkish rule. Allenby was much impressed by these predictions as he also was by a book called 'Fullness of the Nations', written by another eminent prophetic Biblical student — Dr. H. Aldersmith (MB Lond., FRCS). In this book, Aldersmith said Jerusalem would fall to Great Britain in 1917.

As well as meetings with government and military officials, Allenby was summoned to a meeting with the First Sea Lord — the redoubtable Lord Fisher. This summons puzzled Allenby. Did

¹ Prime Minister of Great Britain from 1916-1922.

the Royal Navy wish for a higher profile in the coming campaign, as befitting the Senior Service? Allenby would soon find out.

In one of the most extraordinary discussions of the entire war — recorded for posterity by Lord Fisher's secretary — Allenby was told that he would be, as Commander-in-Chief, God's instrument for Jerusalem's capture in December 1917. Stunned by the frankness of Lord Fisher's revelation, Allenby politely asked how Britain's most distinguished living sailor had come to this deduction. The hours rolled by as Lord Fisher explained to Allenby the Israelitish origins of the Anglo-Saxon-Celtic peoples, the covenants made by God to the nation of Israel, Israel's position in the latter days, the Biblical prophecies that had ordained the growth of the British Empire, and lastly the prophecies relating to the capture of Jerusalem in December 1917.

Lord Fisher also told Allenby that aircraft (as birds flying — Isaiah 31:5) would be absolutely essential for the success of the campaign. Allenby eventually took his leave of Lord Fisher while thoughtfully considering all that had been said.

Armed and fortified with this knowledge, General Allenby arrived in Egypt like a whirlwind. It was not long before many officers who spent too much time propping up the bar in Shepherds Hotel in Cairo, found themselves on the boat back to England and the not quite so comfortable conditions in the trenches and dug-outs on the Western Front. Allenby's purge of the dross was very thorough and he inspired new hope and confidence into what had been a rather dispirited army. Seldom in the course of military history has the personality of a new commander had such an electrifying effect on his troops.

Allenby's campaign was going to be fought with a maximum of snare and subterfuge. He surrounded himself with staff officers of high intelligence, sometimes of scholarly learning, and moved his headquarters from Cairo to the Sinai. There he studied every aspect of Palestine — its history, its geography, its flora and fauna, and its resources. He used a copy of George Adam Smith's 'Historical Atlas of the Holy Land', given to him by Lloyd George, as a campaign aid. He also read Herodotus and Strabo, and pored over the Old Testament. Around him he assembled an army of

astonishing complexity, like a crusade. It included soldiers from Britain, Australia, New Zealand, India, South Africa, and smaller contingents from Egypt, Singapore, Hong Kong and the West Indies. In the Arabian peninsula to the south, British agents had been encouraging Arab tribal leaders to launch their own rebellion against Turkish suzerainty, and raiding posses of Arab camelmen, often led by British officers, were already active — blowing up Turkish railway lines and harassing Turkish garrisons in the Hejaz.¹ (Morris — 'Farewell the Trumpets'). The most famous of these British agents was T.E. Lawrence, later to be known as 'Lawrence of Arabia'.

Allenby's attack was to be the last great cavalry campaign in history. He fought it as a cavalryman, making sweeping use of his 28,000-odd British, Australian and New Zealand Horse of the Desert Mounted Corps, not forgetting his infantry which was numerically the largest component of his attacking force.

Among the famous regiments of the British Army assembled in Sinai, there were men who were to write a new chapter in the history of British arms. They had been seen at Gallipoli. On their slouch hats they carried the sunburst badge of the Australian Commonwealth Military Forces and plumes of emu feathers. These were the men of the Australian Light Horse, later to become legendary mounted on their equally famous horses, the Australian Stock horse — the 'Waler' (see Appendix 3). Other hats carried the badges of the regiments making up the New Zealand Mounted Rifles, who together with their Australian comrades were known as the ANZACs¹. These men were the descendants of hardy British pioneers — tall, lean, powerful, and cocky, with an easy air of freedom about them. Tanned from the Mediterranean sun and elated by the adventure of foreign travel so far from home, and above all self-reliant, these men more than anyone, apart from T.E. Lawrence, gave the campaign its epic allure. As one historian later wrote — "They brought to the army a loose-limbed authority all of their own, as though they were not the subjects of events, but their sardonic masters." Many of the survivors returning to Australia and New Zealand encouraged the teaching that the British people are descended from Israel of old, as a witness to

¹ ANZAC — Australian and New Zealand Army Corps.



"TAKING A REST "
AUSTRALIAN LIGHT HORSE
AND NEW ZEALAND MOUNTED RIFLES

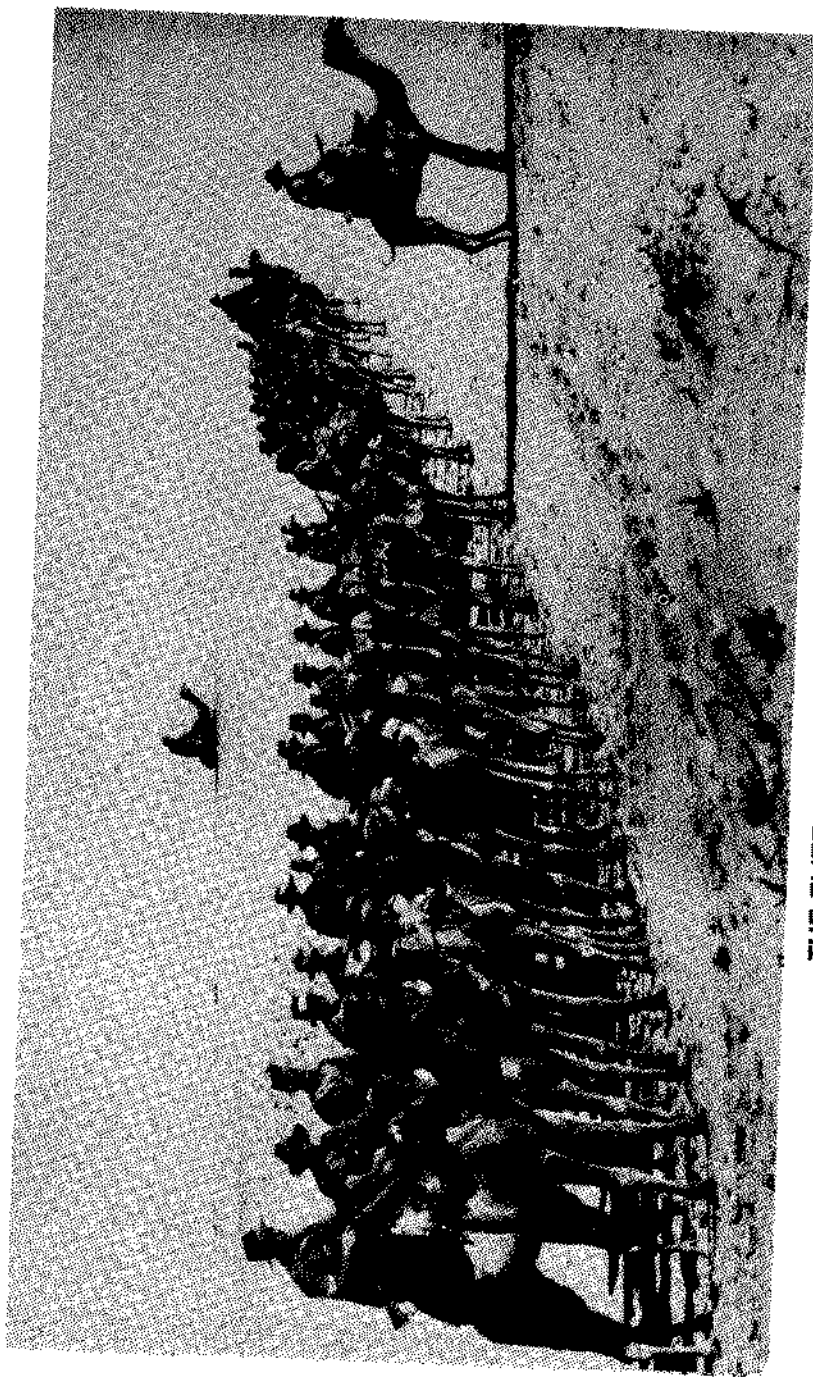
their experiences in Palestine¹.

The Australian Light Horse, at this time, consisted of four brigades with each brigade having three regiments. A regiment consisted of about five hundred men formed into three squadrons. A squadron was made up of four troops, each troop had ten sections with four men in each section. This considerable force (four brigades) was equally divided between the ANZAC Mounted Division and the Australian Mounted Division which had formerly been called the Imperial Mounted Division.



"AUSTRALIAN LIGHT HORSE"

1 Diaries of Ronald Edgecumbe Goodwin — N.Z. Rifle Brigade.



THE ELITE — IMPERIAL CAMEL CORPS

The New Zealand Mounted Rifle Brigade consisted of three regiments — the Auckland, Wellington and Canterbury Regiments — with three squadrons per regiment drawn from country and city areas. Attached to the brigade was the Machine Gun Squadron, the Signal Troop, the Mounted Field Ambulance, the Mobile Veterinary Section, and a British Royal Horse Artillery battery. The compliment of each regiment was approximately twenty-four officers, four hundred and ninety-nine men and six hundred and sixteen horses. These numbers fluctuated depending on casualties and reinforcements. The New Zealand Mounted Rifle Brigade was part of the ANZAC Mounted Division.

One of the more unusual units available to Allenby was the Imperial Camel Corps (I.C.C.). Initially it had been planned by the unit's founder, Lieutenant-Colonel Leslie Smith, that four or five companies would form a battalion of eight hundred and thirty men and one thousand camels. However, four battalions were raised. The 1st, 3rd and 4th Battalions consisted of ANZACs from the Light Horse and NZ Mounted Rifles. The 2nd Battalion was of British Yeomanry. The 2nd Battalion had attached a Sikh Mounted Battery from the Hong Kong and Singapore Royal Garrison Artillery.

Also on loan to the Egyptian Expeditionary Force¹ were Bikaner Camel soldiers given by a prince of the Scinde Desert of India. These men were sometimes attached to the Camel Corps which was a truly Imperial unit. Some companies of the I.C.C. took part in operations against the Senussi in the Western Desert of Egypt at the end of 1915 and the beginning of 1916. It was during this campaign that Siwa was captured. This town, situated in an oasis, was like an isolated island in an ocean of desert sand and ten days march over a waterless waste. Another detachment of the I.C.C. made an interesting reconnaissance to Jebel Musa (Mount Sinai) in the south of the Sinai Peninsula.

The Imperial Camel Corps could move forty miles per day and go for nearly five days without water or supplies. Their later exploits — raids, reconnaissance, spearheading attacks and liaison with Lawrence's Arab forces — made them a truly unique

¹ The new name given to the British Forces, a combination of the Mediterranean Expeditionary Force and the units in Egypt. The EEF's first commander was Sir Archibald Murray.

formation and forerunners of the famed World War II Long Range Desert Group and Special Air Service (S.A.S.). Well could the Imperial Camel Corps say 'Nomina Deserti Inscriptimus' — 'In the Desert we have written our names'. One of the reasons for their success was, of course, their transport — the camel.



T.E. LAWRENCE - "LAWRENCE OF ARABIA"

The camel is designed for desert living. Its humps are a reserve of fat and its stomach has several compartments, each of which is able to store varying amounts of food and water. The camel's thick eyelids, tough long eyelashes and narrow closable nostrils keep out the sand. Its feet have tough soles to offer protection

from the hot sand and stones of the desert. A camel is able to drink thirty gallons of water at one watering and go six days without a drink. They are the ships of the desert.

Units of the British Indian Army's Indian Imperial Service Cavalry were also available to Allenby. There were squadrons from the Central India Horse, Hodson's Horse, Jacob's Horse, Poona Horse, Deccan Horse, Jodhpore Lancers, Mysore Lancers and Hyderabad Lancers. Men from these famous regiments, commanded by British Officers, swelled the ranks of Allenby's cavalry.

These then were some of the men and their animals that Allenby was to rely on¹. Meanwhile, preparations went on apace. Allenby was well aware that even the best laid plans could fall apart. He had seen it happen before in the Boer War and on the Western Front. Little, if possible, would be left to chance. British Infantry was trained to march on decreasing amounts of water in order to acclimatise them for operations. Some 150,000 horses with mules and donkeys were assembled and 60,000 camels procured. These camels were to keep the men and horses supplied with water. Each camel could carry 24 gallons of water.

Water was as precious as gold in southern Palestine/Sinai. The water pipeline and railway that General Sir Archibald Murray had laid was extended and a rock basin reservoir was constructed to store half a million gallons. Smaller pipes were laid from forward area springs to reach the front lines. Biblical research had even uncovered ancient water cisterns at Um Jerrar which were mentioned in the Book of Genesis! For labour and transport services, some 90,000 Egyptians volunteered or were conscripted. These men of the Egyptian Labour Corps made the British engineering miracles of railway and pipeline possible by their toils.

So there lay Allenby's army in Sinai, coiled, ready to spring. But time was short and many staff officers were concerned that Jerusalem would not be taken by Christmas 1917, if at all. Most were not aware that God's divine time clock was ticking and every move made, every battle won, every skirmish lost, was to be controlled by that clock and by prophesy spoken over two

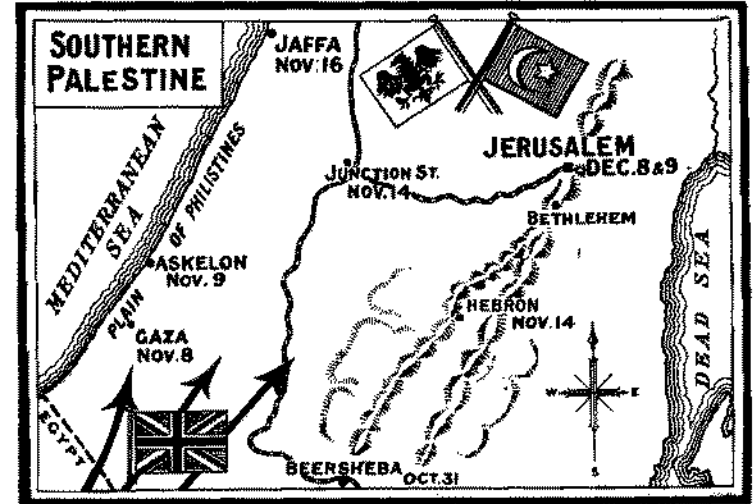
¹ For a full description of all the units of Allenby's Army in October 1917, see Appendix 4.



BRITISH TRODPS ENGAGED IN BUILDING A RAILWAY TRACK ACROSS SINAI

thousand years earlier by His chosen men — the prophets of Israel.

This, in the mid-summer of 1917, was the situation: To the West — the Mediterranean where the Royal Navy had sea superiority. To the East — the endless, waterless desert of Trans-Jordan. To the South — Egypt, Sinai and the British forces. To the North — Palestine and the enemy.



The key to gaining a foothold in Palestine was the capture of Gaza at the western coastal end of the Turkish defensive line and Beersheba at the eastern end. Turning back time, the first scriptural reference to Gaza is in Joshua 10:41 — 'and Joshua smote them from Kadesh-barnea, even unto Gaza'. Then it is again mentioned in connection with the history of Samson, although the Gaza of Samson's day was no doubt nearer to the coastline than the present Gaza. Gaza was one of the five principal cities of the Philistines in Biblical times.

The most direct route to Jerusalem in 1917 would lie up the coast. This was the route that invaders transiting Palestine had taken for centuries, before and since the days of the Assyrians. For the British it eliminated the problem of water supply and would enable formidable naval support to be brought to bear. This coastal route was guarded by Gaza which had defied two British attempts to take it and was very well defended. Beersheba, apart

from its own wells, was in an area almost devoid of water and it was assumed that although it would have to be captured, Gaza would have to be taken first. The key however, to opening the road to Jerusalem would indeed be the capture of the large sprawling Arab village of Beersheba which also contained public buildings, a railway centre and an airfield.



"ABRAHAM PLANTED A TAMARISK TREE IN BEER-SHEBA" (GEN. 21:33 - R.S.V.)

BEERSHEBA — 'Well of the Oath'

The site that Beersheba was built on is thousands of years old, with the name coming from an incident related in Genesis 21 when the Hebrew patriarch Abraham dug a well there and swore an oath over it with the local ruler. This was commemorated by naming the well Beersheba — The Well of the Oath. The original well and the Tamarisk tree Abraham planted it was said could still be seen in 1917. Beersheba was water-rich in 1917 as it was in Abraham's time. A winding road ran northeast from Beersheba to Hebron, Bethlehem and Jerusalem, northwest along the plain to Gaza and south to Aqaba — the logistical base of the Arab Revolt. The logical plan as mentioned earlier was to capture Gaza and then take Beersheba. Neither the Turks nor their German commanders General Erich von Falkenhayn and General Kress von Kressenstein believed it possible for Allenby to throw the greater part of his force at the Beersheba flank. Despite the fact that the terrain around Beersheba was conducive to cavalry operations, they believed the shortage of water made any operation impossible. They were convinced Allenby would attack at Gaza — either a frontal assault once again or possibly a sea-borne landing north of the town to cut Turkish communications and take their army in the rear.

Allenby decided to reverse the logical plan and make Beersheba the first target and Gaza the second. This plan had been suggested by Lieutenant-General Chetwode which, in its essentials, Allenby accepted. He was going to stop trying to break the lock, and try to take off the hinge. But to cross the waterless area undetected and capture Beersheba meant taking a tremendous risk. If it failed, the British Army would be in a worse position than it had been in the previous spring. Allenby needed complete surprise and Beersheba had to fall in one day, otherwise his army — both men and horses, would run out of water. As in this whole campaign, timing was to be crucial.

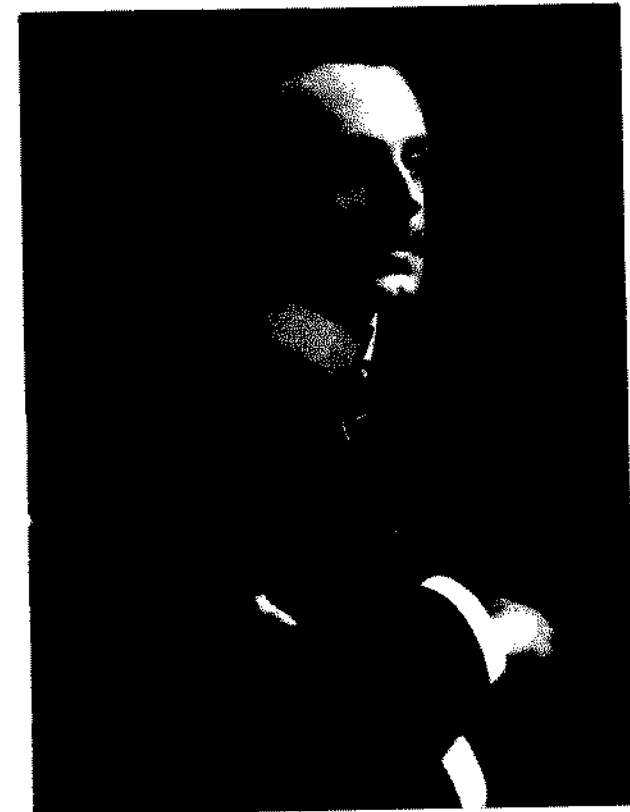
To gain complete surprise, the British embarked on one of the most famous and successful acts of deception in the history of warfare. It was the brainchild of Richard Meinertzhagen, head of Field Intelligence for Allenby. He was a clever, conceited and

self-opinionated man who carried a Zulu war club as a swagger stick. He often rode out into the desert supposedly to study birds and often consorted with 'Lawrence of Arabia' and other 'Arabs.'

The aim of this deception was to convince the German and Turkish High Command that the British were going to attack Gaza and any attack on Beersheba was just a feint. Meinertzhagen prepared some fake documents which showed that there would be a decoy attack on Beersheba to cover a third assault on Gaza. These documents, together with some lunch and money, were packed in a haversack. As a final stroke of genius, he enlisted the aid of a hospital nurse from El Arish and coached her to write a remarkably moving letter, supposedly from his wife, describing their recently born son. He added this to the contents of his haversack and rode out to no-man's land near El Girheir. There he dismounted and was fired upon by a Turkish patrol. He remounted, letting go of his haversack, binoculars, water bottle and rifle, all stained with fresh blood bled from his horse, acting to make the Turks think he was wounded. The haversack was recovered and sent to the German and Turkish High Command. The Turks were wary of a ruse, but the Germans were convinced by the letter regarding the baby that the find was genuine. Von Kressenstein was quick to move a division from Beersheba to Gaza. On 15 October 1917, five days after Meinertzhagen¹ had dropped his decoy material, von Kressenstein visited Beersheba. He told the Turkish commander Ismet Bey, "Beersheba can be subjected to an attack of one or two infantry brigades and cavalry from the south west, but it is impossible that large mounted forces will operate from east of Beersheba". But Ismet Bey remained wary. This talented officer set about improving his defenses on all fronts, including the east and made elaborate plans for demolition. First, all the wells and storages were wired with explosives, then demolition charges were set in ammunition dumps, buildings and railway carriages. By the last week of October 1917, Beersheba would be primed like a gigantic bomb - a deathtrap for any invader.

Allenby had set the assault on Beersheba for 31 October 1917. Before this, while a massive bombardment was concentrated on

¹ - Meinertzhagen survived to write the standard work on the birds of Arabia, dying in 1967 aged eighty-nine.



LIEUTENANT-GENERAL CHETWODE

Gaza, Lieutenant-General Chetwode's 47,000 British Infantry and 214 guns would move out on secret night marches and attack Beersheba from the south and west. At the same time, the Australian Lieutenant-General Sir Harry Chauvel's Desert Mounted Corps (28,000 British, Australian, New Zealand Horse, Royal Horse Artillery, Imperial Camel Corps and Indian Imperial Service Cavalry) would circle far down to the south and move in on Beersheba from the desert flank — the **east and northeast**. Despite the water points at Khalasa and Asluj, the attacking horsemen would still face a 43 kilometre ride from water to launch the attack. Allenby's orders contained an explicit instruction - Beersheba must be taken on the first day to water the Desert Mounted Corps and to prevent the Turks understanding his strategy and reinforcing **their left wing**.



IMPERIAL CAMEL CORPS ADVANCE ON BEERSHEBA

In outline, the plan was to concentrate the main blow of four infantry divisions and two mounted divisions against the Turkish left, capture Beersheba and its water supply intact, then roll up the Turkish left flank toward Gaza, while leaving the cavalry free to go northwest to seize the water supplies on the Wadi Hesi.

Allenby had to move this great concentration of men, undetected if possible, from his left to his right flank. He did this in stages with the troops moving by night and spending the days in wadis. In this deception he was greatly aided by having air superiority. However, the secrecy of Allenby's pending assault on Beersheba was preserved by a very fortunate event.

On the night of 30 October 1917, after a desperate combat, a Bristol F2B Fighter of the Royal Flying Corps shot down a German spotter aircraft and pictures were seized that were taken behind British lines. These would have revealed Allenby's plans to the enemy. During that same night of 30 October 1917, Chetwode's 47,000 men started to move eastward for the assault on Beersheba. Only thorough aerial and ground reconnaissance had made this movement over featureless and roadless country possible. At about 12:00 am on 31 October, the main defences were seized, but the British infantry were still being held by a resolute defence some four miles from Beersheba itself. It would be up to the Desert Mounted Corps to take Beersheba and capture the precious wells within the day allowed by Allenby, if Gaza was to be taken and the road to Jerusalem opened.

The Australian Light Horse, in the van of the Desert Mounted Corps, had left for Beersheba in the late afternoon of 28 October. They rode away from the setting sun — silently, four abreast, regiment following regiment in a huge column more than eight miles long, snaking out of the hills around the Wadi Gaza then across the flatland towards the south-east and the rising full moon. Behind them, the decoy bombardment from land and sea on Gaza flashed and rumbled like sheet lightning.

Despite their problems with water (some horses had not drunk for 36 hours), by the 31 October the Desert Mounted Corps were now to the south and east of Beersheba as a result of their night marches. There was however a very strong defensive position



BRITISH ADVANCE AGAINST TURKISH POSITIONS AT GAZA



TURKISH MACHINE-GUNS WAITING FOR THE AUSTRALIAN CHARGE AT BEERSHEBA

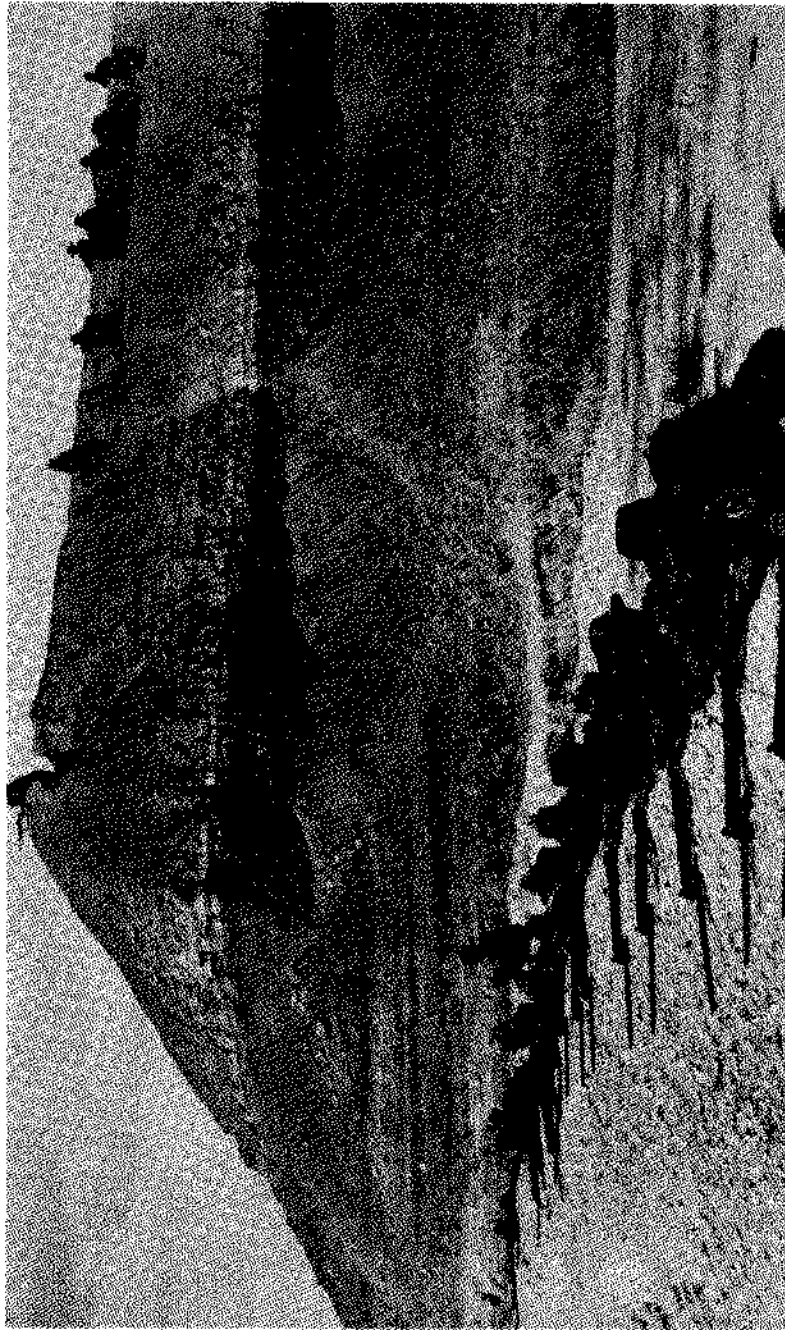


AUSTRALIAN LIGHT HORSE CHARGE AT BEERSHEBA

between the Corps and Beersheba — a hill called Tel el Saba. It had been a defensive position for thousands of years and it had to be taken as quickly as possible. The only approach was across an open plain as the Tel dominated all the eastern approaches to Beersheba. Under covering fire from the Royal Horse Artillery, the New Zealand Mounted Rifles attacked and despite ferocious resistance, Tel el Saba fell after a superb bayonet charge by the New Zealanders of the Auckland Regiment. It was now 3:00 pm on 31 October 1917. Time was running out and complete darkness would occur at 5:30pm. The wells had to be taken quickly to prevent a military disaster.

Chauvel ordered two regiments of the Australian Light Horse to charge Beersheba — the 4th (Victorian) and the 12th (New South Wales). It was now 4:00 pm and the sun would set at 4:50 pm. By the time the regiments had drawn up in their squadrons, there were only 20 minutes left before sunset. The horses were thirsty — some had not drunk for many hours — and they were to charge Beersheba along a three mile plain under artillery and then machine-gun and rifle fire. The Australian Light Horse, like the New Zealand Mounted Rifles, were not cavalry but mounted infantry and as such did not carry swords. Eight hundred men charged, drawing their rifle bayonets to flash their sharpened blades in the coppery sunlight. The last great mounted charge in history succeeded. With the setting sun before them, they took Beersheba after the most vicious fighting between Australians and Turks since Gallipoli.

Belatedly, as the Australians rode through the town, a German engineer began to detonate the explosives that had been placed in Beersheba by Ismet Bey. He was unfamiliar with the system as the German officer in charge was on holiday in Jerusalem! Ammunition dumps, a flour mill and the first two of the precious wells exploded with a "terrific sustained roar". The German engineer was detonating the charges at random from a switchboard in the town's central square, when two Australian Light Horsemen caught him. For a few moments three men held the fate of Allenby's campaign to capture Jerusalem and the entire future of the Middle East in their hands. The course of Biblical prophecy and history could be changed in a split second of time, with a few



AUSTRALIAN LIGHT HORSE AWAITING TURKISH COUNTERATTACKS

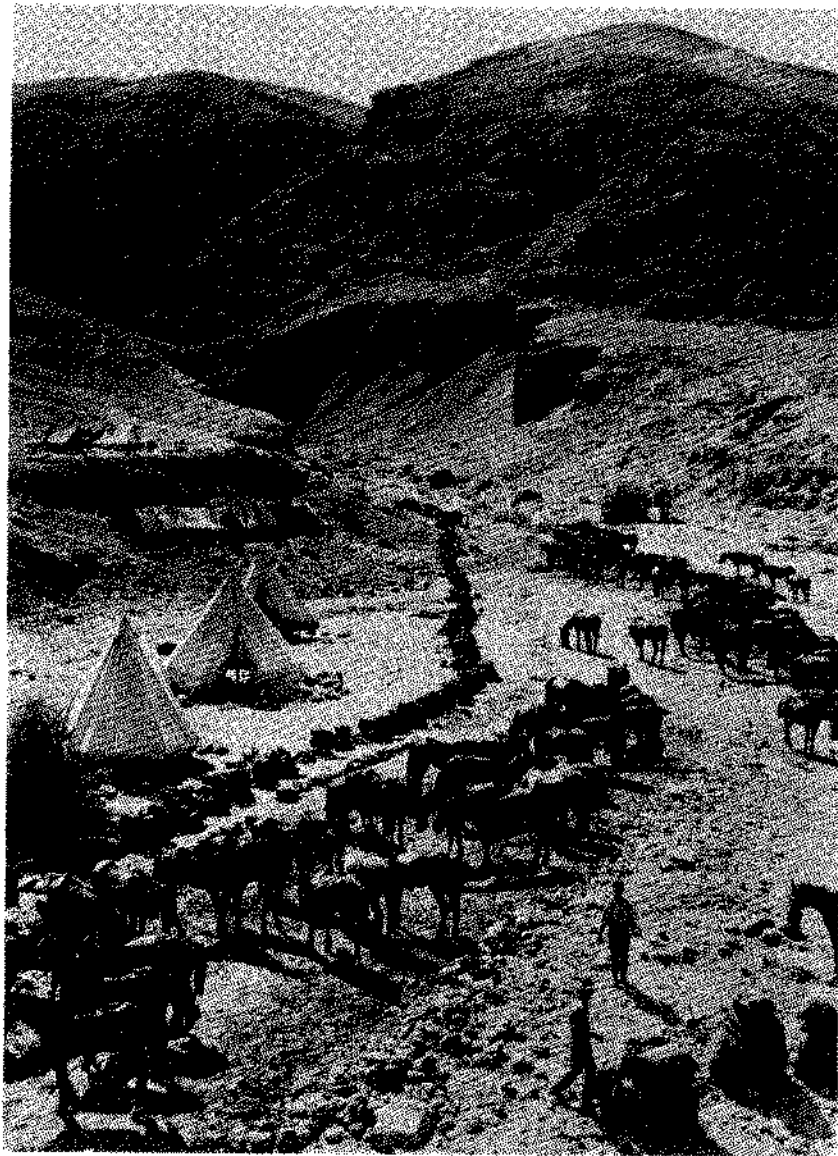
twists of wire and flicks of a switch. All the planning and all the fighting hinged on this small personal confrontation. The Australians bailed the German up with a "blood-curdling yell" and he surrendered.

The wells were saved and as darkness fell, 58,500 men and 100,000 animals swarmed in on Beersheba, drinking 1,800,000 litres of water to slake their thirst. History's last great mounted charge had saved an army and set it on the way to Jerusalem.



WATERING THE HORSES AFTER THE BATTLE

After more bitter fighting, the Turkish left flank was rolled up as planned. The Turks had no option but to retreat and when the British probed into Gaza on the morning of 7 November, they found it abandoned. Gaza, the ancient stronghold of the Philistines, denied to them twice, was now in British hands. The road to Jerusalem was open.



"THE BATTLE IS OVER — BEERSHEBA IS OURS"

THE BATTLE FOR JERUSALEM

'In the end the Spirit will always conquer the Sword' — Napoleon

Despite the loss of Gaza, the Turks fought to save their army with bitter rearguard actions. Their retreat was entirely orderly and certainly not a rout. One rearguard action was only overcome after a splendid cavalry charge by the Worcester and Warwickshire Yeomanry in the best traditions of the British cavalry. Though not so dramatic or large as the charge before Beersheba, it was equally as brave and casualties were heavy. Such were the Turkish rearguards. These, together with the everlasting water supply problem, made the advance up the coastal plain slow.

However, despite these problems the Anzacs had linked with British infantry advancing up the coast and the Desert Mounted Corps formed a great scythe blade across western Palestine, from the Judean Hills to the sea. The Royal Flying Corps attacked the retreating Turkish columns constantly and reported the Turks were now in considerable confusion. However, the Turkish Army halted in their retreat northwards at the Ramleh-Junction Station on the railway line from Jaffa to Jerusalem, and dug in. Although they constructed defensive positions, they were overrun by the advance of the 52nd (Lowland) Division and the 75th English (Territorial) Division. Many prisoners were taken and on 14 November the Junction Station was occupied.

Mounted troops pressed northwards. Naaneh, Ayun Kara and Gezer were captured in brilliant attacks and later on the same day Ramleh and Ludd fell. On 16 November Jaffa (the Biblical Joppa, now Tel Aviv) was occupied without opposition.

That Allenby had advanced some fifty miles in ten days was remarkable, for the Turks were tough fighters and the British supply column was getting longer every day. Palestine has been a very difficult country for the invader since Biblical times. As Sir George Adam Smith states in his 'Historical Geography of the Holy Land': "Everything conspires to give the inhabitants of Palestine easy means of defence against large armies. It is a country of ambushes, entanglements and surprise where large armies have no room to fight and the defenders can remain hidden."



CAPTURED TURKISH GUNNERS GUARDED BY RATHER RELAXED BRITISH INFANTRY

Before the campaign-proper started, Allenby's written instructions concerning Jerusalem were clear. In an order of the day to General Chetwode, he wrote: "I place no restrictions upon you in respect of any operation against Lifta or the enemy lines to the south of it, except that on no account is any risk to be run of bringing the city of Jerusalem or its immediate environs within the area of operations."

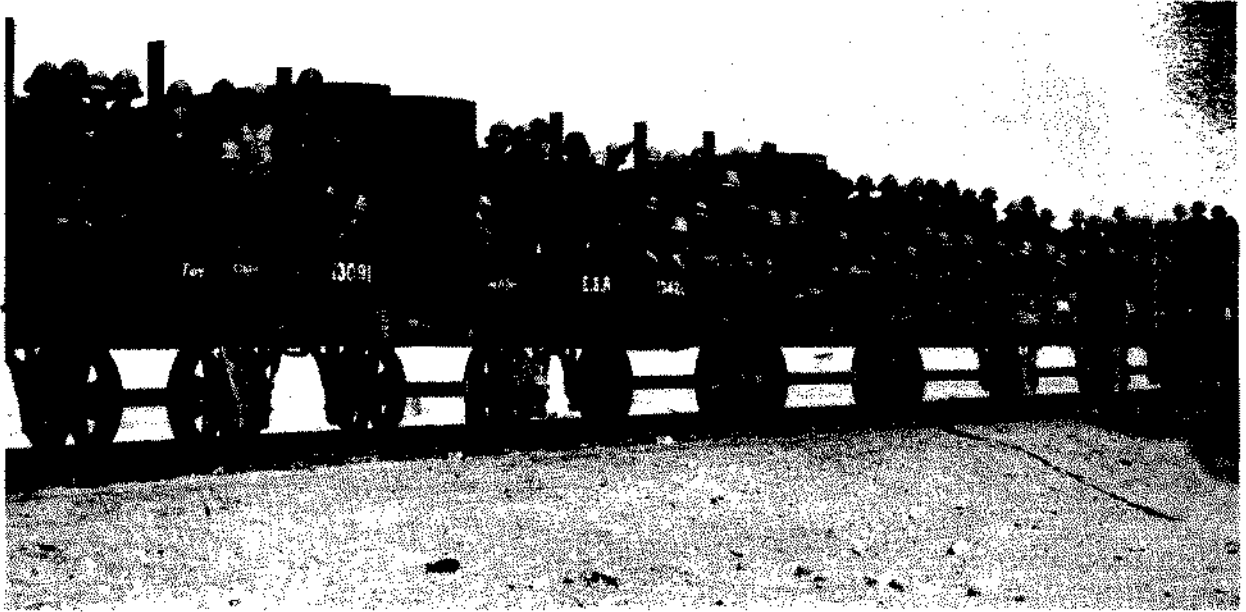
The advance towards Jerusalem really started on 18 November. The Turks were now divided into two armies, one down on the coastal plain and retiring towards the Plain of Sharon, and the other in the hills, east towards Jerusalem. The British plan was to cut the Nablus-Jerusalem road to prevent any supplies being brought in from the north, and to make a pincer movement round the southwest and also round the northeast. A gap was to be allowed in the northeast to give the enemy the opportunity of escaping should they decide to do so. The idea was to avoid any street fighting within the Holy City, which would be very bitter and very destructive.

Seasonal rains which had been overdue, now arrived. Immediately the night temperatures dropped and the British Infantry shivered in their summer khaki uniforms. Communications were severed and roads disintegrated into quagmires. On the Palestinian frontier the Wadi Ghazi flooded and the rail link north was destroyed. Artillery could not move off the main roads. By 20 November the operations were in jeopardy as much from the weather as from the Turks. God's timetable for the capture of Jerusalem, as Allenby knew, was being imposed on his army.

The 75th Division, with the 11th (South Australian and Queensland) Light Horse Regiment, advanced along the Jaffa - Jerusalem road towards Ramallah, the probable site of the Biblical Arimathea, while the 52nd Division entered the vale of Ajalon, the scene of the incident when, at Joshua's command, the moon and the sun stood still before the children of Israel. Advance units of the 52nd Division got as far as El Gib, the Biblical Gibeon where King Saul of Israel had his headquarters, a few miles northwest of Jerusalem.

On 21 November, Turks were discovered on the heights of Nebi

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BRITISH INFANTRY MOVE BY RAIL TO THE FRONT — SINAI 1917

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MACHINE-GUN SECTION OF AUSTRALIAN LIGHT HORSE REGIMENT

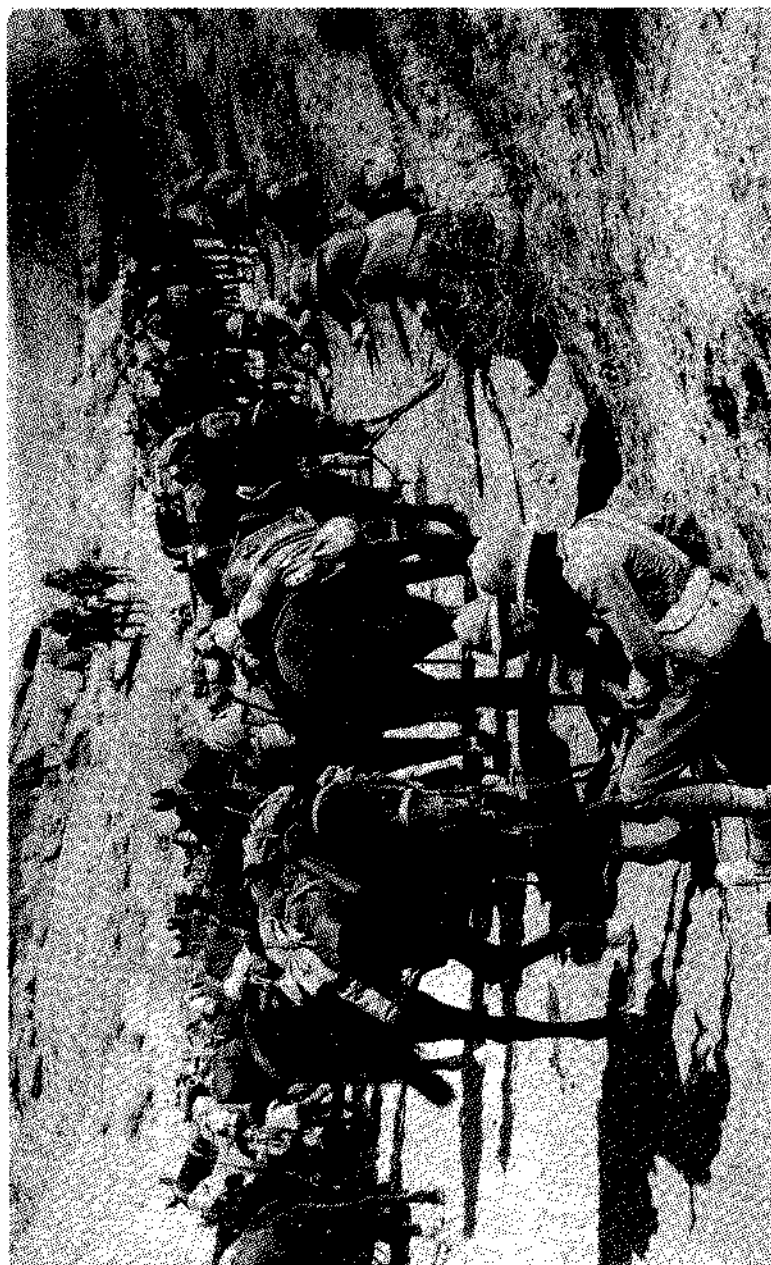


TURKISH (ARAB) INFANTRY ON THE MARCH NEAR JERUSALEM

Samuel — the home and burial place of the prophet Samuel. the Crusaders called the heights 'Mons Gaudii' — Mountain of Joy — because from here they caught their first sight of Jerusalem. These heights were the 'key' to Jerusalem and the place where Richard I — Coeur de Lion — had halted and turned his face in remorse from the prize of the Third Crusade. On the evening of 21 November the 75th Division attacked uphill in failing light and took the summit by midnight. This proved to be the first crucial gain in the battle for Jerusalem and henceforth the 75th Division (the last British Division formed during the First World War) adopted an heraldic 'key' for their divisional badge. The Turks counter-attacked three times, subjecting the heights to artillery bombardment which caused heavy British casualties and destroyed the mosque on the summit. The hand-to-hand fighting was bloody but the 3/3rd Gurkhas and the 2/4th Hampshires defending the mosque and summit held on — just.

For many British soldiers the campaign had a timeless, dream-like quality about it. For despite the daily discomfiture of soldiering, Biblical scenes and events of bygone days crowded the minds of the men as they fought for and gained place after place of which they had heard from the lips of their parents, teachers and ministers. It was not unusual for the officers to inform their men regarding the historic significance of the places before they were taken. This is not romantic nonsense, but can easily be discerned by reading the diaries that many soldiers kept. Major John Roberston said in his book 'With the Cameliers in Palestine', "I have seen a group of a dozen men lying around a trooper who had a copy of the Bible, and who was reading out the story of Samson at Gaza, and wherever the column moved, inquiries were constantly made as to the history attached to the places passed."

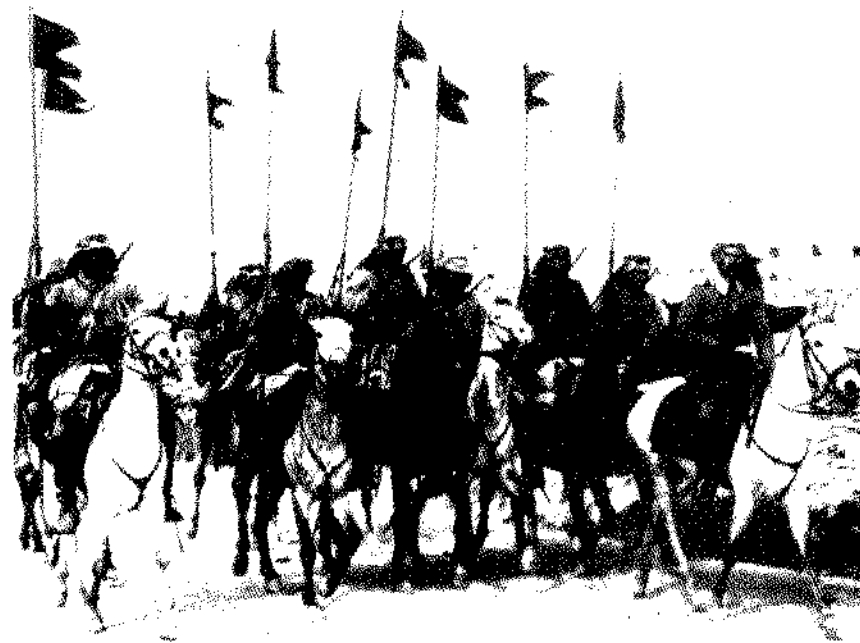
However, the spectre of assaulting Jerusalem haunted many knowing full well the sullen ferocity the Turks could show in defence. But spreading from regiment to regiment, from padre to padre, there was a feeling that something unusual was about to happen. Some said Biblical prophecy was going to be fulfilled, some dismissed this, most preferred to wait and see. Few felt the Turks would retreat from Jerusalem. In fact, to stiffen the Turkish soldiers and to intimidate the civil and ecclesiastical portion of



"TAKING A REST"
BRITISH YEOMANRY IN A WADI

the city, the Turkish Commander, Ali Fuad Pasha, issued a special proclamation which was placed conspicuously all over Jerusalem. It read in part:

"Jerusalem the Holy, which during 13 centuries has been the second religious site of Moslems, and the first religious site to Christians, has until now been protected by Turkish soldiers, striving for general unity under the shadow of the Ottoman Sultanate. The Turkish soldiers shall resist to the last soul against the enemy who is trespassing against these blessed sites. We shall not desist from the use of everything necessary for the protection of the kingdom. Therefore let everyone rest assured as to the order and discipline of the Ottoman Soldiery. The victory is for God..."



TURKISH LANCERS NORTH OF JERUSALEM

In the meantime over two thousand donkeys and camels were travelling the mud-covered roads and climbing the slippery hills with provisions and munitions from Jaffa for the British troops.

However, many of the frontline British soldiers were existing on fresh air as worsening weather had prevented some essential food supplies reaching them.



"THE SCYTHE BLADE"

In the last days of November 1917 and in the early days of December 1917, the Turks counter-attacked in the hills and valleys surrounding Jerusalem. The fighting as always was hard but the Turks were repulsed and British troops began their preparations for the assault on Turkish positions around Jerusalem. On the height of 7 December 1917 a very fierce storm broke, adding to the expectancy of friend and foe alike. At dawn on 8 December, in the midst of rain and wind, the 60th (London Territorial) Division with the 74th (Yeomanry) Division stormed and took strong defensive positions to the west of Jerusalem.

The 53rd (Welsh) Division, having advanced up the Hebron road occupying Bethlehem, had to fight very hard for the Mount of Olives. Some of the bitterest fighting of the whole campaign took place on the Mount of Olives and the Turks were only defeated after numerous bayonet charges. Near sunset on 8 December, British troops passed Lifta and came within sight of Jerusalem. A sudden panic fell on the Turks west and southwest of Jerusalem. Cavalry and transport columns broke ranks and galloped furiously cityward along the Jaffa road. In passing, they alarmed all units within sight or hearing and the infantry arose and fled bootless

and without rifles, never pausing to think or fight. While the shades of night hung about the Holy City, Turkish guns fired continuously to cover their retreat. German and Turkish officers, wild with rage, tried to rally the retreating rabble, but to no avail. This day, December 8, was the Feast of Hanukkah commemorating the deliverance of Jerusalem by Judas Maccabaeus many years ago.



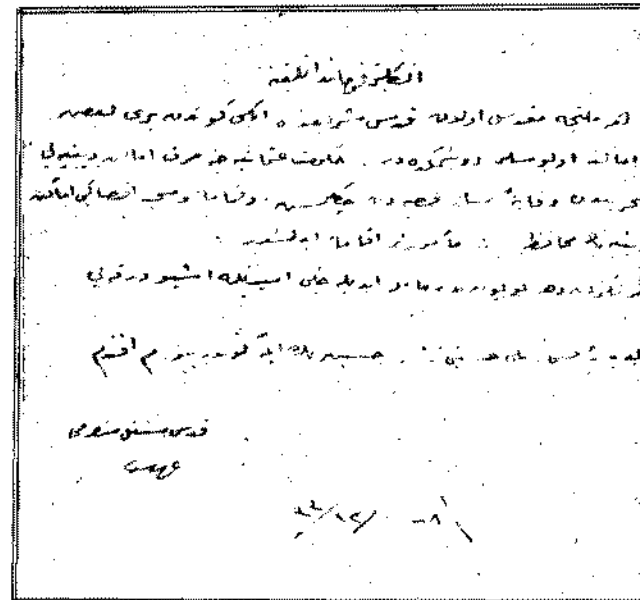
AUSTRALIAN LIGHT HORSE RIDING THROUGH OUTSKIRTS OF JERUSALEM

Towards midnight the Governor of Jerusalem, Izzet Bey, smashed all the instruments in the telegraph office and wrote a letter of surrender. At 2:00 am on Sunday, 9 December, tired Turks began to troop through the Jaffa gate from the west and southwest, and



BRITISH FORCES ENTERING JERUSALEM

anxious watchers peering out through the windows to learn the meaning of the tramping, were cheered by the sullen remark of an officer, "Gitmaya mejbuzuz." (We've got to go), and from 2:00 am to 7:00 am the Turks streamed through and out of the city, which echoed for the last time their shuffling tramp. By 7:00 am on Sunday morning the last of the Turkish soldiers were passing out through St. Stephen's Gate on the east and making their way along the Jericho road.



IZZET BEY'S LETTER SURRENDERING JERUSALEM (IN ARABIC)

The Mayor of Jerusalem, with the letter of surrender from Governor, Izzet Bey, and accompanied by a few frightened policemen, came out of the city bearing a white flag and attempted to surrender the keys of the city to a party of cooks of the London Regiment who had lost their way. They then tried to hand them over to Sergeants Hurcombe and Sedgewick of the London Regiment who, unused to the politics of total surrender, directed them to a group of gunner officers who were too busy to be bothered as they were trying to get their guns into a good firing position for the coming assault.

Eventually, the surrender party managed to contact General O'Shea of the 60th Division who graciously accepted the surrender

of the city, much to the relief of the Mayor of Jerusalem, who had spent the entire morning of 9 December trying to surrender!



UNDER A FLAG OF TRUCE TENDERING THE SURRENDER OF THE CITY

The news flashed round the British Army that the Turks had gone. This was greeted with a mixture of relief and incredulity. British patrols approaching the grey walls passed through the gates and took charge of the city. The citizens of Jerusalem who had feared that they and their city would be destroyed, rejoiced with clapping of hands and shrill cries of delight. Women threw flowers into General O'Shea's car and spread palm leaves on the road. Old men kissed the gun carriages as they rolled by. Hysteria prevailed everywhere. As soon as the Turkish Army had left the city, and even before the last had gone, crowds stormed the Turkish barracks. In revenge for repeated and severe requisitions, the barracks were thoroughly looted. British soldiers, in a firm but good natured manner, put a stop to this behaviour and protected enemy prisoners, some of whom were Austrian and German.



'In those days, the walled city of Jerusalem stood almost uncluttered by suburbs on its rocky site. Its seven gates were still its everyday entrances and exits, and its ramparts, undulating with the lie of the land, were as complete as they had been in the time of Saladin and Richard I — Coeur de Lion. The British Army was now encamped outside — bivouacked among the olive groves. They lay there just as armies might have lain in Biblical or Medieval times with the smoke from the fires rising all round the city and the dust of their vehicles and horses in plumes across the landscape.' (Morris - 'Farewell the Trumpets').

For many soldiers resting in the olive groves before moving north, it was a time for reflection. To them there was more than just good luck and chance in this unexpected victory. Some felt they were part of a great divine plan, others sought out officers and regimental padres who had told their men there would be no fighting for Jerusalem, and this prediction had been fulfilled. The average soldier, then as now, was not overly religious or sensitive, but most felt they had been witness to an event of overwhelming historical and perhaps prophetic importance, the significance of which was much discussed.



**GENERAL ALLENBY WALKING INTO JERUSALEM
THROUGH THE JAFFA GATE**

"On 11 December 1917, Allenby entered Jerusalem simply and quietly on foot. He went through the Jaffa Gate — 'the Gate of Friends' in Arabic. The last foreign visitor of any eminence had been the Kaiser who had arrived there in 1898 in a ceremonial entry of preposterous pomp. Allenby's entry was in total contrast. He was more like a pilgrim than a conqueror. The troops who were drawn up as a guard of honour; English, Irish, Scottish, Welsh, Australian and New Zealanders, were dressed in their battle-frayed khaki as was Allenby himself. The heady mixture of the Jerusalem populace with its Greeks, Armenians, Arabs, Christian nuns and Muslim Imams, pressed behind the soldiers, stood on roofs and lined balconies of houses. No guns were fired and no flags were flown. Only the bells of Jerusalem rang.

Behind Allenby walked the American, French and Italian military attachés serving with his armies, and a group of British staff officers — one in particular wearing a crumpled and ill-fitting uniform. This was T.E. Lawrence, who was leading the so-called Arab Army along the line of the Hejaz railway, protecting Allenby's eastern flank in Palestine. Like Allenby, Lawrence thought the entry into Jerusalem was the supreme moment of the war. On the steps of the citadel — St. David's Tower, where some scholars believe Pilate passed his judgement on Jesus Christ — Allenby read a proclamation declaring Jerusalem to be under the jurisdiction of the British Empire and guaranteeing religious freedom for all sects in the city. Indian Mohammedan troops were provided as a guard at the Dome of the Rock." (Morris — 'Farewell the Trumpets')

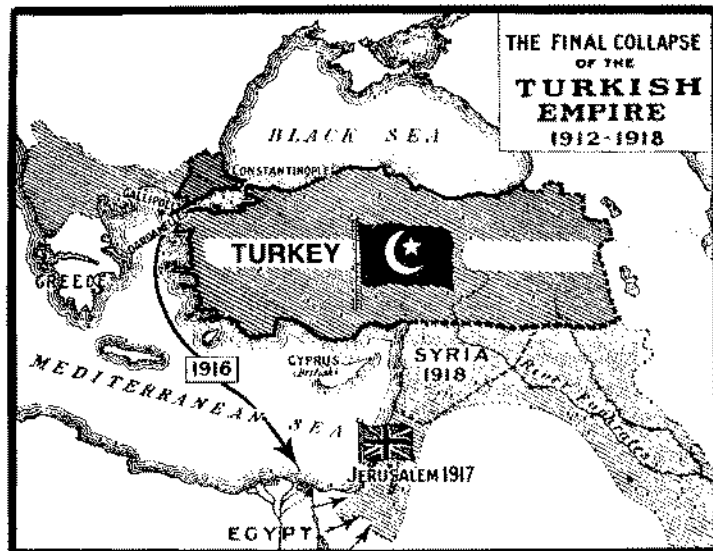
Lloyd George's hope of the capture of Jerusalem as a Christmas present for the British Empire was now a reality.

Allenby himself summarised his victory thus, 'In forty days many strong Turkish positions have been captured, and the Force has advanced some sixty miles on a front of thirty miles. The enemy had been heavily defeated, only the nature of the country saving him from complete destruction. Over twelve thousand prisoners and more than one hundred guns had been taken, and the Turkish casualties for the period were approximately 25,000, almost half as many again as the British which were about 18,000.

Jerusalem has been captured without damage to a single sacred building.'

Mr. W.T. Massey, who was the official correspondent for the Palestine campaign, wrote this eyewitness account of Allenby's official entry into Jerusalem as Commander-in-Chief.

"Outside the Jaffa Gate was an Imperial guard of honour drawn from men who had fought stoutly for victory. In the British guard of fifty of all ranks were English, Scottish, Irish and Welsh troops. Opposite them were fifty dismounted men of the Australian Light Horse and New Zealand Mounted Rifles. The General entered on foot by an ancient way, the Jaffa Gate. A small, almost meagre procession consisting of the Commander-in-Chief and his staff, with the guard of honour — less than 150 all told — passed through the gate unheralded by a single trumpet note; a purely military act with the minimum of military display told the people that the old order had changed, yielding place to the new. The procession came to a halt at the steps of the citadel. Here the Commander-in-Chief and his staff formed up on the steps with the notables of the city behind them, to listen to the reading of the Proclamation in several languages."



PROCLAMATION OF MARTIAL LAW IN JERUSALEM

To the inhabitants of Jerusalem, the blessed, and the inhabitants dwelling in its vicinity:

The defeat afflicted upon the Turks by the troops under my command has resulted in the occupation of your city by my forces. I therefore here, and now, proclaim it to be under martial law, under which form of administration it will remain as long as military considerations make it necessary.

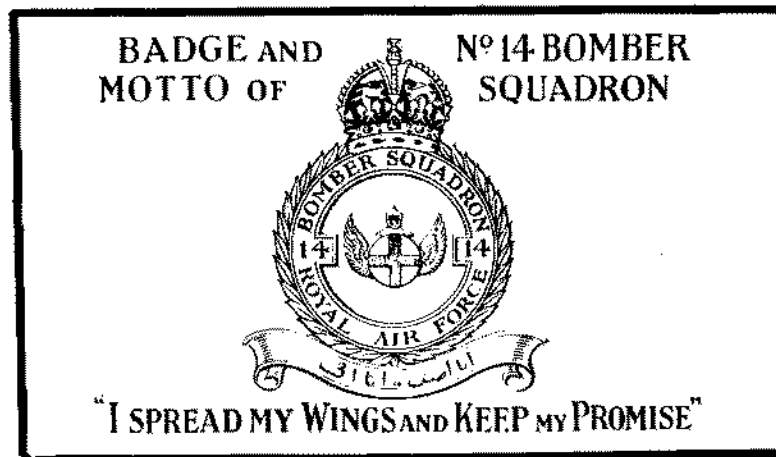
However, lest any of you should be alarmed, by reason of your experiences at the hand of the enemy who has retired, I hereby inform you that it is my desire that every person should pursue his lawful business without fear of interruption. Furthermore, since your city is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of devout people of these three religions for many centuries, therefore do I make known to you that every sacred building, monument, holy spot, shrine, traditional site, pious bequest, or place of prayer, of whatsoever form of the three religions, will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred.

Edmund Henry Hynman Allenby
General,
Commander-in-chief Egyptian Expeditional Force

December 11, 1917



A BE2c PREPARING FOR BOMBING MISSION IN PALESTINE



AS BIRDS FLYING — Isaiah 31:5

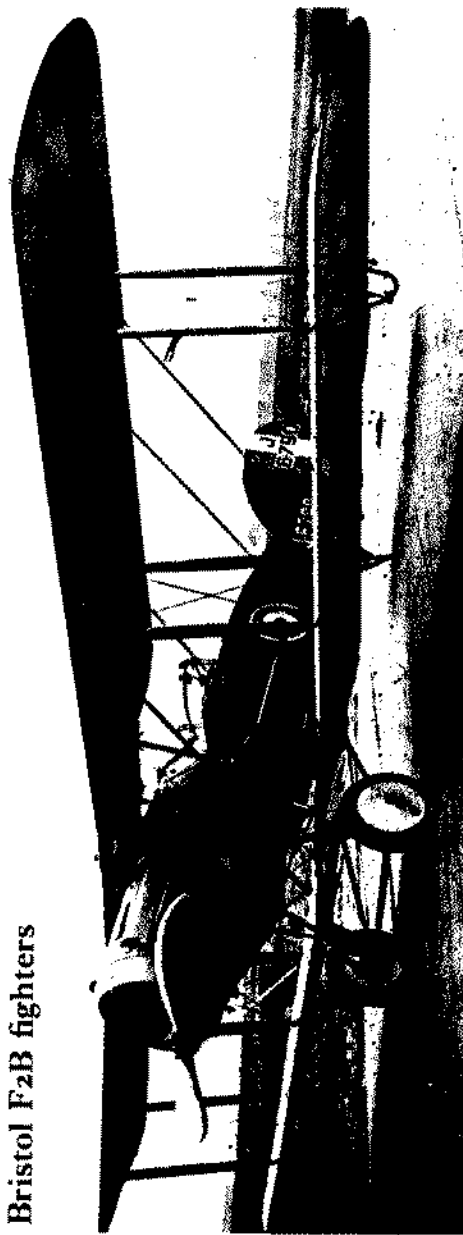
'As birds flying, so will the Lord of hosts defend Jerusalem, defending also he will deliver it, and passing over he will preserve it.' — Isaiah 31:5

The development of the aeroplane had been so swift that it is easy to forget the first recorded flight was piloted by Orville Wright in 1903. Aircraft development was accelerated by World War I, despite some initial reservations by conservative thinking Army Staff Officers, especially on the British side. However it soon became clear that aircraft could have many more uses other than reconnaissance. In fact, the use of the aeroplane as a weapon was to herald a new and awesomely destructive phase of warfare.

Up until 1917, the Turks had enjoyed superiority in the air. German airmen had been supporting the Turks since July 1916. German aerial strategy had been to send some of its most advanced aircraft to each of its operational theatres in the belief that quantity did not offset quality. British airmen, who had engaged superior German machines in the Middle East, had agreed with this theory all along. Allenby realised that air supremacy must be wrested back from them if the campaign was to have any chance of success. A fortnight after his arrival, Allenby cabled home a list of requirements in men and materials which included over sixty modern aircraft.

When one reads the records of the journalist on the spot — W. T. Massey or Colonel A. P. Wavell (later Field Marshal Lord Wavell), or the book 'With Allenby in Palestine' by Lowell Thomas, quite apart from official Royal Air Force records, the fact is undeniable that the secret of the success that crowned Allenby's achievement was absolute domination in the air — secured by British airmen 'as birds flying.' From 1917 onwards, with modern S.E. 5A's and Bristol Fighters, the enemy airmen had almost been driven from the skies. The British could see by means of aerial reconnaissance, every move the Turks made, whilst denying the enemy (except for the incident mentioned before the attack on Beersheba) the same ability. 'As birds flying,' the Royal Flying Corps also rendered incalculable service by machine-gunning, bombing, and spotting for the artillery and the Royal Navy.

Bristol F2B fighters



Allenby recognized that air supremacy must be wrested back from the German pilots who had been supporting the Turks since July 1916, and his shopping list of reinforcements for Palestine included 60-odd aircraft. By October he had four Royal Flying Corps squadrons, as well as No. 21 Kite Balloon Company, facing Gaza.

The mainstay of Allenby's air superiority was the fast, manoeuvrable, two-seat

Bristol F2B, which arrived in September 1917 and played a large part in preventing Turkish disruption or reconnaissance behind his lines.

Engine: 186kW/250hp Rolls-Royce Falcon III; ceiling: 11½ mins to 10,000ft; speed: 192kmh/119mph at 6,500ft; armament: one fixed Vickers 7.6mm/0.303in gun on the nose, one movable Lewis 7.6mm/0.303in gun in rear seat.

Palestine has always been a difficult land to attack, and facing modern weapons made this task even more formidable. It must be reiterated that without control of the air, the British campaign in Palestine could well have ended in total disaster. The Royal Flying Corps, 'as birds flying' had a central role to play in the fighting for Jerusalem.

By September/October 1917 the strength of the Royal Flying Corps was as follows:

5th WING

No 14 Squadron	(16) BE 2e aircraft
No 113 Squadron	(8) BE 2e aircraft
	(5) RE 8 aircraft

40th WING

No 111 Squadron	(6) Bristol Fighters
	(5) Vickers Bullets
	(3) D.H. 2
	(2) Bristol Monoplanes
	(1) Bristol Scout

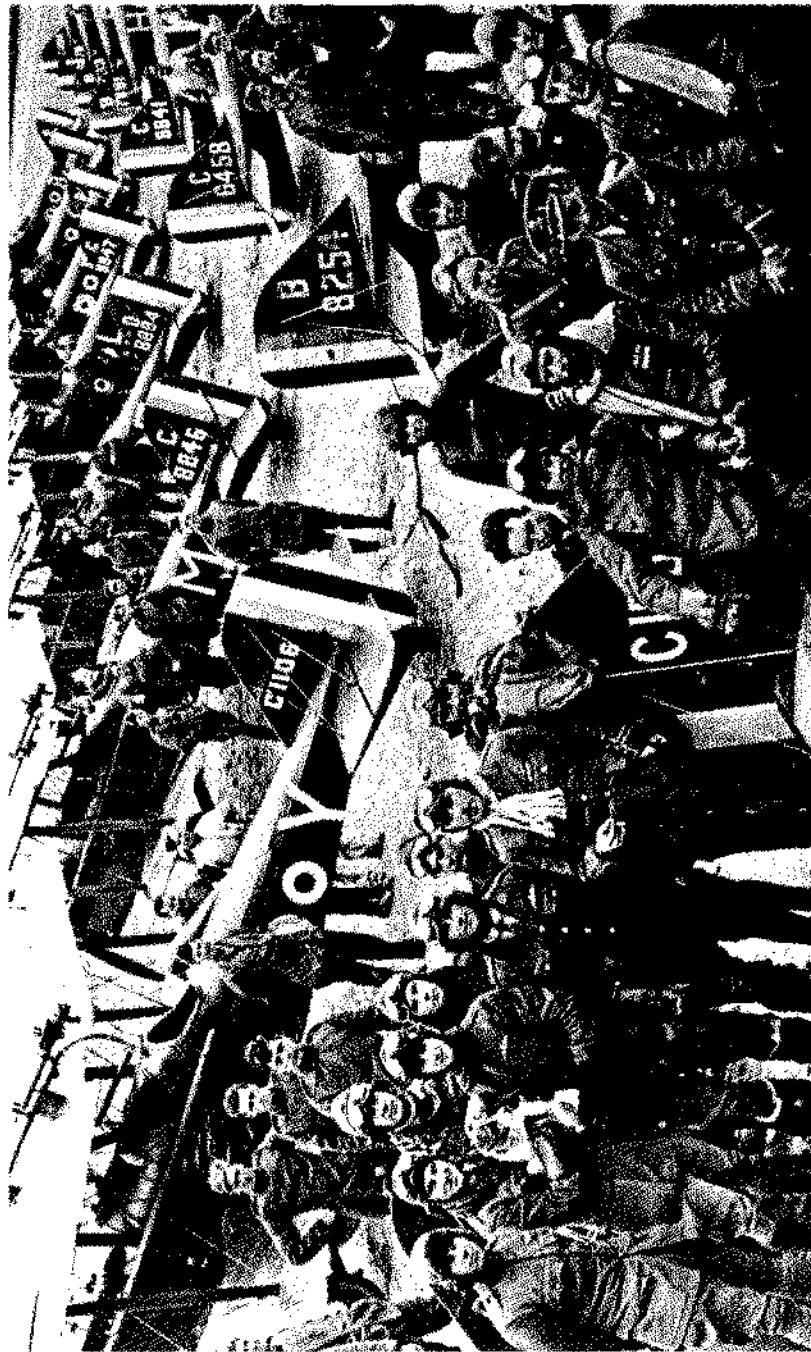
No 67 Squadron	(7) BE 2c and e
	(5) RE 8
	(5) BE 12a
	(1) Martinsyde

No 21 Balloon Company	(49 and 50 sections)
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No 14 Squadron

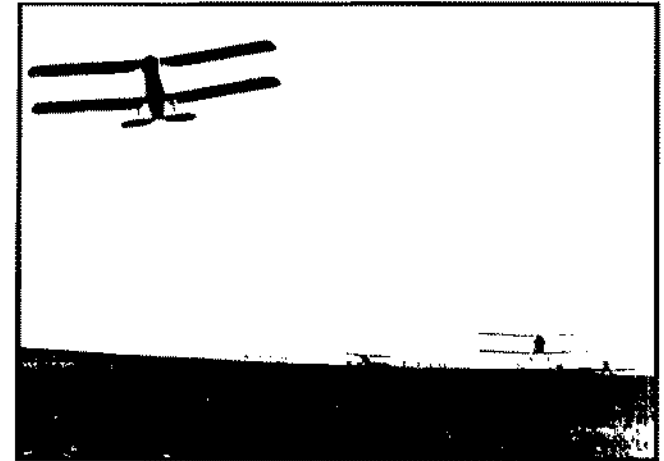
Motto: *'I spread My Wings and Keep My Promise'*

No 14 Squadron Royal Flying Corps was formed at Shoreham, Sussex, on 3 February 1915 and in the following November went to the Middle East equipped with BE 2 aircraft for army co-operation duties. During its service in this theatre of war, the squadron assisted in the push across the Sinai Desert and sent detachments to the Western Front to operate against the Senussi,



A LINE UP OF SE5a SCOUTS IN FRANCE

and to the Hejaz (Arabia) to co-operate with the Grand Sherif of Mecca against the Turks, who were menacing the Chief Holy Cities of Islam. In 1917/18 No 14 Squadron took part in the Palestine campaign, flying many reconnaissance missions over Jerusalem. After the capture of Jerusalem, the squadron undertook many bombing missions against the Turkish Army until the final defeat of the Turks with the capture of Aleppo in October 1918.



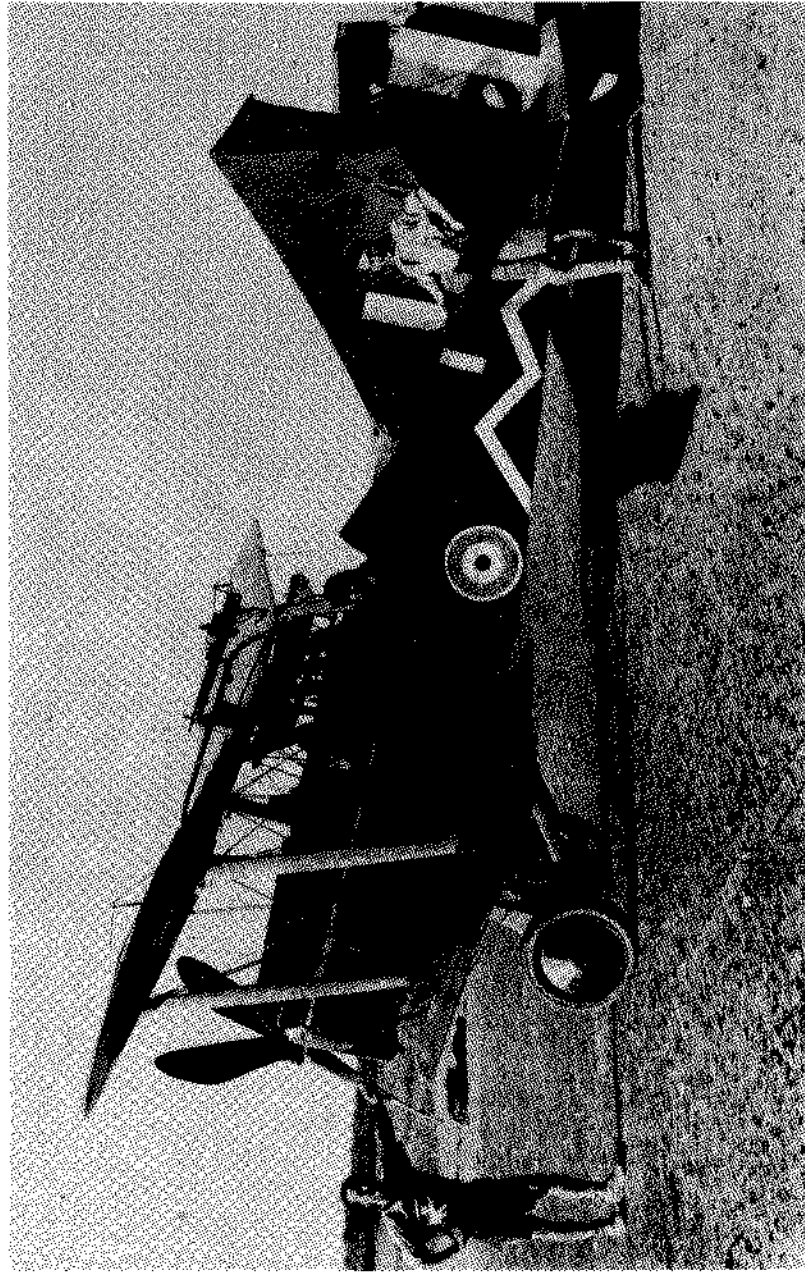
NUMBER 14 BOMBER SQUADRON TAKING OFF IN PALESTINE IN 1918

Between the two world wars the squadron was based in Palestine and Transjordan. During World War II No 14 Squadron was heavily engaged in the Sudan, Western Desert, Iraq, Algeria, Italy and Sardinia before returning to Great Britain for a further period of wartime service. Aircraft flown during the second World War included Gloster Gladiators, Bristol Blenheims, Martin Marauders, Vickers Wellingtons and de Havilland Mosquitos. At the present time the squadron flies Panavia Tornado GRI advanced, all weather strike aircraft.

No 67 Squadron

Motto: 'No Odds Too Great'

In World War I, No 67 Squadron was in fact No 1 Squadron Australian Flying Corps which sailed from Melbourne in March 1916 for service in the Middle East. It flew a variety of aircraft



SE5a WITH LEWIS MACHINE-GUN MOUNTED ON TOP WING (PALESTINE 1917)

in Palestine, including Bristol Fighters, and officially became No 1 Squadron, Australian Flying Corps on 6 February 1918

Number 67 squadron itself reformed in 1941 at Kallang (Singapore) and was later heavily engaged in the Burma campaign flying Hawker Hurricanes. Meanwhile, Number One Squadron Royal Australian Air Force (RAAF) flew Lockheed Hudsons in Malaya (1941) converting to Bristol Beauforts and then de Havilland Mosquitos during the Pacific campaign. In the 1955 Malayan Communist confrontation, No 1 Squadron flew Avro Lincolns based at Tengah. Returning to Australia, the squadron flew English Electric Canberras and is currently equipped with General Dynamics F-111 strike aircraft, based at Amberley, Queensland.



SE5A

No 111 Squadron

Motto: 'Adstantes (standing by)'

No 111 Squadron was formed at Deir-el-Belah in Palestine, being expanded from a flight of No 14 Squadron. It was equipped with five different types of scout (fighter aircraft) and its task was to destroy enemy reconnaissance aircraft and to protect British aircraft. It was a Bristol Fighter from this squadron, piloted by Lieutenant Peck with Lieutenant Lloyd-Williams as observer, that



BRITISH WOMEN MAKING WINGS FOR THE "BIRDS"

shot down a German spotter aircraft before the great attack against Beersheba, thus preserving Allenby's intentions from the enemy. The squadron was later equipped with S.E. 5As and played a prominent role in the final aerial attacks that massacred the Turkish 7th and 8th Armies at Nablus and Wadi el Far'a.

Reformed in 1923, No 111 became the RAF's¹ first Hawker Hurricane fighter squadron in 1938. During World War II the squadron fought in the Battle of Britain and was later heavily engaged over Europe, Sicily and Italy, flying Hurricanes and Supermarine Spitfires. At the present time the squadron flies Panavia Tornado (ADV) long range interceptor aircraft.

No 113 Squadron

Motto: *'Velox et Vindex (Swift to Vengeance)'*

No 113 Squadron, Royal Flying Corps, was formed at Ismailia, Egypt, as an army co-operation unit and moved to Palestine where it subsequently played a very active part in the operations which led to the defeat of the Turks. Its main tasks were tactical reconnaissance and artillery spotting.

During World War II the squadron fought in the Western Desert, Greece, Crete and Burma. Aircraft flown during the war included Bristol Blenheims, Hawker Hurricanes and Republic Thunderbolts. No 113 Squadron was disbanded in 1963.



¹ Royal Air Force. The Royal Flying Corps and the Royal Naval Air Service became the Royal Air Force on 1 April 1918.



BRISTOL F2B FIGHTER DISPLAYED AT AIR-SHOW IN BRITAIN — 1990



SE5a DISPLAYED AT AIR-SHOW IN BRITAIN — 1990



THE HOLY CITY: JERUSALEM
JEWEL OF A CONQUEROR'S CROWN FROM TIME IMMEMORIAL

PROPHECY FULFILLED

'Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets'. — Amos 3:7

In his biography of General Allenby, Field Marshal Wavell recounts a saying amongst the Arabs which was well known to the Turks: "When the waters of the Nile flow into Palestine, then will a prophet of the Lord deliver Jerusalem from the Turkish yoke". The Arabs called Allenby 'Allah-en-Nebi' which means 'prophet of the Lord', and indeed the waters of the Nile did flow into Palestine via the pipeline laid all the way from the Nile delta by the Royal Engineers. The leader called by the Arabs the 'prophet of God' did drive the Turks out of the land. The deliverance of Jerusalem was accomplished in forty days (31 October: Beersheba falls — 9 December: mayor surrenders Jerusalem), a familiar period in the history of Palestine.

Although the Royal Flying Corps was grounded by very bad weather conditions during the first few days in December 1917 which culminated in the capture of Jerusalem, the combined effect of new and efficient aircraft and the new spirit of aggression within the ranks of the aircrew completely reversed the position of air superiority originally held by the Imperial German Air Force. The Royal Flying Corps absolutely cleared the skies above Palestine by the first days of December 1917, before the weather deteriorated. How accurately this fulfilled the writings of the Hebrew prophet Isaiah, for he writes: "As birds flying, so will the Lord of Hosts defend Jerusalem, defending also he will deliver it, and passing over He will preserve it". This you read in the Old Testament written two and a half thousand years ago [Isaiah 31:5].

Once Jerusalem had been occupied by British troops, the Turks made up their minds to get the city back at any cost. Heavy shelling took place and attempts were made to bomb from the air. However, the shelling failed as did the attempts to bomb. The human agencies which God used to fulfil the promise of Isaiah 31:5 are identified on p. 204 of the journalist, W.T. Massey's account of the campaign — "The official entry of Allenby was made while there had broken out considerable fighting to the north and east of the city, where our lines were nowhere more than

7,000 yards off. The bursts of musketry were carried down on the wind, whilst droning aeroplanes in the deep blue vault overhead told of our flying men denying a passage to enemy machines". British bombing of the Turkish artillery was completed without aerial opposition and shelling ceased with little damage done.

In the special order of the day, on 15 December when General Allenby thanked his troops for their work in the deliverance of Jerusalem, the Commander-in-Chief made this reference to his airmen. "Throughout the operations, the Royal Flying Corps have rendered invaluable assistance to all arms and have obtained complete mastery of the air".

Again, on 27 December, the Turks made thirteen determined attacks. During this period of fighting, the inhabitants of the 'delivered' city were on the roofs of their houses, praying that the British might have strength to withstand the attacks. The attacks all failed, mainly, according to Turkish prisoners, because of the bombing and machine-gunning by aircraft — "like a flock of angry birds" said one captured officer.

To commemorate their part in the liberation of the Holy Land from four hundred years of Turkish domination, their service in the Middle East, and their central role in the deliverance of Jerusalem in 1917, Number 14 Bomber Squadron adopted as a motto the words: 'I spread my wings and keep my promise'. This is the English translation from the Arabic motto which is an extract from the Koran. This motto was suggested by His Highness Emir Abdullah of Transjordan, as he felt divine intervention had saved Jerusalem from destruction in 1917 and that aircraft were central to God's plan for this.

Well did the prophet Zechariah say that Jerusalem was to be, in ages to come, a cup of trembling as it still is in this present age. But to those interested in prophecy, it is even more remarkable that three other Old Testament prophets foretold the precise day, date and method by which Jerusalem would be delivered from the Mohammedan power approximately twenty-six centuries before it happened. In today's climate of opinion, such stories would be greeted with the utmost incredulity, but now let us see

how precisely they were fulfilled.

The prophet Isaiah (Chapter 31:5) says that God, in some far distant time in the future, would defend, deliver and preserve Jerusalem and he used a special phrase - 'as birds flying', a curious way to write of a capture of a city.

Thus it is an astonishing link with Isaiah's writings that in 1917 AD the city was in fact, both delivered, defended, and preserved without any damage for three reasons:

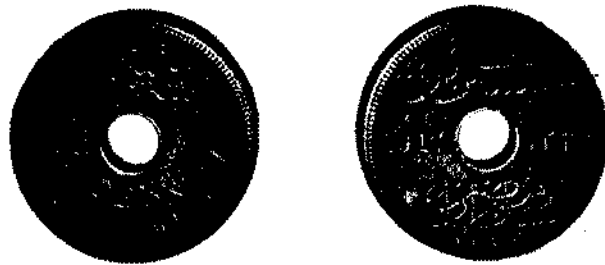
1. General Allenby expressly ordered that no fighting should take place within the Holy City.
2. Allenby's aim was to attack the Turks at Lifta to the north of Jerusalem, to encircle the enemy and at the same time leave him a way out, so that the Turk would find himself forced to evacuate the city without it being damaged by fighting. This plan succeeded.
3. The Royal Flying Corps had by this time completely dominated the skies over Palestine.

The Church of England's Prayer Book had in its morning lesson for 8 December 1917, Isaiah Chapter 31, which of course included verse 5. December 8 was the date that the Turks began their disorderly retreat from Jerusalem. From thousands of scriptures which could have been chosen for December 8, the very prophecy which was to be fulfilled on that date happened to be the lesson!

In the Prayer Book of Edward VI, 1552, the chapter Isaiah 31 was the lesson for December 12. In the revision in 1662, it became the lesson for December 9, while in the revision in 1872 it became the lesson for December 8. Thus for 365 years Isaiah 31 was the lesson for the very days in December during which Jerusalem would be delivered from the Turks to Israel-Britain.

As previously mentioned, Dr. Grattan Guinness was bold enough in 1886 to predict, from Biblical prophecy, the very year 1917 when Jerusalem would be delivered. This was confirmed in 1898 by Dr. H. Aldersmith — another student of Biblical prophecy. He also stated privately that he believed some type of flying machine would play a major role in this deliverance.

Turning to the book of Daniel, we find that Chapter 9 records Daniel's prayer concerning his own city, Jerusalem. The prophet Daniel records that, in a crucial time towards the end of the age, Jerusalem would be delivered from the abomination of desolation (Moslem power) after one thousand three hundred and thirty-five days [Daniel 12:12]. We are told in Numbers 14:34 and Ezekiel 4:6 that God gives us **each day** for a year, so 1335 days equals 1335 years. If we take the rise of Mohammedan power from its beginning in 622 AD, 1335 lunar years later, by the Mohammedan calendar, we come to our Christian year AD 1917. The Mohammedan calendar reckoned in lunar years. Egyptian coins minted in 1917 bear two corresponding dates, side by side, the Moslem date in Arabic numerals **1335** and in ordinary numerals **1917**. Mohammedanism as a religious movement dates its commencement from 622 AD — the Hegira — when Mohammed fled from Mecca to Medina and was received as a prophet and prince.



(The date opposite 1917 is the Arabic for 1335)

1	2	3	4	5	6	7	8	9	0
١	٢	٣	٤	٥	٦	٧	٨	٩	٠

This Egyptian coin of 1917 bears the Moslem 1335 date, given by God (Daniel XII 12) in answer to Daniel's prayer (chapter IX) on behalf of Jerusalem and the Jewish people.

Let us also consider the other time scales given in Daniel 12:7,11 and again v 12.

1260 — "THE DOWN TREADING"

"...It shall be for a time, times and an half"
[Daniel 12:7]

A 'time'	=	360
'times'	=	720 (2 x 360)
'half'	=	180 (½ x 360)
		<u>1,260</u>

"The Holy City shall they tread under foot forty and two months" [Rev. 11:2]
(42 x 30 = 1,260)

(For the period covered by the word 'Time' and the reason why the months consist of thirty days, see Appendix 5)

1290 — "THE DESOLATOR" or "DESOLATION"

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." [Daniel 12:11]

1335 — "BLESSEDNESS"

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." [Daniel 12:12]

These periods grouped together in the twelfth chapter of Daniel are connected with the same subject. Commencing with the rise of the desolating Moslem power (AD 622) and using the LUNAR year measure, let us see where these time periods are placed in history. Remember God gives us each day for a year (Numbers 14:34, Ezekiel 4:6)

AD 622	Dan 12:7	Dan 12:11	Dan 12:12
	Time, times and a half.		
	(1,260 days)	(1,290 days)	(1,335 days)
AD 1844	AD 1873	AD 1917	

The year AD 1844 was the year that Britain and other Christian European nations forced the Sultan of Turkey to sign the Decree of Toleration which abolished the death penalty for conversion from Mohammedanism to Christianity or any other religion. This was a definite stage in the breaking of the power of the desolator (Mohammedanism).

The year AD 1873 saw the beginning of the agitation amongst Ashkenazim (Khazar) Jewry of central and eastern Europe for a home in Palestine (see the Epilogue). Turkey's national debt in 1873 was reaching a level where national bankruptcy was being forecast. Finally, this year also saw a great blow suffered by Turkey. Its occupied states of Herzegovina, Montenegro, Bosnia and Bulgaria rebelled in open war against the Sultan.

The year AD 1917 saw the fall of Jerusalem to British forces under General Allenby.

Commencing with the rise of the desolating Moslem power (AD 622) and using the **SOLAR** year measure, we arrive at some significant dates in the history of the Middle East.

1260 **SOLAR** years from AD 622 we come to 1882. This was the year that Britain invaded Egypt. Egypt was nominally part of the Ottoman Empire and this loss marked a further decline in Mohammedan power.

1290 **SOLAR** years from AD 622 we come to 1912. This year saw the first Balkan War and the beginning of the final breakup of Turkey's empire.

1335 **SOLAR** years from AD 622 we come to 1957. This year was full of turmoil for the Middle East — especially the Israeli State, Egypt and Turkey. One example being that of Egyptian troops flying to Syria amid fears of an attack on that country by Israel and Turkey.

Beginning from other prophetic historical events, these time periods (**LUNAR** and **SOLAR**) could be extended into the present day and into the future — e.g. 1335 **SOLAR** years from AD 632 (the year Mohammed died and the Caliphate was established) we come to 1967 — the year of the Six Day Arab/Israeli War. To detail further examples would be beyond the scope of this book and, in cases of future events at the end of this age, purely speculative. For as the book of Daniel tells us, 'At the time appointed the end shall be' — Daniel 8:19. Also, after giving signs to look for at the end of the age before his second advent, Jesus Christ said 'But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.' — Matthew 24.

However some other examples of these divine time scales are not speculative and are worth noting. After Mohammed, founder of Islam, died in 632 AD, he was succeeded by Omar, the first Imperial Caliph, in 634. Omar led an army into Palestine and captured Jerusalem in 637. On entering the city Omar asked at once to be shown the site of David's temple. In 638 Omar erected a wooden mosque — the Mosque of Omar — on the temple site. This was rebuilt in stone and called the 'Dome of the Rock'. The Patriarch Sophronius later came to Omar and accosted him, saying, "Verily this is the abomination of desolation spoken of by Daniel the prophet, standing in the Holy Place."



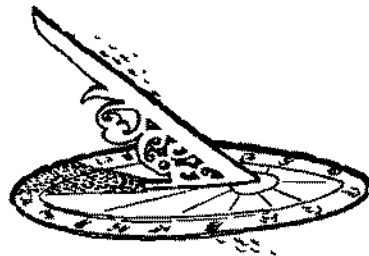
MOSQUE OF OMAR

This statement has been supported through the centuries by many eminent Biblical scholars such as Thomas Newton D.D., Bishop of Bristol. In addition to this desolation of Jerusalem, between the years 634 and 644 Omar destroyed some 4,000 Christian churches and built 1,400 Mohammedan mosques. He initially built many mosques of wood after cutting down thousands of trees, thus causing a physical as well as spiritual desolation of the land. A once fertile land was transformed into a barren and desolate wilderness by the bad husbandry of the Moslems, leading to widespread soil erosion. The daily sacrifice had ceased of course when the Romans destroyed the temple in AD 70 and when the Mosque of Omar was built on the temple site the desecration of the Holy Place was complete.

Omar began his career in AD 634 and 1290 SOLAR years later (Daniel's number for the activities of the desolator) brings us to the year 1924. It was on 6 March 1924, seven years after the fall of Jerusalem, that the office of the Caliphate¹ was abolished. The last holder of that office, the Sultan of Turkey, was earlier deposed and expelled from Constantinople by Kemel Pasha on 3 March 1924. The symbolic activities of the desolator were coming to an end. As already stated, Omar built the first mosque on the temple site at Jerusalem in 638. Exactly 1290 SOLAR years later in 1928 Islam was abolished as the Turkish State religion.

These are just a few examples of hundreds of divine time measures that show "the nations are as a drop of a bucket and are counted as the small dust of the balance . . . all nations before him are as nothing . . . that bringeth the princes to nothing, he maketh the judges of the earth as vanity" — Isaiah 40. The non-Israel nations have their times of power predestined by God. He raises them up and brings them down according to His timetable, always mindful of His promises and covenants with His people, Israel, which cannot be broken.

The marvels of Divine timing comprehend the entire scope of history in all of its related aspects, for God has weighed, measured, numbered and timed all things. To this the prophet Esdras testifies: 'For He hath weighed the world in the balance. By measure hath He measured the times, and by number hath He numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.' — II Esdras 4:36-37.



That certain saint or angel called Palmoni in Hebrew, the numberer of secrets or the wonderful numberer, gave Daniel divine time measures so that at the end of this age the wise would understand but not the wicked. [Daniel 12:10].

¹ The leader of the Muslim community in matters temporal and spiritual.

But Daniel was deeply distressed about his people's departure from Divine Law and he prophesied a long period of national chastisement. This can be proven to be 2,520 years (see Appendix 5). This chastisement **BEGAN** for the portion of Judah remaining in the land when their territory was invaded by the Babylonians in 604 BC and Jerusalem captured. Some of the people were deported to Babylon. This was the first of three deportations by the Babylonians.

If we use 604 BC as a starting point, 2,520 years later we come again to 1917 and the capture of Jerusalem by British forces. The northern kingdom of Israel (remember the nation of Israel had divided into two parts after the death of Solomon — Israel and Judah) had been removed earlier from their original homeland to Assyria because of disobedience to divine law and were undergoing their period of punishment which was also a period of 2,520 years [Leviticus 26 — see Appendix 5]. These tribes of the northern kingdom of Israel (the House of Israel), in conformity with Biblical prophecies and under new names, escaped Assyria and trekked to the promised sanctuary in the Isles of the West (Britain) and north-western Europe. (See Appendix 6)

Even the day and the month of Jerusalem's deliverance was recorded by the little known prophet Haggai. He said it would be the 24th day of the Hebrew month Kislev, which for the year 1917 was 9 December. Let us look at this in more detail.

'God sent Haggai to deliver a proclamation to the civil and ecclesiastical representatives of the people, the Governor of Judah and the High Priest at Jerusalem. The prophet had to reprove the people through their leaders. They had been brought back from their seventy years captivity to the city where God had placed His name, and part of their first duty should have been to rebuild and restore His house, in reverent thankfulness to Him for His mercy and grace.

Instead of this they were building fine houses for themselves and neglecting the ruined Temple. Haggai has to remind the people of the 'bad luck' that seems to dog them in every department of life. Their sowing does not produce good crops; neither food nor drink gave satisfaction; their clothes did not seem to keep them

The following chart shows:

First a short analysis of the book of the prophet Haggai, demonstrating that it is:

- (a) divided into two parts;
- (b) emphasised by the word "consider," repeated five times,
- (c) and that the specific date is twice repeated.

Then across the slide from right to left is a line of Hebrew figures (with English equivalents), and under the right hand end of this row is column of the names of the Hebrew months; so that we may turn to any Jewish calendar and find the 24th day of the 9th month. Also we have depicted part of a page cut from *Whitaker's Almanac* for the year 1917, showing that the Moslem year was 1335, and 25th Kislev was December 10th, which indicates clearly that 24th Kislev fell that year on December 9th, which was the day Jerusalem was delivered.

J.M. Stears

GOD'S TWO PROCLAMATIONS, DELIVERED BY HAGGAI.

TO } ZERUBBABEL - GOVERNOR OF JUDAH Chapter I, v. 1
 } JOSHUA - HIGH PRIEST

AT
JERUSALEM v. 4

FIRST PROCLAMATION: CONSIDER (A) YOUR WAYS. v. 5
 (B) THE CONSEQUENT LACK OF BLESSING. v. 6
 CONSIDER (A) A RIGHT RE-ADJUSTMENT OF YOUR WAYS. v. 8
 (B) THE WHEREFORE OF YOUR LACK OF BLESSING. v. 9-11

THE MESSAGE HEADED: OBEDIENCE DEMONSTRATED IN DEEDS. v. 12

SECOND PROCLAMATION: IN THIS PLACE WILL I GIVE PEACE. Chapter II, v. 9
 (IN THE FOURTH AND TWENTIETH DAY OF THE NINTH MONTH). v. 10
 CONSIDER, FROM THIS DAY. v. 15
 CONSIDER, FROM THIS DAY. v. 18
 FROM THE FOURTH AND TWENTIETH DAY OF THE NINTH MONTH.
 CONSIDER,—FROM THIS DAY WILL I BLESS YOU. v. 19

7 6 5 4 3 2 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

JEWISH CALENDAR (A.M. 5677 and part of A.M. 5678.)			
A.M. 5677.	A.D. 1916.	A.D. 1917.	
Tishri 1	Sept. 28 Rosh Hashanah (New Year).	Sivan 1	May 22 New Moon.
" 4	Oct. 1 Fast of Guedalah.	" 6	" 27 Pentecost, Festival of Weeks.
" 10	" 7 Yom Kippur (Day of Atonement).	" 7	" 26 " 2nd day.
" 15	" 12 Feast of Tabernacles.	Tammuz 1	June 21 New Moon.
" 21	" 18 Hosana Raba.	" 18	July 8 Fast of Tammuz.
" 22	" 19 Feast of the 8th day.	Ab 1	" 20 New Moon.
" 23	" 20 Rejoicing of the Law.	" 9	" 28 Fast of Ab.
Hervan 1	" 28 New Moon.	Elul 1	Aug. 19 New Moon.
Kislev 1	Nov. 26 New Moon.		
" 25	Dec. 26 Dedication of the Temple.		
Tobit 1	" 26 New Moon.		
A.D. 1917.	A.M. 5678.		
" 16	Jan. 8 Fast. Siege of Jerusalem.	Tishri 1	Sept. 17 Rosh Hashanah (New Year).
Shebat 1	" 24 New Moon.	" 8	" 19 Fast of Guedalah.
Adar 1	Feb. 23 New Moon.	" 10	" 26 Yom Kippur (Day of Atonement).
" 13	Mar. 7 Fast of Esther.	" 13	Oct. 1 Feast of Tabernacles.
" 14	" 8 Purim.	" 16	" 2 " 2nd day.
" 15	" 9 Shusan.	" 21	" 7 Hosana Raba.
Nissan 1	" 24 New Moon.	" 22	" 8 Feast of the 8th day.
" 18	April 7 Festival of Passover.	" 23	" 9 Rejoicing of the Law.
" 16	" 8 " 2nd day	Hevan 1	" 17 New Moon.
" 22	" 14 " ends.	Kislev 1	Nov. 16 New Moon.
Iyar 1	" 23 New Moon.	Tobit 1	Dec. 10 Hanuca, Dedication of the Temple.
			" 16 New Moon.

Note.—All Jewish Sabbaths and Festivals begin the previous Evening at Sunset.

MUHAMMADAN CALENDAR (1335th Year of Hejira, A.D. 1916-1917.)					
Year of Hejira	A.D. 1916.	Year of Hejira	A.D. 1917	Year of Hejira	A.D. 1917.
Muharram	October 28	Jomada I.	February 25	Dulkaada	August 19
Sapber	November 27	Jomada II.	March 25	Dulheggia	September 18

9 December 1917 75 Kislev

J.M. Stears

warm; money had lost its proper purchasing power. Haggai has to tell them that the reason for this is that God has withheld His blessing from them. Haggai has to tell the people that if they change their ways and begin to rebuild the temple, God will restore to them His blessing.



Both leaders and people did heed the message, and commenced the rebuilding of the Temple to the glory of God. As a result, a second message, a message of Blessing is brought to them from God by Haggai: it was given on the four and twentieth day of the ninth month, and the importance of the date is strongly emphasised; three times over the word 'consider' is repeated. Unquestionably therefore, a special significance is meant to be placed on this date [Haggai 2:15,18]. The ninth month of the Hebrew year is Kislev (corresponding to part of November-December) and the Hebrew calendar being lunar, the date varies in relation to our calendar. Therefore we may recognise here again the finger of God in the deliverance of Jerusalem, when we find that it occurred on the exact date of the blessing foretold through Haggai twenty-four centuries beforehand, for in 1917 the 24th Kislev fell on 9 December. Furthermore, all Hebrew days begin at the previous sunset, and from the beginning of the 24th Kislev (sunset on 8 December 1917) and all through the night, Turkish troops were evacuating the Holy City. By early morning, all had gone and soon after 8:00 am on 9 December (24th Kislev), the

Mayor of Jerusalem, under a white flag, was seen coming from the city to surrender the keys. Divine foreknowledge alone can account for these facts.' — 'As Birds Flying over Jerusalem 1917' by J.M. Stears.

The prophet Jeremiah and the Babylonian Chronicle provide clues relating to the fall of Jerusalem in 1917. In Jeremiah Chapter 25 some important prophecies are recorded which he made in the spring or early summer of 604 B.C. They are dated to the 4th year of King Jehoiakim of Judah, which began in the autumn of 605 B.C., and to the 1st year of Nebuchadnezzar, which began in the spring of 604 B.C. Jeremiah said that Nebuchadnezzar would come and destroy the nation of Judah and other nations because of their wickedness [Jeremiah 25:1-10]. Secondly, he gave a list of nations which were to suffer war — the first being Jerusalem and the cities of Judah [Jeremiah 25:15-25].

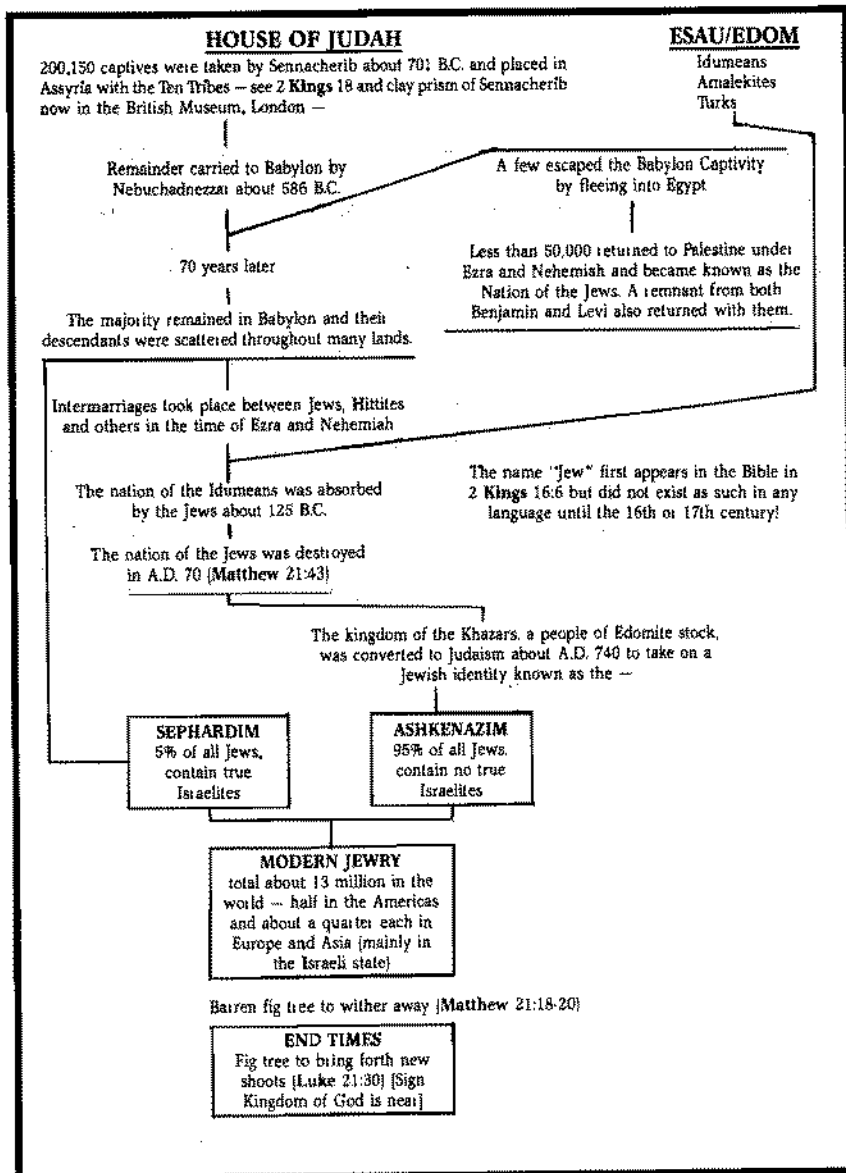
In consequence of these gloomy predictions, Jeremiah was forbidden to enter the temple, so he dictated his message to his scribe Baruch who was to read it in public on a fast day when all the people gathered in Jerusalem [Jer 36:1-6]. For this purpose a special day was set in the ninth month of the fifth year of Jehoiakim [November/December 604 B.C.] The message was read to all the people, then to the leaders of the nation and finally to the King. With contempt, Jehoiakim had it torn up and burned. [Jer 36:23-25].

The Babylonian Chronicle tells us that Nebuchadnezzar invaded the Hattiland (Syria and Palestine) in 604 B.C. and in the Hebrew month of Kislev — the ninth month corresponding to November/December. Jerusalem then surrendered in the middle of the month at Kislev, the ninth month, that is early December 604 B.C. How remarkable that exactly 2,520 years later (the punishment period — see Appendix 5) in early December 1917, Jerusalem would fall to British forces.

It must surely be beyond all reasonable doubt that all these extraordinary prophecies cannot be just coincidence! Many incidents related in the history of this campaign also bear the stamp of an overriding divine omnipotence — the defeat at Gallipoli making a campaign in Palestine to defeat Turkey, and therefore

take Jerusalem, a necessity, Allenby's interest in divine prophecy and the identification of Britain and kindred peoples as being of Israel, Meinertzhagen's brilliant plan of deception to fool the Germans, the shooting down of a German spotter plane before the attack on Beersheba, the desperate charge before nightfall to secure the wells at Beersheba, the seconds between success or disaster as the engineer began to destroy the wells at Beersheba, the delays experienced on the road to Jerusalem that ensured the British Army would reach and occupy the city according to God's timetable and not Man's, and the unexplained panic the Turks showed on the evening of December 8. The Almighty always has the last word.





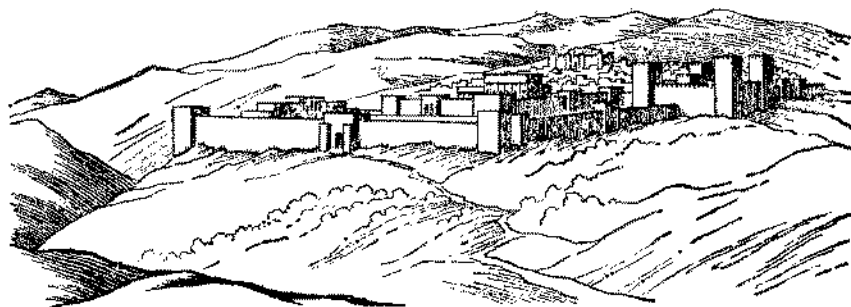
EPILOGUE

After taking Jerusalem and fighting off Turkish attempts to recapture the city, Allenby pressed northward. After many notable actions, the finale of the campaign was the devastating victory of Megiddo — the Armageddon of the ancients — in September 1918. There, on the plain of Esdraelon in one of the most absolute victories of the entire imperial record, the British destroyed the Turkish armies in Syria, effectively putting an end to the Ottoman Empire. The rest is more recent history. Britain administered Palestine under a mandate from the League of Nations until 1948. Under the terms of the infamous Balfour Declaration of 1917, Britain guaranteed a home for the 'Jewish' people, thus destroying all the promises made to the Arabs for their support in the campaign against Turkey. The British Government capitulated to the demands of the Zionist Federation represented by Lord Rothschild and backed by Jewish international bankers to whom Britain was in debt. Wholesale Jewish immigration to Palestine began almost immediately, reaching a climax in the years 1945 to 1948. Jewish terrorist groups from 1940 onwards, (some led by future politicians and a future Prime Minister of Israel) launched a campaign of murder against the British who were trying to keep the peace, and of terror, killing and displacement of the Palestinian Arabs.

The Jews are of overwhelmingly non-Israelitish blood, being descended in the main from the (K)Chazars of Eastern Europe and central and southern Russia (Armenia and Georgia) who had adopted Judaism in the 8th century. These Khazars (Ashkenazim) had either inter-married with or are directly descended from the Edomites of Mt. Seir in ancient Palestine. The father of the Edomites was Esau — Jacob/Israel's brother. Esau had married foreign wives and his descendants have been true Israel's most bitter of enemies. They usurped control over and even the name of the remnant of Judah, plotted to kill Jesus Christ, and in the greatest confidence trick in history have claimed that they are God's chosen people returning to their ancient homeland — Israel, a land that was never theirs.

The Biblica Encyclopedia and the Jewish Encyclopedia both

state that Esau/Edom is the driving force and major component of modern Jewry. Britain, a part of true Israel, took Jerusalem as prophesied in 1917 and then was removed from Palestine as was prophesied also by various Old Testament prophets. Those prophecies are outside the context of this book. However, Jesus Christ said of these end times we live in, together with other signs, Matthew 24:32,33, "When you see the Fig tree and all the trees sprouting new leaves." Luke 21:29,30 — the Fig tree was the Biblical emblem of the Jewish nation that is now sprouting a new leaf as the Israeli state, the other trees are the newly independent nations of the world. Truly, Jerusalem and the surrounding land is still a veritable 'cup of trembling,' but God is always faithful to His promises and prophecies — some of which remain to be fulfilled.



JERUSALEM

IN MEMORIAM . . . Ordinary Blokes

After the Armistice, the bodies of those who fell in the campaign in Palestine were placed in the military cemeteries at Gaza, Deir el Belah, Beersheba, Ramleh, Haifa, Damascus and Jerusalem by the Imperial War Graves Commission.

The military cemetery at Jerusalem is situated on the summit of Mount Scopus which is two miles to the north of the city. From its summit a panoramic view of Jerusalem is gained and many of the famous buildings of the Holy City can be seen — The Mosque of Omar (the Dome of the Rock or Kubbet es Sakhra) stands in the midst of the temple area (Haram esh Sheriff). It is built over the spot where Abraham is said to have offered up his son Isaac for sacrifice. On this spot King David built an altar and Solomon also placed his magnificent temple there. The Aksa Mosque, Mesjid el Aksa, in the south of the temple area and the Christian Church of the Holy Sepulchre can also be clearly seen from the military cemetery on Mount Scopus.

It was on Mount Scopus that Titus and his Roman legions camped during the siege of Jerusalem in AD 70. Saladin placed his headquarters on this hill when he fought the Crusaders.

The bodies of the men from Great Britain and the Empire — the modern Crusaders who died freeing the Holy Land from Turkish rule — are sleeping peacefully on a hill that overlooks El Kuds Esh Sheriff, Jerusalem, the foundation of peace.

Their names and the names of others are recorded on cairns, broken columns,¹ obelisks, memorial arches, museum walls and cenotaphs scattered throughout Great Britain, Australia, New Zealand and India. At well attended dawn parades throughout Australia and New Zealand on ANZAC Day, 25 April, the deeds and sacrifices of these men and others from two world wars are remembered. Later on the same day, large parades are held in the main cities of Australia and New Zealand. It is, however, in the small rural areas that the most poignant reminders of these men are found. These rural areas were once the heartlands of Australia and New Zealand with the men from these places

¹ *Symbolising life cut off in youth.*



"THEY SHALL GROW NOT OLD, AS WE THAT ARE LEFT GROW OLD, AGE SHALL NOT WEARY THEM NOR THE YEARS CONDEMN, AT THE GOING DOWN OF THE SUN AND IN THE MORNING, WE WILL REMEMBER THEM." L. BINYON

creating the now legendary stereotypes that have vanished into folklore. If one travels through rural towns on ANZAC Day, one will see war memorials bedecked with flowers. These memorials are usually placed in a central location. Some have beautifully sculptured soldiers, Imperial lions and flags flying as part of the design. Others are very simple but they all express the loss, sorrow and pride that these small communities felt. Some communities lost a complete generation of young men and virtually vanished within a few years.

In the rich green farmlands of Taranaki, New Zealand, lying in the shadow of Mount Egmont, is the town of Stratford. On the walls of a covered arcade in the town centre are framed black and white photographs, some yellowing with age, of young men who did not return. Every ANZAC Day the women of Stratford adorn the photographs with beautiful wreaths, to make a most moving memorial to the fallen of the district.

Beside a metal road near the small settlement of Whangamomona in the remote and rugged King Country of New Zealand stands an obelisk so weather-beaten that names can hardly be read. The community that erected this memorial has vanished.

On the west wall of the Grecian-like facade of the Auckland War Memorial Museum the flowing shape of an eastern pitcher is sculptured. Underneath this pitcher are the names Beersheba, Jerusalem and others of the Palestine campaign. Occasionally one will see an elderly man touch his cap in respect as he walks past this wall or a young runner salute as he jogs by.

Every ANZAC Day, 25 April, a special service of remembrance is held in Westminster Abbey, London. At the Cenotaph in London on Armistice Day, 11 November, in a solemn, emotional but dignified ceremony, the dead of Great Britain and the Empire — the 'Young Lions' the ANZACs — are remembered. As relative newcomers to modern warfare, the ANZACs were regarded with quizzical interest by the few hard-bitten professional soldiers of the British Regular Army who had survived the great slaughter of the previous years. In a very short time this quizzical interest turned to respect and generous accolades were paid to these men from Australia and New Zealand. This respect was reciprocated



LIGHT HORSEMEN OF THE ANZAC MOUNTED DIVISION WATERING AT 'ELISHA'S WELL'
(NOTE THE FLY PROTECTION FOR THE HORSE)

by the ANZACs to the regular and conscript rank and file of the British Army in Palestine, despite what some modern film makers and authors may project. If there was any contempt it was reserved for some senior staff officers and overly harsh standards of discipline. The ANZACs greatly influenced the outcome of the war in Palestine by the qualities that they brought to it — qualities of initiative, courage, mateship, humour and sacrifice.

However, today it would not be overly cynical to suggest that it would seem much of their sacrifice was in vain. Many of their ideals are now ridiculed and their pride in empire, nation and race displaced by self-doubt, introspection and the godless concepts of multi-racial societies and One World Governments.

Many of the memorials to these men are now vandalised beyond repair, reflecting a sick, materialistic and godless generation. Some memorials are collapsing through disrepair and wealthier communities than those who built these memorials do not seem to care.

"A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants" — Lord Macaulay.

However there are always a few remaining who believe God's promises of ultimate restoration to his people Israel (the Anglo Saxon, Celtic, and kindred peoples) and who give thanks for His blessings and remember those who have gone before, saying:

*Let us now praise famous men
and our fathers that begat us'*
Ecclesiasticus 44:1



**SERGEANTS OF THE WARWICKSHIRE YEOMANRY
(NOTE THE LEE ENFIELD RIFLE IN THE FOREGROUND)**



**LIGHT HORSEMEN
BOILING THE "BILLY" IN THE DESERT DURING THE DRIVE NORTH FROM GAZA**



..ORDINARY BLOKES..



WAR HORSES AND THEIR RIDERS QUENCHING THEIR THIRST

ORDINARY BLOKES

They had names like Bill, Les, John,
Dave and Ben.
Ordinary blokes,
quick to offer friendship over
a beer and a smoke.

They came from Auckland, Wellington, Christchurch,
Melbourne, Cairns
and a hundred lonely places
in between,
coming from new lands,
eager and keen.

They joined the Mounted Rifles and Light Horse
when war came,
a great adventure, I suppose,
bit of a lark,
but the old country's called you know,
ordinary blokes —
they wouldn't leave her in the dark.

They had ties of blood, kith and kin,
patriotism wasn't a dirty word then,
though to ordinary blokes
self-righteous politicians
and pious priests
wore a little thin.

So off they went
Bill, Les, John, Dave and Ben
took their own horses you know,
off to Egypt
off to Gallipoli,
it was a bloody show.

Bill and Les didn't make it back,
where they are, God only knows.
The telegrams said missing in action,
presumed dead,
what can you do
that's the way it goes.

Back to Egypt went John,
Dave and Ben,
got their horses back at last,
now they were Allenby's mounted men.

On they rode across Sinai,
to Gaza, Beersheba and Jerusalem,
places once only dreamed of
through the writer's pen.

Then it all was over
and back on home they came,
older and wiser
but still decent, straight talking men.

Now time has taken them away,
as time will always do.
We'll never see their like today,
No, just names
on lumps of stone.
Names like Bill, Les, John
Dave and Ben.
Ordinary blokes,
the kind I'd like to have known.

— Andrew Adams

Palestine

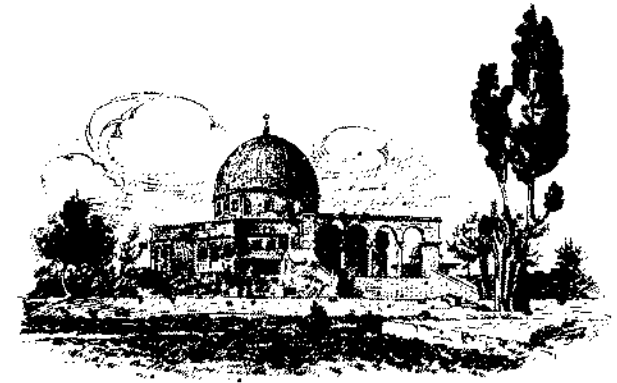


Via Dolorosa

A league-long line of mountains :
Some fertile plains :
Bright, rippling, purling fountains,
After the rains.
Vast valleys, lorn and lonely ;
Smiling and green :
Dead cities, telling only
What might have been.

A weary, stricken people,
So long enslaved ;
A spire and broken steeple,
By lanes ill-paved :
A thousand superstitions ;
A hundred creeds ;
The beggars' vain petitions
That no one heeds.

A field of poppies blazing :
Orchids new-born :
A wealth of flowers amazing
Fringing the corn :
A line of camels stringing
Across the brae :
The skylark sweetly singing,
To welcome day.



MOSQUE OF OMAR

A home of races, mingled
Gentile and Jew :
Women with veiled faces :
Rogues, not a few.
A Sacred Land, and Holy :
Beersheba to Dan ;
Where once a King so lowly
Lived as a man.

A land of milk and honey,
In Moses' day :
A place of paper money
Since Abdul's sway :
A prophets' land and sages',
By right divine :
The heir of all the Ages,
Poor Palestine !!



"TROOPER BLUEGUM."



GENERAL ALLENBY

**APPENDIX ONE:
Field Marshal Viscount Edmund H.H. Allenby
of Megiddo and Felixstowe, GCB, GCMG.**

Edmund Allenby was born in 1861 to a family of northern English origins. He possessed an eighteenth century blood link to the Lord Protector of England — Oliver Cromwell. After twice failing exams for the Indian Civil Service, Allenby entered the Royal Military Academy at Sandhurst in 1881 and graduated with honours the same year. At twenty-one he was posted as a subaltern in the 6th Inniskilling Dragoons to South Africa (Zululand) where he remained for six years. At the age of thirty-four he married Mabel Chapman after a whirlwind courtship during a Scottish hunting trip. After a second attempt, Allenby became the first cavalry officer to qualify to attend the Staff College. In 1897, during Queen Victoria's Diamond Jubilee, he graduated.

The Boer War which began in 1899 transformed Allenby and he demonstrated his remarkable qualities as a field commander. Bold in action and with no fear of danger or responsibility, he took risks, but no unnecessary risks, with his men. However, Allenby was shocked by the incompetence of his superiors and he became determined to put matters right and instill common sense, imagination and thoroughness in military strategy.

Allenby absorbed many tactical and strategic lessons from the Boer War that he would remember in his campaign in Palestine — especially the simplicity of Lord Robert's¹ strategy of feinting one flank then crushing with the other, completed only by the subtle intricacies of deception, concentration and mobility. He also developed the habit in the Boer War of giving his trusted subordinate officers the widest freedom of action in achieving their given missions. He became an expert in all aspects of mobile cavalry warfare.

During the early stages of World War I, Allenby was placed in command of the British cavalry division. Allenby was later promoted to command 5th Corps (2nd Ypres). In October 1915,

¹ *Field Marshal Roberts V.C., was a distinguished soldier who first saw service in the Indian Mutiny (1857-58) where he won the Victoria Cross. He was victorious at Kandahar in Afghanistan (1880) and restored the military situation for Great Britain in the Boer War.*



GENERAL ALLENBY'S THIRD ARMY AT THE BATTLE OF ARRAS IN 1917

General French appointed him in command of the Third Army which later took part in the 1916 Battle of Somme. As in all sectors of the Somme offensive, Third Army's lot was costly failure. Allenby's final action on the Western Front was the Battle of Arras in 1917. This battle was initially successful but ultimately failed. Allenby had his share of critics but his forcefulness and reputation as a cavalry commander, quite apart from his strong personality, impressed some members of the Imperial General Staff and he was recommended to the Prime Minister Lloyd George as the Commander of his 'eastern enterprise — the capture of Jerusalem by Christmas 1917.' On meeting Allenby, the Prime Minister felt he was the man for the job.

Allenby assumed command of the Egyptian Expeditionary Force at midnight on 28 June 1917. The effect of his personality was immediate, coming as it did after the recent Gaza reverse. According to the Australian Official History:

'He went through the hot, dusty camps of his army like a strong, fresh, reviving wind. He would dash up in his car to a Light Horse regiment, shake hands with a few officers, inspect hurriedly, but with a sure eye to good and bad points, the horses of, perhaps, a single squadron, and be gone in a few minutes, leaving a great trail of dust behind him. His tall and massive but restlessly active figure, his keen eyes, his terse and forcible speech, and his imperious bearing radiated an impression of tremendous resolution, quick decision and steely discipline. Troops who caught only one fleeting glimpse of him felt that here at last was a man with the natural qualities of a great driving commander who, given a great task and supplied, as Allenby was, with a great scheme for its accomplishment, would relentlessly force it through to its conclusion. At last they had a commander who would live among them and lead them. Within a week of his arrival Allenby had stamped his own personality on the mind of every trooper of the horse and every infantryman of the line.'

Surprise, mobility and concentration were the keynotes of Allenby's victories in Palestine, backed by relentless determination in the pursuit. While minimising risks he was always willing to take risks to succeed. Behind the front lines he demanded an efficient administration with attention to health, communication

and logistics. Allenby's tactics were the forerunners of the German 'Blitzkrieg' or lightning war of World War II. His co-ordination of surprise, the moving barrage, the mobility of infantry, artillery, cavalry and the hammer blows delivered by bombing after aircraft had swept all opposition from the skies, were studied by the Germans between the two World Wars. There was a saying in the German High Command during World War I that the English soldiers were lions led by donkeys. The Germans made few exceptions to that statement — Allenby was not regarded as a donkey.

To the troops under his command he was known as 'The Bull' because of his large physique and his notorious outbursts of rage. Senior officers were known to have been physically sick after interviews with him. Banjo Patterson, the Australian poet who knew Allenby from Boer War days, described a visit by Allenby:

"He came to inspect our horse depot, a great lonely figure of a man, riding silently in front of an obviously terrified staff. After chatting about the old South Africa days, he said, 'I am afraid I am becoming very hard to get on with. I want to get this war over and if anything goes wrong I lose my temper and cut loose on them.' "

Crafty staff officers employed one signal officer to monitor Allenby's frequent visits and give a signal warning with the letters 'B L' or 'Bull Loose'.

Yet there was another side to Allenby. He was in essence a sensitive man who had a great interest in literature, music, ornithology, crusader castles and roses. He could easily break off a discussion about strategy to discuss French poetry or the Bible.

Allenby believed in God. He often consulted the Bible for spiritual guidance and for the valuable historical and geographical insights it offered for an army campaigning in Palestine. Frequently he would ask his staff officers to bow their heads and pray with him for the success of an attack with few casualties. One incident worthy of record was told to the Reverend Cecil Taylor by the New Zealand officer Colonel C.E.R. Mackesey CMG, CB, DSO. British artillery had come within striking distance of Jerusalem

and were coming under fire from guns obviously within the city itself. Allenby did not want to fire back, feeling it would be unworthy of the British nation to fire on such a sacred spot. So deeply did Allenby feel about the matter that he cabled the Prime Minister Lloyd George for directions, and received a reply to the effect that the Cabinet left him free to do whatever he deemed necessary. Not satisfied, Allenby cabled the King for guidance. H.M. King George V replied, "Pray about it". Gathering his staff around him, Allenby followed the King's advice. Not long afterward the Turkish firing stopped and Allenby was told of the Turkish surrender.

Allenby lost his only son, Michael, who was killed as a horse artillery lieutenant in France. Allenby's wife assisted in Red Cross work in Egypt. After the war, Allenby was appointed British High Commissioner in Egypt. In 1919 he was raised to the peerage, becoming Viscount Allenby of Megiddo and Felixstowe. To the Arabs he would be remembered as 'Allah-en-Nebi', and to his soldiers he would remain 'The Bull'. He died in 1936 and is buried in Westminster Abbey.



'I have ridden with Allenby'

**As I dream it seems to me
I have ridden with Allenby!**

On a day, in the time long gone,
I rode into the heart of the dawn
Out of Gaza. My desert steed,
Son of sire of the Nedjid breed,
Took the breath of the morning sun
With never a pause till we had won
O'er rocky sweep and o'er sandy swell
To the riven House of Gabriel.
Then, ere the shut of the eve, we came
Where the last red streamers lit with flame
The mosque of Hebron set in the vale,
With its towering minarets, and its tale
Of Isaac's end of Abraham's tombs,
Where only the Faithful in the glooms
May bow, while faintly the cressets flare,
And the swart muezzin calls to prayer.
Thence on to Bethlehem we sped,
With the dome of Allah overhead,
And never a sign of a cloud in view
To blue the breadth of its gold and blue.

**So he marched, and it seems to me
I have ridden with Allenby!**

Then Jerusalem, and the hill
Of Golgotha, and the sacred, still
Church of the Holy Sepulchre!
The Vale of the Mount, and the ceaseless stir
Of Pilgrim feet where Christ once strayed,
Under the cruel Cross down-weighed!
I rode by Jenin with its palms
Clear cut against the noon-day calms;
I rode by Nablus, I rode by Nain,
And over the wide Esdraelon plain

Up to the slope of Nazareth,
Where out of the dim bazaars the breath
Of shaven sandalwood was blown.
I skirted the now-crowned mountain zone
Of Hermon, and saw the morning star
Silver the roofs of Kefr Hawar.
And then I looked on the lovely loom
Of orange, pomegranate and citron bloom,
(A bower that to the Prophet's eyes
Was a prescience of Paradise)
And came to Damascus by the gate
That leads to the ancient Street called Straight.

**So he marched, and it seems to me
I have ridden with Allenby!**

Never again the Turkish blight
On all this land of lure and light!
Never again the brutal ban
Prom far Beersheba unto Dan!
Rather the beam of His promised Peace
In this home of holy memories!
His peace for all men under the sun
Prom Nebo north to Lebanon;
His peace through the hand that set them free!

I have ridden with Allenby!

CLINTON SCOLLARD



T.E. LAWRENCE - "LAWRENCE OF ARABIA"

APPENDIX TWO: Lawrence of Arabia

'By day the hot sun fermented us: and we were dizzied by the beating wind. At night we were stained by dew, and shamed into pettiness by the innumerable silences of the stars.'

So begins one of the great adventure stories of English literature - 'Seven Pillars of Wisdom', by Thomas Edward Lawrence — 'Lawrence of Arabia'. Scarcely a year goes by when a book or an article is not published about T.E. Lawrence. There are hundreds of books and thousands of articles analysing his life and achievements. Some are romantic and flowery while others are scurrilous and degrading.

It is not the author's intention to write yet another biography on Lawrence, but rather to make a few comments and state a few facts. Contrary to popular myth, Lawrence did not love Arabs nor did he wish to give them their freedom — whatever that meant. He neither loved nor hated them and felt they should become a sort of brown dominion and not a colony. He did however have a remarkable ability to become almost one of them and in this, he was continuing the tradition established by a handful of Englishmen in Arabia. This ability was not without a price - both physical and intellectual.

'Bedouin ways were hard even for those brought up to them, and for strangers terrible: a death in life — Pray God that men reading the story (Seven Pillars of Wisdom) will not, for love of the glamour of strangeness, go out to prostitute themselves and their talents in serving another race. A man who gives himself to be a possession of aliens leads a Yahoo life, having bartered his soul to a brute master. He is not one of them.'

Despite what some modern authors say, it is clear reading eye-witness accounts not tainted by modern politics or nationalism, that Lawrence was the driving force, the 'on the spot' intelligence behind the Arab revolt. He would often wait in a discussion until all ideas had been exhausted by Arab minds and then quietly make a winning suggestion couched in such a way as to make the Arabs believe the idea was their own. Perhaps even more importantly, he could do nearly everything the Bedouin could, but better.

Always conscious of creating a psychological impression, Lawrence cultivated a charisma about himself. He often dressed in white silk robes with a head rope (Agal) of scarlet and gold. At his waist he wore a curved golden dagger of a Meccan Sheriff. To Arabs this dress suggested a man of wealth and power. Lawrence compensated for his small stature (five feet five inches) by riding larger than average sized camels capable of great speed



and endurance. His own endurance became almost legendary among the Bedouin. While widely read in military history but with little formal military training, it was a remarkable achievement that he succeeded against a merciless foe, a desolate environment and within an exclusive tribal warrior society. His powerful mind exerted an iron-willed control over his physical body.

Lawrence was a patriot, perhaps not in the same mold as patriots of his generation, but nevertheless he could write on seeing British Infantry marching, 'By them one saw vividly how great it was to be their kin and English - I am proudest of my thirty fights in that I did not have any of our own blood shed. All our subject provinces to me were not worth one dead Englishman.'

He also had a conscience and this author feels it was this that was the root cause of the mental breakdowns he suffered after the war. He must have realized that all the promises made to the Arabs by the British Government through him and others were worth nothing when the Sykes-Picot Plan and Balfour Declaration came into being. He had led the Arabs with false promises not of his own making and this perhaps was why he said, "there may be honour amongst thieves, but there is none amongst politicians".

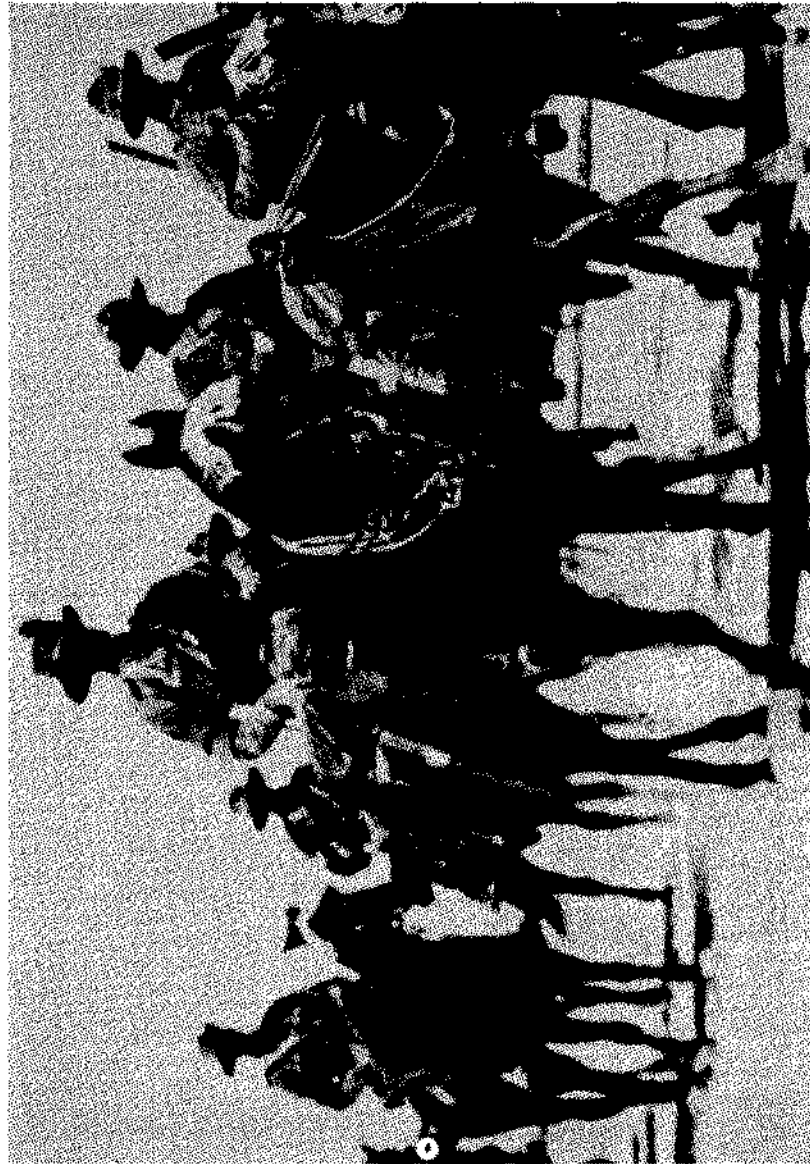
In his beautiful descriptions of the desert perhaps some insight can be gained into Lawrence's complex psyche e.g. "The abstraction of the desert landscape cleansed me, and rendered my mind vacant with its superfluous greatness, a greatness achieved not by the addition of thought to its emptiness, but by its subtraction. In the weakness of earth's life was mirrored the strength of heaven, so vast, so beautiful, so strong."

Lawrence was a poet, scholar, soldier, writer, mechanic, diplomat, archaeologist — a strange and heady mixture — at home equally with the humblest soldier, airman, or Arab or with the greatest politician, General or sheik.

He was one of the most extraordinary and talented men Britain has produced and his life was snuffed out amidst circumstances that still arouse controversy.

"All men dream: but not equally. Those who dream by night in the dusty recesses of their minds wake in the day to find that it was vanity; but the dreamers of the day are dangerous men, for they may act their dreams with open eyes, to make it possible. This I did."

T.E. Lawrence



THE WAR HORSES

APPENDIX THREE: 'The Waler'

Since the 1830s the British Army had been buying horses from Australia for their cavalry units in India. The type preferred was the New South Wales stock horse, called a 'Waler'. It is not outlandish to suggest that Australian horses took part in the charge of the Light Brigade in the Crimean War of 1854.

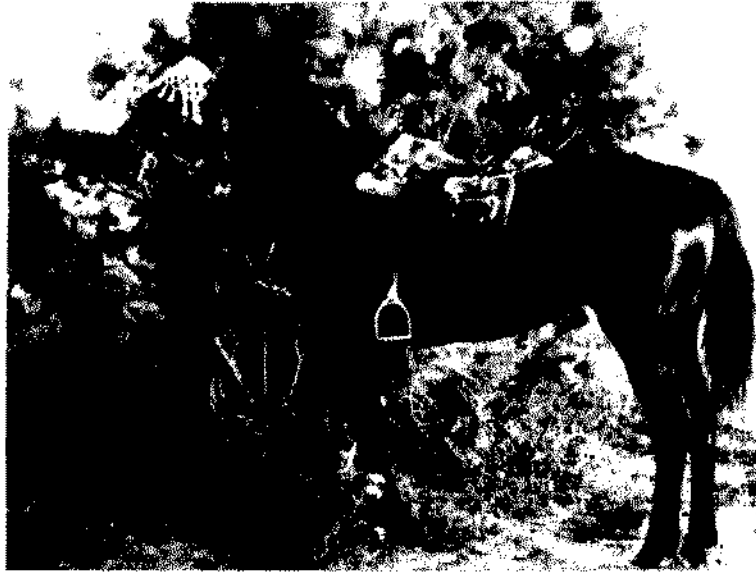
The average Waler was 15 to 16 hands and sired by an English thoroughbred from breeding mares that were part Brumby (wild horse). As a stock horse, the Waler could be ridden day after day and required only the minimum attention. Australian horses could travel faster and further than many of the coarser breeds favoured by the English cavalry regiments. They also ate and drank less, rarely collapsed from exhaustion and recovered quickly from hard riding. One English officer would write, "Their record in this war places them far above the cavalry horses of any other nation."



"SMOKO" - MEN AND HORSES

The celebrated Australian poet Banjo Patterson, who was a major in a remount unit in Palestine, had this to say about Australian horses — "The war was a good test of horses, and our troop horses under Palestine conditions were better than any others. They stood more work and they recovered quicker when they came back to us to be patched up after being knocked out. We had every kind of horse don't forget, for we worked for the whole army, not only

for Australians. Our horses had more thoroughbred blood than any others and I think that accounted for their toughness. A lot of English horses were a trifle short of thoroughbred blood, but when you got the English hunter or a part thoroughbred English horse, there was nothing better' — from 'Wireless and other Talks' Cairo, Egypt 1917.



"BESS" — THE ONLY NEW ZEALAND HORSE TO RETURN HOME


At the end of hostilities in Palestine and Syria, Light Horsemen and New Zealand Mounted Riflemen learned that they would have to leave their horses behind. The reason given was that to take them back home would endanger the health of Australian and New Zealand livestock. Also the cost of transport would be too expensive! A huge wave of protest swept through the ranks and the idea of selling the horses was dropped. One Australian officer remarked, "Long experience of the native and his barbarous, at times hideously cruel, treatment of animals caused a universal shudder throughout Australian and New Zealand ranks at the mere thought of our gallant steeds in his possession". Rather than being sold, the horses were classified A, B, C or D according to age and condition. A and B class would go to the British Indian Army cavalry units, all C and D class horses would be shot. For some

faithful horses it was a last nosebag, a pat and then a bullet fired by special squads of marksmen. It was a black, sad day with many men distraught as they said goodbye to their faithful mounts, the Walers, full of spirit and light in their eyes to the last. These horses had been so much a part of their lives in the last great cavalry campaign in history. This then is their epitaph:

THE WAR HORSE
(from the book of Job)

*Hast thou given the horse strength?
Hast thou clothed his neck with thunder?
Canst thou make him afraid as a grasshopper?
The glory of his nostrils is terrible.
He paweth the valley, and rejoiceth in his strength.
He goeth on to meet the armed men.
He mocketh at fear, and is not affrighted;
Neither turneth he back from the sword.
The quiver rattleth against him,
The glittering spear and the shield.
He swalloweth the ground with fierceness and rage:
Neither believeth he that it is the sound of the trumpet.
He saith among the trumpets, Ha ha;
And he smelleth the battle afar off,
The thunder of the captains, and the shouting.*

Job 39:19-25



THE HORSES STAY BEHIND


In days to come we'll wander west and cross the range again,
We'll hear the bush birds singing in the green trees after rain,
We'll canter through the Mitchell grass and breast the bracing wind,
But we'll have other horses. Our chargers stay behind.

Around the fire at night we'll yarn about old Smo;
We'll fight our battles o'er again and as the days go by
There'll be old mates to greet us. The bush girls will be kind,
Still our thoughts will often wander to the horses
left behind.

I don't think I could stand the thought of my old fancy hack
Just crawling round old Cairo with a Gyppo on his back.
Perhaps some English tourist out in Palestine
My broken-hearted waler with a wooden
plough behind.

No, I think I'd better shoot him and tell a little lie:-
"He floundered in a wombat hole and then lay down to die."
Maybe I'll get court-martialled; but I'm damned if I'm inclined
To go back to Australia and leave my horse behind.

Trooper Blugum.



APPENDIX FOUR

A. EEF Order of Battle, October, 1917
Commander-in-Chief: General Sir Edmund H.H. Allenby
Chief of the General Staff: Major-General L.J. Bols

Desert Mounted Corps

Lieutenant-General Sir Henry G. Chauvel

ANZAC Mounted Division Major-General E.W.C. Chaytor
1st Light Horse Brigade: 1st, 2nd, 3rd Regiments
2nd Light Horse Brigade: 5th, 6th, 7th Regiments
New Zealand Mounted Rifles Brigade: Auckland,
Canterbury, Wellington Mounted Rifles Regiments

Australian Mounted Division Major-General H.W. Hodgson
3rd Light Horse Brigade: 8th, 9th, 10th Regiments
4th Light Horse Brigade: 4th, 11th, 12th Regiments
5th Mounted Brigade: 1/1st Warwick, 1/1st Gloucester,
1/1st Worcester Yeomanry Regiments

Yeomanry Mounted Division Major General G. de S.
Barrow

4th Mounted Brigade: 1/1st Bucks, 1/1st Berks, 1/1st Dorset
Yeomanry Regiments
8th Mounted Brigade: 1/1st City of London Yeomanry, 1/1st
County of London (Middlesex) Yeomanry, 1/3rd County
of London Yeomanry
22nd Mounted Brigade: 1/1st Lincs, Yeomanry, 1/1st Staffs
Yeomanry, 1/1st East Riding Yeomanry

Corps Troops

Nos. 2, 3, 11 and 12 Light Armoured Motor Batteries
Nos. 1 and 7 Light Car Patrols

Attached

7th Mounted Brigade: 1/1st Sherwood Foresters, 1/1st
South Nottinghamshire Hussars
Imperial Camel Corps Brigade: 2nd Imperial Battalion, 3rd
ANZAC Battalion, 4th ANZAC Battalion

20th Corps

Lieutenant-General Sir Philip W. Chetwode

53rd (Welsh) Division Major-General S.F. Mott
158th Brigade: 1/5th, 1/6th, 1/7th Royal Welch Fusiliers,
1/1st Herefordshire Regiment

159th Brigade: 1/4th, 1/7th Cheshire Regiments, 1/4th,
1/5th Welch Regiments

160th Brigade: 1/4th Royal Sussex Regiment, 2/4th Royal
West Surrey Regiment, 2/4th Royal West Kent Regiment,
2/10th Middlesex Regiment

60th (London) Division Major-General J.S.M. Shea
179th Brigade: 2/13th, 2/14th, 2/15th, 2/16th London
Regiments

180th Brigade: 2/17th, 2/18th, 2/19th, 2/20th London
Regiments

181st Brigade: 2/21st, 2/22nd, 2/23rd, 2/24th London
Regiments

74th (Yeomanry) Division Major-General E.S. Girdwood

229th Brigade: 16/Devonshire Regiment, 12/Somerset
Light Infantry, 14/Royal Highlanders, 12/Royal
Scots Fusiliers

230th Brigade: 10/East Kent Regiment, 16/Royal Sussex
Regiment, 15/Suffolk Regiment, 12/Norfolk Regiment
231st Brigade: 10/Shropshire Light Infantry, 24/Royal Welch
Fusiliers, 25/Royal Welch Fusiliers, 24/Welch Regiment

Corps Troops

1/2nd County of London Yeomanry

Attached: 10th (Irish) Division Major-General J.R. Longley
29th Brigade: 6/Royal Irish Rifles, 5/Connaught
Rangers, 1/Leinster Regiment, 6/Leinster Regiment

30th Brigade: 1/Royal Irish Regiment, 6/Royal Munster
Fusiliers, 6/Royal Dublin Fusiliers, 7/Royal Dublin
Fusiliers

31st Brigade: 5/Royal Inniskilling Fusiliers, 6/Royal
Inniskilling Fusiliers, 2/Royal Irish Fusiliers, 5/Royal
Irish Fusiliers

21st Corps

Lieutenant-General E.S. Bullfin

52nd (Lowland) Division Major-General J. Hill
155th Brigade: 1/4th Royal Scots Fusiliers, 1/5th Royal
Scots Fusiliers, 1/4th King's Own Scottish Borderers,
1/5th K.O.S.B.

156th Brigade: 1/4th Royal Scots, 1/7th Royal Scots,
1/7th Scottish Rifles, 1/8th Scottish Rifles

157th Brigade: 1/5th Highland Light Infantry, 1/6th
Highland Light Infantry, 1/7th Highland Light Infantry,
1/5th Argyll and Sutherland Highlanders

54th (East Anglian) Division Major-General S.W. Hare

161st Brigade: 1/4th, 1/5th, 1/7th Essex Regiments,
162nd Brigade: 1/5th Bedfordshire Regiment, 1/4th
Northamptonshire Regiment, 1/10th London
Regiment, 1/11th London Regiment

163rd Brigade: 1/4th Norfolk Regiment, 1/5th Norfolk
Regiment, 1/5th Suffolk Regiment, 1/8th Hampshire
Regiment

75th Division Major-General P.C. Palin

232nd Brigade: 1/5th Devonshire Regiment, 2/5th
Hampshire Regiment, 2/4th Somerset Light Infantry,
2/3rd Gurkhas

233rd Brigade: 1/5th Somerset Light Infantry, 1/4th
Wiltshire Regiment, 2/4th Hampshire Regiment,
3/3rd Gurkhas

234th Brigade: 1/4th Duke of Cornwall's Light Infantry,
2/4th Dorset Regiment, 123rd Outram's Rifles,
58th Vaughan's Rifles (Field Force)

In Leviticus Chapter 26, the penalty laid down by God for Israel's National Apostasy is 'SEVEN TIMES' (7 x 360 = 2,520). One TIME equals one TIME circle - 360 degrees to a circle. Seven TIMES equals 360 x 7 or 2,520. A year of 360 days is known as the 'Prophetic year' as distinct from the Lunar and Solar years.

Is it purely co-incidence or can significance be attached to the fact that there are just SEVEN references in the Bible which are explanatory of the 'Seven Times Punishment'?

- Times, Times and dividing of time (3½) Dan 7:25
- Times, Times and a half (3½) Dan 12:7
- Time, Times and half a time (3½) Rev 12:14
- Forty and two months (1260 days) Rev 11:2
- Forty and two months Rev 13:5
- A thousand, two hundred and threescore days . . . Rev 11:3
- A thousand, two hundred and threescore days . . . Rev 12:6

In his book 'Number in Scripture', the Anglican clergyman E.W. Bullinger D.D. states that seven is the Hebrew number of spiritual perfection.

SOME HISTORIC PUNISHMENT PERIODS

BC 745 _____ 2520 years _____ 1776 AD	
The first tribe of Israel (Manasseh) deported by Assyria	American Independence The Pilgrim Fathers called themselves the seed of Abraham, the children of Jacob and the tribe of Manasseh.

BC 721 _____ 2520 years _____ 1800 AD	
Final destruction of the remnants of the House of Israel.	Restoration of Israel-Britain to material power.

BC 604 _____ 2520 years _____ 1917 AD	
Jerusalem captured.	Jerusalem delivered by Israel-Britain.

APPENDIX SIX: The Reformation of Israel in the West

Listed below are some of the names that tribes of Israel adopted or were known by as they trekked westward into Europe and Great Britain forming new nations as they went:

Bit Khumri, Beth Omri, Bit Humria, Gimir, Cimmerians, Gimira, Saac, Sak, Saka, Sakasuna, Sakka, Sakai, Sacae, Saca, Sakae, Sach-sen, Beth Sahak, Beth-Sak, Beth-Saac, Saxon (the root name Sak, Sac is found in some names applied to the tribes of Israel. Genesis 21:12 . . . for in Isaac shall thy seed be called. Amos 7:16 . . . Israel is also called the House of Isaac or Beth-Saac.), Iskuza, Scythian, Mesagetae, Trojans, Greeks, Romans, Corinthians, Galations, Ephesians, Thessalonians, Celts, Gaels, Gauls, Picts, Jutes, Scots, Milesians, Tuatha de Danaan, Tu-de-Danaan, Tuatha De, Vikings, Angles, Normans.

'Moreover, I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more, as before time.' — II Samuel 7:10.

'For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.' — Amos 9:9.

'These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the House of Israel.' — Matthew 10:5,6.

'I am not sent but unto the lost sheep of the House of Israel.' — Matthew 15:24.

'Therefore let all the House of Israel know assuredly that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.' — Acts 2:36.

'James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting . . .' — James 1:1.

Israelite God hath not cast away His
'knew.' — Romans 11:1,2.

and not return to Palestine, only two tribes
after Palestine became a Roman province
t two tribes in Asia and Europe subject
while the Ten Tribes are beyond the
, and are an immense multitude.' —
Jews', Flavius Josephus.

tribes which were carried away prisoners
d in the time of Osea (Hoshea) the king,
(Shalmaneser), the king of Assyria, led
e carried them over the waters, and so
other land. But they took this counsel
that they would leave the multitude of
forth into a further country . . . that they
ir statutes, which they never kept in their
entered into the Euphrates by the narrow
r . . . for through that country there was
. and the same region is called Arsareth
5.

tribes to be in various parts of West
oses Maimonides, 1131 AD.

t of place to state that the Isles afar off
1st chapter of Jeremiah were supposed
Brittania, Scotia and Hibernia (Ireland)
e old Cornish was a dialect of Hebrew
and Breton.' — Dr. Moses Margoliouth,

ical references relate to the prophecies
ering of Israel in the Isles of the West or
(Britain and northwest Europe). These
w examples: NUM 23:9, DEUT 33:28, 2
41:1, 42:12, 49:1-3, 12, 51:5, 54:5-7, 59:18,
, 23:8, 31:10-12, DAN 2:34, 9:7, HOS 1 and

f this vast topic, the following books are

recommended:

Missing Links Discovered in Assyrian Tablets — E. Raymond Capt MA, AIA, FSA Scot.

The Scottish Declaration of Independence — E. Raymond Capt.

Jacob's Pillar — E. Raymond Capt.

The Traditions of Glastonbury — E. Raymond Capt.

Stonehenge and Druidism — E. Raymond Capt.

Abrahamic Covenant — E. Raymond Capt.

The Lost TEN Tribes of Israel — F.W.C. Nesor MSc.

Palestine The Vortex of World Events — Rev. Cecil R. Taylor.

Israel-Britain — Adam Rutherford FRGS, AM, Inst. T.

Tracing Our Ancestors — Frederick Haberman.

The Exodus, Pentecost and the Church — Eileen Margaret Green.

The Law and Salvation — E. Margaret Green.

The Reformation of Israel — W.M. Norman Saxon.

Our Descent from Israel — Hew B. Colquhoun.

The Phoenician Origin of Britons, Scots and Anglo Saxons — L.A. Waddell LLD, DB, CIE.

Man Thinking — M.T. Judge.

The Incredible Nordic Origins — S. Gusten Olson.

The Key — Professor J.P. Cohane.

The Drama of the Lost Disciples — G.F. Jowett.

Hebrew and English — J. Courtney James, MA, BD, PhD.

Today, Tomorrow and the Great Beyond — John S. Fox.

Symbols of Our Celto-Saxon Heritage — W.H. Bennett.

Bible Research Handbook Volumes 1 and 2 — Covenant Publishing Co. Ltd.

Britain, the Jews and Palestine — Thomas N. Foster.

The Royal House of Britain, An Enduring Dynasty — Rev. W.M.H. Milner, MA.

DAN, The Pioneer of Israel — Colonel J.C. Grawler (Keeper of the Crown Jewels).

Gods Covenant Man — Similarities between Hebrew and English — Professor Edward Odlum, MA, BSc, FRC.

Welsh Grammar — Dr. Davies.

Racial Elements and European History — Professor Gunther.

These books represent a small selection of the literature available. They are written by expert authors and quote many first class professional authorities. From these sources it will be seen that Western Europe and the British Isles were colonised at a very early period by Shemitic/Hebrew peoples, and later, Israelites of the tribe of Dan (Tuatha de Danaan) and part of the tribe of Judah (Milesians). At an even later date the arrival took place of the mass of the tribes of Israel — Celts, Anglo-Saxons, Jutes, Vikings, Normans, etc.

The books listed will also show that:

(a) The Gaelic, Cornish, Welsh and Breton tongues are all Hebrew in origin and that much of the English language is rooted in Hebrew.

(b) The people of the British Isles — England, Scotland, Wales and most of Ireland — are all of one common blood stock. They are all related peoples. The uniformity of head shape (long headed) is just one evidence of this physical truth. The study of the craniology of the British Isles shows the head form is practically uniform from end to end.

(c) The great mass of the ten tribed northern kingdom of Israel, and a major portion of the kingdom of Judah, never returned to their former homeland in Palestine after being removed in a series of invasions by the Assyrians. Only small isolated groups of individuals who had escaped the deportations remained in their tribal territories — the 'gleaning grapes' that Isaiah had said would be left behind (Isa 17:6). The tribes of the northern kingdom plus a major portion of Judah, taking advantage of the conflict between Assyria and Babylon, left the areas the Assyrians had placed them in and began their long trek westwards into Europe (see map).

(d) Only a remnant of the tribes of Judah and Benjamin (plus a few of the northern kingdom of Israel who had lived with the southern kingdom of Judah since the division of the kingdom of Israel in the days of Rehoboam) returned to Jerusalem and their former territories from the captivity in Babylon. It is interesting to note that in the post-exilic books of Ezra and Nehemiah and in the 27 books of the New Testament, there is only one solitary reference to any individual member of the ten tribes viz Anna

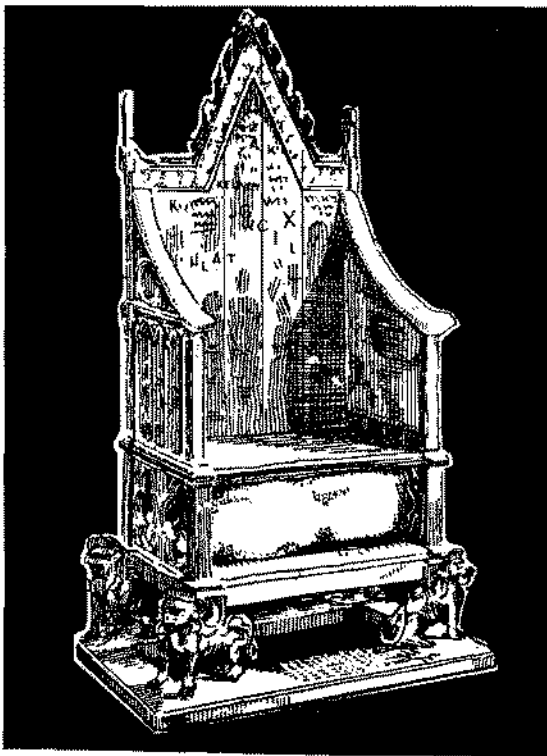
the prophetess (Luke 2:36).

(e) The present monarch of Great Britain, Queen Elizabeth II, is descended over many generations from the Royal House of David.

(f) The identity marks and prophecies relating to Israel in the 'latter days' are only seen to be fulfilled in the Anglo-Saxon, Scandinavian, Celtic and related peoples.

(g) Britain received the 'Christian Message' only a few years after the resurrection and ascension of Jesus Christ.

(h) Joseph of Arimathea, the uncle of Mary and the great-uncle of Jesus Christ is buried at Glastonbury in England. He had owned mines in Cornwall and there is much evidence to suggest that Jesus Christ travelled as a youth with his great-uncle Joseph of Arimathea to southwest England.



The 'Stone of Destiny', the 'Stone of Scone', 'Lia Fail', that Irish, Scottish and English monarchs and the present monarch have been

crowned on, is none other than Jacob's stone that he rested his head upon when he dreamed of the heavenly ladder. 'Jacob anointed the stone that he had set for a pillar and called it God's House' (Beth-El).



(j) The coronation ceremony of the present monarch is very similar to the coronation ceremonies recorded in the books of Kings and I Samuel. The present coronation ceremony is full of Israelitish symbolism.

(k) Stones and stone tablets with Hebrew inscriptions have been found in Great Britain, especially in Ireland.

(l) The apostles wrote letters to the young assemblies of the congregation of Israel, that is, the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians and Hebrews.

To many, no doubt, all these facts will be unknown or appear contentious. However, notice should be taken of the Hebrew writer Esdras, when he said, "*The more thou searchest, the more thou shalt marvel. . .*"

APPENDIX SEVEN: Visions and Angels

One of the most fascinating aspects of General Allenby's extraordinary campaign in Palestine was the insistence by many men (Officers and other ranks) that they had seen visions and angelic beings at various times.

The first official mention of this phenomenon occurred in late December 1916. The ANZAC Mounted Division and the Imperial Camel Brigade had fought an action at Wadi El Arish, near Magdhaba. After the successful battle, the return of the British troops from Magdhaba was marked with a mysterious series of night manifestations. From the ANZAC commander (Chauvel) down through the officers and troopers, visions of ancient buildings, strange animals (for the region of Palestine), lighted villages and angelic beings were witnessed en masse. During debriefing, the stories of hundreds of men were corroborated through cross-checking examinations. As there was no logical explanation, officially the incident was recorded as 'lack of sleep', with a reference being made to the mysterious 'Angels of Mons' in 1914 when thousands had seen angelic beings.

Reports of angelic beings appearing during fighting occurred right up to the cessation of hostilities in Palestine in 1918. They are too numerous to detail, however it is interesting to note that once again men of all ranks swore that they saw them. Statements were also taken from captured Turkish and German officers who had witnessed the same manifestations. General Allenby called for detailed reports and interviewed some witnesses himself. However, the official army view was 'hallucinations caused by extreme weariness'.

Two other angelic manifestations that are well documented occurred in World War I. The first of these, as mentioned, was at the Battle of Mons (Belgium) in 1914. The British Expeditionary Force (The Old Contemptibles)¹ had valiantly resisted huge, overwhelming German attacks and were fighting desperate rearguard actions around the town of Mons. A National Day of

¹ Kaiser Wilhelm II called the B.E.F. 'insignificant' or 'contemptible'. In contrast, Sir Basil Liddell Hart (famous war historian) said of the B.E.F. — 'the most highly trained striking force of any country — a rapier among scythes'.



LIEUTENANT-GENERAL SIR HENRY G. CHAUVEL
ONE OF THOSE WHO SAW VISIONS AT MAGDHABA

Prayer was called for in Britain by King George V. Soon after occurred the appearance of the Angels of Mons which slowed the German advance. Thousands of British and German soldiers saw them and many accounts have been written, among them being 'The White Comrade' by Phyllis Campbell who nursed the wounded at Mons; 'On the Side of the Angels' by Harold Begbie and the reports of Captain Cecil Wightwick Hayward, Staff Officer in the 1st Corps Intelligence British Army Headquarters.



This author's grandfather — Regimental Sergeant Major Adams, Royal Garrison Artillery — swore that he saw at Mons beings that he could only describe as angels — white robed and bareheaded. He was not a particularly religious man, nor prone to exaggeration.

Later during World War I in the Spring of 1918, the Germans broke through the Allied line. Heavy casualties were sustained and resources exhausted. The American forces that had just arrived were not available for frontline duty at that time. British troops were once again fighting desperate rearguard actions. At one of these actions in the La Bassée trenches near the town of Béthune, the manifestation of the 'White Cavalry' took place. At Béthune, the Germans had concentrated artillery fire and machine-gun fire preparatory to an infantry attack, when suddenly this fire lifted and concentrated on a rise beyond the town. The ground there was absolutely bare and after some minutes the German fire stopped. German infantry, which had been moving forward, halted and then fled. Later, German soldiers who had surrendered, including high ranking officers, gave extraordinary accounts of

the action at Béthune. These accounts all agreed when they were cross-checked after being recorded by Captain Cecil Wightwick Hayward, Intelligence Staff Officer, British Army Headquarters.

The Germans had seen on the rise beyond Béthune what they initially thought was a brigade of cavalry advancing toward them. The Germans thought it strange that this cavalry was dressed in white and mounted on white horses. Artillery and, later, machine-gun fire was brought to bear, but the white cavalry came on in perfect formation, with not a rider nor horse falling. The Germans saw then that these beings astride their white horses were dressed not in uniforms but in white robes. At their head was a fine figure of a man whose hair, like spun gold, shone in an aura around his head. At his side was a great sword. The Germans said a great fear then fell upon their soldiers and they turned and fled from the white cavalry. A few days previously, King George V had once again called the nation to prayer.

For a more detailed account of these unusual manifestations and also many others during the Second World War, one should read the book 'We Have a Guardian' by W.B. Grant, and 'This England Winter 1982'. The book 'We Have a Guardian' contains quotes by Air Chief Marshal Sir Hugh Dowding, Commander in Chief Royal Air Force Fighter Command during the Battle of Britain, and Andrew Cunningham, Royal Navy Admiral of the Fleet.

'If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His Commandments . . . The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways . . . And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath'.

Deuteronomy, Leviticus.