**ENGLISH AND ISRAELITES.**

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**ARE THEY THE SAME RACE?**

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**INTERVIEW WITH A VISITING LECTURER.**

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An interesting visitor to Perth at the present moment is the Rev. J. Idrisyn Jones, M.A., the representative of the British-Israel Association (London), who has for several months past been engaged on a lecturing tour through the Australasian colonies. The rev. gentleman will deliver two lectures in Perth next week on the question: " Are the Anglo Saxons Hebrews of the Kingdom of Israel?" A reporter of the West Australian had a conversation with Mr. Jones yesterday.

The information Mr. Jones conveyed to our reporter was, first of all, of a personal character.

"I am a Congregational Minister in Wales," he said, " and formerly held pastorates in Liverpool and London. At Claremont, in Islington, I succeeded the Rev. Mr. Henderson, who built the

Collins-street church in Melbourne. My father, from whom I inherit the Bardic name of Idrisyn, was a clergyman of the Established Church, an eminent commentator. He translated Her Majesty's journal for her into the Welsh language. "As to the purpose of my visit, Mr. Jones pursued, in reply to a second query by the reporter, " I have come to Australia at the earnest wish of the Anglo Israel Association of Great Britain to lecture on the subject of the Hebrew origin of the Anglo-Saxon race. I will give two lectures in Perth on the evenings of Monday and Tuesday next, the first of which will be given in the Presbyterian Church. The conviction is spreading that we are actually the descendants of the ten lost tribes, and I have been perfectly surprised at the enthusiasm which the matter has excited in Australia. The theory solves the problem of the British

Empire, and indicates the splendid destiny of the Anglo-Saxon peoples."

Mr. Jones, asked as to the length of his sojourn in the antipodes, said he had intended to stay six months, but he would return home next week. He came out from England on April 12th, so that he has been about four months in the colonies. He said he had visited the other six colonies, and had had large meetings in each of them. With all of them he had been greatly delighted. He was convinced that only the Anglo-Saxon race could have made them what they are. He was particularly impressed with the cities and capitals, and the many signs of advanced civilisation.

"We are deeply interested in the federation of the Australasian colonies," Mr. Jones remarked in the course of the interview. "It is part of our teaching that Federation must come. We base this on the promise made to Jacob. God said to him I will make both a nation and a company of nations. That is our interpretation. Federation must come."

**The West Australian, 4 August 1899**

**"BRITISH-ISRAEL TRUTH.”**

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**LECTURE BY THE REV. J. IDRISYN JONES.**

The final lecture on "The Abrahamic Descent of the Anglo-Saxon Peoples" was delivered before a large audience in the Albert-street Wesleyan Church last night by the Rev. J. Idrisyn Jones. The chair was occupied by Mr. Samuel Grimley.

Mr. Jones said there was, in regard to the doctrine, a good deal of scepticism. Many rejected the theory because it was one of those seemingly impossible things to believe. It would have been as easy to guide a section of the Israelites to people the British Isles as it would be to guide his present audience to Brisbane, It (had been be constantly maintained by writers that we were a Japhetic people that it was hard to get it out of our minds. So far as the cause was concerned, it did not matter how many converts she got. If it was the truth he preached, the spread would inevitably take place. A question had been handed to him by a gentleman, as follows :-" if what you state is true, why has this great truth remained undiscovered for so many centuries ?How has it escaped the feed scrutiny of so many learned divines and men of gigantic intellects, Who have spent their lives in the study of the Scriptures? I want a plain answer from the Bible or Testament; I don't want your opinion." Mr. Jones resented the last part of the question, and alluded to the want of politeness. He said, while relying upon the Bible, he must necessarily quote his own opinions. Continuing, he maintained that it was a plan of God that certain things should be hidden for a time. It had been laid down by a writer as a canon in connection with the (Bible, "The further from the literal the further from the truth." Truths which appealed with clearness even to illiterate minds were often missed "even by learned divines and men of gigantic intellects " And by spirit realising too much, they had missed the great truth in this case. An example of this was in connection with the dry bones In Ezekiel. In prayer meetings this was taken to mean conversion ; but be held that the Church was losing the teaching of that great vision. It meant the resurrection of Israel, and was a beautiful vision of what the Lord was going to do for the world. (Applause.) Before Abraham was ever heard of, God put Israel in the constitution of this world as its dominant factors the pivot upon which the whole world was to turn. When God separated the people at the time of the Tower of Babel, He controlled their movements. He arranged that they should only go to certain parts; the others were reserved for the children of Israel. This was manifest in the case of Australia. Why had it remained undiscovered for so many years The same With America. It was God's plan that no nation should occupy those lands but His chosen people, Israel. And the British Isles Why had they remained till the tribes, came ? They were there to be the pivot upon which the world would turn. It seemed to him that God made Israel the key to the world, it was this that the brethren in the Church had failed to see. In connection with the property of Israel to Joseph, in Genesis 48, with regard to the two sons. Ephraim and Manasseh, he held that these were the days as fulfilled according to the Scriptures. It was necessary, therefore, that there should be two great nations in the world, the one great, but the other greater with this characteristic-developing into a multitude of nations. Now, the Bible-and he said it reverently was not worth the paper it was written on if it could not find two such nations. The Manasseh was the American nation and here, also, was Ephraim, greater than the other, and, according to the prophesy, multiplying into nations and squaring in with the event in Joseph's life. He instanced the feeling of brotherhood which had been manifested during America's late International troubles to further illustrate his point. It was tradition that the British Isles had formerly formed part of the Continent ; but the sea divided the land, and made the British territory inviolate. He also argued from various parts to show that the New Testament supported the contention.

He went on to show that portions of the Scriptures were symbolised in the various portions of the ensign-the lion, the unicorn, &c. He also argued that no languages had such an affinity with the Hebrew as the Welsh and Anglo-Saxons. He concluded by a picture of what the world would be under the scheme. There would be four dominions. The first would be Palestine, with Jerusalem for the metropolis, over which a 'Messiah would rule, regulating all the other dominions. The second would be the Ephraim Israel, meaning Great Britain and her children. The third would be the Manasseh dominion, occupying the great western continent and the fourth would be the Gentile dominion. There was a grand time coming, and his humble opinion was that there was not a soul in the city who should not welcome it with a thousand welcomes.

**The Brisbane Courier, 30 May 1899**