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SCRIPTURES FOR AMERICA NEWSLETTER

*In that day the LORD
will punish Leviathan
the fleeing serpent, with
His fierce and great and
mighty sword, even
Leviathan the twisted
serpent; and He will
kill the dragon who lives
in the sea. Isaiah 27:1*

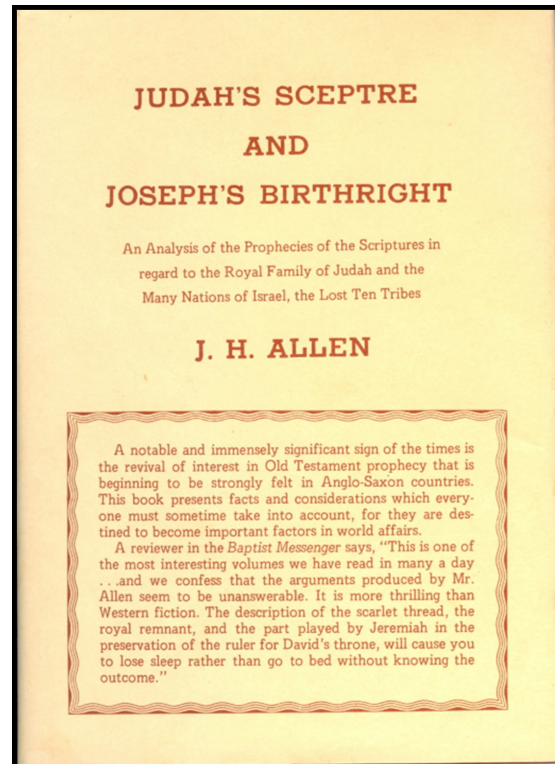
THE MELTING POT MYTH PT 1
VOLUME 11, 2024

THE DRAGONSLAYER

JUDAH'S SCEPTRE & JOSEPH'S BIRTHRIGHT

Kingly line from King David
to British Royalty

Many books have been written setting forth Scriptural facts identifying the Anglo-Saxon-Celtic and kindred peoples with the House of Israel in the Bible. However, here is one book which, perhaps more than any other, has influenced its readers to recognize and accept the Scriptural and prophetic teachings concerning the modern Israel of God.
\$26.00



Those who are looking for a book sufficiently comprehensive to lay a foundation of essential facts will find here a clear and understandable presentation of the multiple evidences of identification, drawing supporting proof from the Bible and from secular history as well. It is a basic book, which should be in every pastor's library for ready reference, as well as on the reading list of wide-awake Christian teachers and leaders who desire to understand the distinctions between the various subdivisions of the Race of the Book.

...Written in 1916 and is one of the most documented book on the Lost Tribes of Israel, which Mr. Allen proves are the British peoples. Read J.H. Allen's book to convince you that the lost tribes of Israel, including the Danes, Dutch, and Scandinavians are all the Lost Tribes of Israel.

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From The Editor @ SFA

Greeting to the Remnant!

I hope and pray this newsletter finds you well. Once again, I would like to say

thank you to our faithful remnant who support us with their prayers, tithes and offerings and financial support. With the ever-rising prices of postage, paper and printing, among many other expenses, it is you that help get these much needed truths out across the land.

I hope you take time and enjoy the main article titled, "The Melting Pot Myth." It is an exciting, truth-filled article and is packed so full of information; it is indeed true history! We are living in the times of deception where the enemy twists, turns and perverts everything they possibly can, especially when it comes to true Biblical history (or *historia*, as the Greek would put it,) which means "to know" or "inquiry," and is the origin of the word "history." It can also refer to the knowledge that comes from inquiry. I believe we are living in a time much like **2 Timothy 3:13** describes.

But evil people and impostors will proceed from bad to worse, deceiving and being deceived.

We have included all the footnotes for this article to prove that this is not just an opinion, but an article based on much fact-backed research.

I also want to continue to encourage you to **Pray, Pray, Pray**, for we indeed are a nation that is in need of saving. We need National salvation and deliverance from the hand of the enemy. I have been encouraging people to use the prayer filter, which I believe could be a weapon even more powerful than say some clay pots and torches and trumpets that we read about in the story, found in Judges beginning in chapter 6, of our forefather Gideon. If you do not have the prayer filter, we will gladly send it to you. Please just contact us with your address and I will make sure it gets sent out.

We need to be praying first, I believe, Psalm 91, and walk in the shelter of the Most High.

Security of One Who Trusts in the Lord.

One who dwells in the shelter of the Most High Will lodge in the shadow of the Almighty. ² I will say to the Lord, "My refuge and my fortress, My God, in whom I trust!" ³ For it is He who rescues you from the net of the trapper And from the deadly plague. ⁴ He will cover you with His pinions, And under His wings you may take refuge; His faithfulness is a shield and wall. ⁵ You will not be afraid of the terror by night, Or of the arrow that flies by day; ⁶ Of the plague that stalks in darkness, Or of the destruction that devastates at noon. ⁷ A thousand may fall at your side And ten thousand at your right hand, But it shall not approach you. ⁸ You will only look on with your eyes And see the retaliation against the wicked. ⁹ For you have made the Lord, my refuge, The Most High, your dwelling place. ¹⁰ No evil will happen to you, Nor will any plague come near your tent. ¹¹ For He will give His angels orders concerning you, To protect you in all your ways. ¹² On their hands they will lift you up, So that you do not strike your foot against a stone. ¹³ You will walk upon the lion and cobra, You will trample the young lion and the serpent. ¹⁴ "Because he has loved Me, I will save him; I will set him securely on high, because he has known My name. ¹⁵ He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honor him. ¹⁶ I will satisfy him with a long life, And show him My salvation.

I believe what goes right along with this is the full armor of God, found in Ephesians.

Ephesians 6:10-20 ¹⁰ Finally, be strong in the Lord and in the strength

of His might. ¹¹ Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹² For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. ¹³ Therefore, take up the full armor of God, so that you will be able to resist on the evil day, and having done everything, to stand firm. ¹⁴ Stand firm therefore, having belted your waist with truth, and having put on the breastplate of righteousness, ¹⁵ and having strapped on your feet the preparation of the gospel of peace; ¹⁶ in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming arrows of the evil one. ¹⁷ And take the helmet of salvation and the sword of the Spirit, which is the word of God. ¹⁸ With every prayer and request, pray at all times in the Spirit, and with this in view, be alert with all perseverance and every request for all the saints, ¹⁹ and pray in my behalf, that speech may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, ²⁰ for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak.

Also, I would like to remind of the importance of Psalms 83. Recently I was listening to NPR (or National Jewish Radio), and to my surprise, there was a guest who brought up Psalms 83. It was interesting how they could twist and turn and make that Scripture all about what is happening in Israel right now. Every time I read and pray Psalm 83 it becomes more powerful and more applicable to today and what we are facing in the new JerUSAlem, AMERICA! If you have not read Pastor Peters treatise, titled [“Thanksgiving, the True Story.”](#) you can read it here at this link, and I encourage you to do so. Also, we have 3 messages on CD by Pastor Peters on the subject of Thanksgiving;

- 1 [“Thanksgiving in America”](#)
- 2 [“Biblical and Historical Thoughts on Thanksgiving”](#)
- 3 [“Thanksgiving the True Story.”](#)

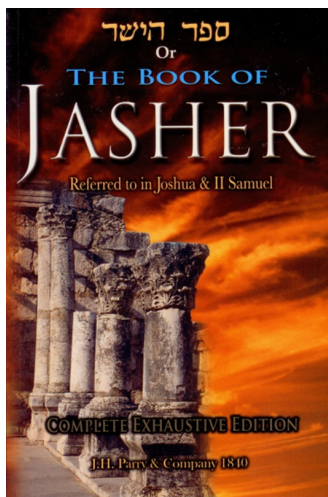
These are fantastic Biblical history lessons and are perfect for sharing with others. We hope and pray you have a blessed Thanksgiving holiday.

Psalm 107:29-32 *He caused the storm to be still, So that the waves [s] of the sea were hushed. 30 Then they were glad because they were quiet, So He guided them to their desired harbor. 31 They shall give thanks to the Lord for His mercy, And for His [t] wonders to the sons of mankind! 32 They shall also exalt Him in the congregation of the people, And praise Him at the seat of the elders.*

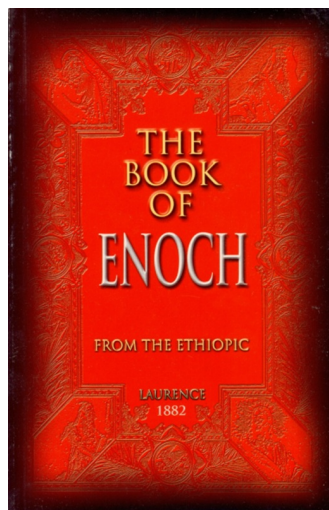
May the God of Abraham, Isaac and Jacob bless those of you that are His, bless you and keep you, make His face shine upon you and be gracious to you, lift His countenance to you and grant you peace.

In Jesus Christ's service first,
Pastor Peter John Peters' second,

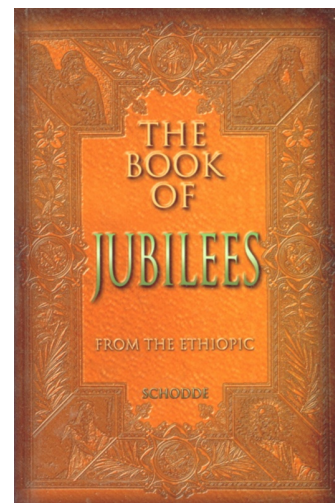
Jason



The Book of Jasher is referred to in the Bible in Joshua and Second Samuel. The name Jasher in Hebrew means; *the upright or correct record*. The most important value of this book is the large quantity of additional detail it gives to various accounts in the Old Testament. Following the preface of this book are certificates of endorsement from four noted religious scholars of the day, their statements all dated in April 1840, the year it was first published, each



The Book of Enoch, like the Book of Daniel, was written originally in Aramaic and partly in Hebrew. Not only does the Book of Enoch come from many writers and almost as many periods, it touches upon every subject that could have arisen in the ancient schools of the prophets. Nearly every religious idea appears in a variety of forms, and during the two centuries before the Christian era, played an important role in the development in the Hebrew theology.



This translation...of Jubilees, from the Ethiopic Text [circa 1883] has been THE most popular and recommended version by Biblical scholars for some thirty years. It gives a better understanding of the work and teachings of both Christ and His disciples as also the writings of the latter their doctrines beliefs and the spirit of New Testament Judaism. \$11.00

one giving his endorsement to the correctness and reliability of the translation. \$12.00

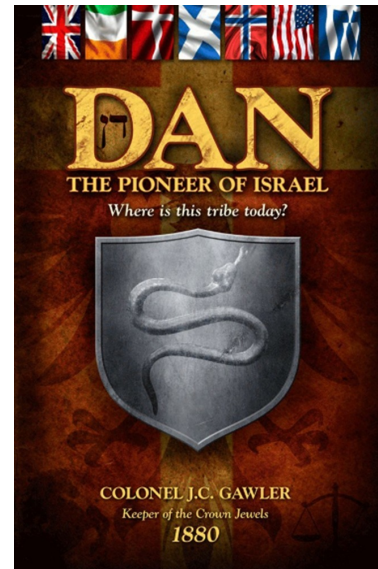
\$11.00

DAN: THE PIONEER OF ISRAEL

"Here's a paradox a most ingenious paradox: an anthropological fact many Christians may have much more Hebrew-Israelite blood in their veins than most of their Jewish neighbors." ---Alfred M. Lilienthal

Could this possibly be so? If so it would mean that the majority of Christendom and the rest of society has misidentified the people most prominent in the Bible. If Israel has been misidentified there is no doubt that major errors in doctrinal interpretation and application of biblical prophecy have been made!

Take a close look at an 1880 reprint of [Dan-The Pioneer of Israel.](#)



Denmark = Danmark = Tribe of Dan!

The book focuses on the Tribe of Dan's early enterprises and their settlements and connections with the Scythians. Traces the Danaans or Danes of Scandinavia, Ireland and Scotland back to the Tribe of Dan.

The Tribe of Dan by its enterprise and vigour has made itself one of the most conspicuous branches of Jacob's family. Its ancestor was the son of one of the concubines and was the firstborn of Rachel's household. "God has judged me" said Rachel and she called his name "Dan" which means to judge to rule; and this word perhaps on that occasion first started as a surname has been perpetuated as a title in the Gothic Anglo-Saxon and English. In these languages Din Dun Don and Dan signify ruler master. The expression is repeatedly used by Shakespeare Spenser Chaucer Prior and others. The Spanish too from close contact for ages with the Hebrew has engrafted it in their title of Don; it is in use in the universities to designate a professor or university official.

How often do we see in the Bible that the name of an individual foreshadows the character and career. Dan's name given by Rachel implies authority and vigour and Jacob when bestowing his blessings (Gen. 49:16) repeats and confirms it: "Dan shall judge his people" said the venerable patriarch and proceeded to name other characteristics implying great wisdom and astuteness. The serpent is the scriptural symbol of wisdom (Gen. 3:1; Matt. 10:16) : In dealing with foes his plans would be laid with wisdom and secrecy and his action would be unlooked for and rapid.

Thus begins the opening chapter of this 1880 reprint of the Tribe of Dan's early enterprises and their settlements and connections with the Scythians. The Danaans or Danes of Scandinavia, Ireland, and Scotland are traced back to the Tribe of Dan. Colonel Gawler shows the connection between the Danai of Greece and the Danites of Israel and tells why he believes Dan was not sealed among the 144,000 in the Book of Revelation. Stapleback 40 pages \$10.00 [Click Here To Order](#)

THE MELTING POT

MYTH

part 1

SETTLEMENT OF EARLY COLONIAL AMERICA Significance of the Early Colonial Period

Solid and deep are America's foundations. Long and stanch was their laying. 1 From the first settlement at Jamestown in 1607 to the Declaration of Independence in 1776, one hundred and sixty-nine years elapsed in which the patterns of our national life were forged. 2 It is this long and distinguished colonial period that secular revisionists have made light of, and now in-tend to delete altogether. 3

Our early colonists labored tirelessly to build a "refuge" from the "calamities" of Europe. Earnestly, they carried the Gospel to North America and endeavored, "to raise a bulwark against the kingdom of (the) Antichrist," (which the Jesuits had labored to rear up there). 4 And though their reasons for coming to America may have varied, they nevertheless hinged upon the religious and the economic. The first governor of Massachusetts, John Winthrop, well justified the Puritan migration with the following consideration:

The whole earth is the Lord's garden and He hath given it to the sons of men with a general commission (Genesis 1:28): Increase and multiply, replenish the earth and subdue it, which was again renewed to Noah; the end is double, moral and natural, that man might enjoy the fruits of the earth and God might have His due glory from the creature. Why, then, should we stand here striving for places of habitation and in the meantime suffer a whole continent as fruitful and convenient for the use of man to lie waste without any improvement? 5

The daring age of exploration that followed the Reformation in Europe brought a restless and energetic people to these shores. 6 From more than 3000 miles across the Atlantic came the European. America, situated in the heart of the North American continent, was a vast and virgin land, unsurpassed in climate, soil and natural resources. The few copper-skinned aborigines who roamed the great forests and illimitable-plains had never set a real mark upon the country. 7 With the possible exception of the Iroquois, the Amer-Indian did little to "subdue, possess and improve" the land. Moreover, their vague institutions and petty tribal jealousies kept them divided and widely scattered. America then was a virtual "wilderness" in which the newcomers could replenish at will.

Atlantic Seaboard Settled by Anglo-Saxon Protestants and Kindred People

Contrary to modern opinion, the first colonists who settled along the Atlantic seaboard were of the same general type. Un until 1688, Virginia our oldest colony, remained entirely English in its population make-up. This was also true of New England, Maryland, the Carolina tidewater, southern New Jersey and much of Pennsylvania. And though there were some national differences, these were minor and not insuperable. 8 The Dutch settlements along the Hudson and the Swedes and Finns near the Delaware represented the only significant non-English population from Maine to Georgia. Such settlements, however, were small in numbers and were soon absorbed by the

dominant English presence. 9 Remarkably, no lasting grievance was felt and no political feud perpetuated as the Dutch and Swedes were both racially akin and religiously attuned to their English neighbors.

Potential antagonists like the Frenchmen in Canada and the Spaniards in Florida presented no immediate threat until the later colonial period. These Catholic blocks in the far north and the remote south eventually served the useful purpose of giving the young colonies common enemies, thereby eliminating the domestic bickering otherwise present. 10

Thus, by 1688, the Atlantic seaboard was essentially one in blood and faith, welded together by English speech, institutions and ideals. To be sure, here existed homeland divergencies among the English colonists, such as those displayed between Puritan New England and Cavalier Virginia, Quaker Pennsylvania and Catholic Maryland. 11 Again, such differences were minor and did little to disrupt the general feeling of unity which soon prevailed among the various Christian denominations. It would surprise the student of history to see that our early colonists "were not only Christians, (but) were, even in Maryland by a vast majority, (and) elsewhere almost unanimously, Protestants." 12 The national origins of these early colonists invariably point to Reformation Europe, where the teachings of Calvin, Luther, Zwingli and Knox were prevalent. The false notion that colonial America was a "hodgepodge" of races, creeds and cultures represents mainly the emotional protests of dissatisfied, unassimilated groups. 13

NATIONAL ORIGINS OF COLONIAL AMERICA

English Colonists to New England and Virginia America.

A concise study of the population makeup in the colonies is enough to dispel the notion of a multiracial and multicultural America.

Beginning with New England, we find that our northernmost domain was settled by about 17,800 Puritans and more than 100 Pilgrims or Separatists. 14 Colonial records show that the greatest proportion of these settlers came from the Puritan stronghold of East Anglia, the most thoroughly Nordic part of England. 15 Between 1620 and 1640, entire congregations, led by their local clergy, left England to resettle along the New England coast. 16 After 1640, however, such immigration nearly stopped due to changes in political conditions in the mother country. Thus, natural increase accounted for the continued rapid growth in the population of the New England colonies thereafter. By 1700, the New England settlements increased fourfold to approximately 80,000. By 1754, its population nearly quadrupled again to 300,000, nine-tenths of which was still of English descent. 17

Similarly, Virginia together with Maryland, remained English right down to the War of Independence. 18 In 1689, English colonists in the Old Dominion numbered around 100,000. 19 During the later colonial period, a few Scotch-Irish and French Huguenots represented nearly all the newcomers to New England, while Virginia and Maryland continued to receive only English immigration to the tidewater, and largely the same-mixed with the Scotch-Irish and Germans to the piedmont. 20 The middle colonies (New York, New Jersey and Pennsylvania) and the far South (the Carolinas and Georgia) received the bulk of the non-English colonists.

Ulster Scotch to the Middle Colonies and the Far South

The most numerous were the renowned Scotch-Irish. Often miscalled the "Presbyterian Irish," they were neither Irish nor a mixture of Scotch and Irish, but rather lowland Scotch borderers who had been granted land by King James I, in Ulster Province, Ireland. 21 Beginning in 1610, these fervent

Presbyterians came to settle in the north of Ireland, where they acted as a Protestant loyalist garrison against the disaffected native Catholics. 22 But, economic restrictions imposed by England in the 18th century, brought hard times to Ulster, and thus caused a mass-migration to America. 23 This, no doubt, provoked special grievances against the Crown, (on account of regulating their wool and linen industries), and later contributed to their siding with the American cause. 24

In the later colonial period, between 1714 and 1775, nearly 200,000 Ulster Scotch entered America through the port cities of Boston, Philadelphia and Charleston. 25 Led by their ministers, whole towns and villages came over and settled thickly in the western upland counties of Pennsylvania, New York and the Carolinas. 26 In extending our western borders, they proved at once to be a "God-fearing--sturdy race, enterprising and intelligent (and) fond of the strong excitement inherent in the adventurous frontier life." 27 Not surprisingly, it is from the congregations of these ardent Presbyterians that we find great frontiersmen like Simon Kenton, James Robertson and Davy Crockett, and soldier-statesmen like Andrew Jackson, Thomas Polk and Sam Houston.

Scotch Highlanders Lowland Scotch, Welsh and the Celtic Irish

In addition to the Ulster Scotch, more than 20,000 Scotch Highlanders came to America, to settle mostly in upstate New York and the Carolina uplands. 28 To Pennsylvania came a considerable body of Welsh, and throughout the middle Atlantic and South came a small but steady stream of Lowland Scots. The Celtic or Catholic Irish that came to colonial America were but a sprinkling. 29 Altogether these groups, mostly Nordic in race and almost entirely Protestant, made up the total of related British migration to America during the later colonial period.

Dutch Settle New York: Swedes in Delaware

The oldest of the non-British groups, (previously mentioned), were the Dutch and the Swedes. The idea for New Sweden originally was advanced by Gustavus Adolphus, King of Sweden and the hero of the Thirty Years' War, as a refuge for the "oppressed (Protestants) of all Christendom." 30 In 1638 the first colonists were sent over, and a fort was erected near the present city of Wilmington, Delaware. 31

Largely unsupported from home, the small Lutheran colony, numbering only 200 souls, was soon absorbed in 1655 by its more powerful Dutch neighbors, and later still, by the English. 32

When William Penn arrived in Pennsylvania in 1682, he found at least a thousand colonists, more than half of whom were Swedes and Finns, had already settled along the Delaware near Wilmington and Philadelphia. 33 Of the Swedes and Finns, Penn wrote, "they are (a) People proper and strong of Body...sober and laborious." 34

New Netherland, our second oldest colony, was established as early as 1614, on Manhattan's south end. Through the Dutch "Patroon" system, Dutch and Walloon Protestants were lured to America to settle land along the Hudson. By 1629 New Netherland had a population of about 350 persons of European descent. 35 In New York and New Jersey the Dutch element steadily grew by natural increase until around 1775 it numbered from 50,000 to 60,000. 36

New Amsterdam only Colony Resembling the Melting Pot

Curiously, it was among the tolerant and mercantile Dutch settlement of New Amsterdam, that we find anything resembling a "Melting Pot." On Manhattan Island, no less than eighteen languages were spoken, and the population

contained such then exotic elements as a contingent of Northern Italians and a community of Spanish and Portuguese Jews. 37 Unlike the other colonies, New Amsterdam was established more for trade and commerce rather than religious or political motives, therefore its growth into a large cosmopolitan center should not surprise us. Though the situation was modified somewhat under English rule, New Amsterdam (later renamed New York) continued throughout colonial times to be the only real "cosmopolitan" settlement in America. 38

German-speaking Refugees to Pennsylvania

The most significant and numerous non-British element in colonial America was the Germans. Originally invited to Quaker Pennsylvania by William Penn, no fewer than 60,000 German-speaking immigrants came to settle the rich land west of Philadelphia, where they are today known as the "Pennsylvania Dutch." 39 Beginning in 1673 and throughout the later colonial period, these persecuted Protestants of various and obscure sects, came from the Alsace and the Palatinate (Rhineland), as well as Switzerland, Austria, Prussia, northern France and even northern Italy. 40

Other less numerous groups went to New York, New Jersey and the Piedmont of the South, bringing the total number of German immigrants to colonial America to nearly 100,000. 41 By 1775 the Germans numbered around 250,000, and according to the first census of 1790, they were estimated to be approximately nine percent of the total population in America. 42 Singularly, they represented the largest non-British element in colonial America.

Unlike the Dutch and Swedes, many of these early Germans were part Nordic and part Alpine (Japhetic) in race, making them somewhat aloof and slow to assimilate. 43 Nevertheless, their "industry and frugality," according to Benjamin Franklin, "(were) exemplary." Moreover, they were skilled craftsmen and "excellent husbandmen and contribute(d) greatly to the improvement of (the) country." 44

Huguenots Flee France

Perhaps the most noteworthy and influential non-British group was the French Huguenots. Totaling 10,000 at most, their significance and participation in the colonies was quite out of proportion to their numbers. Largely persons of education and conviction, these strict Calvinists left their homeland solely for conscience's sake. 45 Beginning with the Revocation of the Edict of Nantes in 1685 up to around 1750, thousands of Huguenots, mostly from the middle and artisan class, 46 sought refuge in and around the cities of Boston, Charleston and New York (founded New Rochelle, New York). Unlike some other non-English groups, the Huguenots merged freely into the general population, rather than establish specific colonies of their own. Coming from the most Nordic parts of France (the west coast and Normandy), 47 the Huguenots rapidly assimilated into the cultural fabric of Anglo-Saxon America. 48 During the struggle for independence, second generation Huguenots such as Frances Marion and John Jay markedly distinguished themselves as soldiers and statesmen for the patriot cause.

POPULATION MAKE-UP BY 1775

Total of White Population and National Origins

From the facts we have reviewed, we are able to make a reasonable estimate of the population make-up and determine the national origins of our colonial settlers. Out of a total white population of approximately 2,000,000 souls, numbered at the outbreak of the War of Independence in 1775, we find that 1,500,000 were of straight English descent, while 300,000 were of related

British stock; nearly 200,000 were of non-British but mostly Germanic and kindred origin. Accordingly, more than 90 percent of the white population was British in origin and Nordic in race, and perhaps 99 percent was Protestant in faith! 50

It is also worth noting, that of the fifty-six gentlemen who signed the Declaration of Independence, we find thirty-four were classified as Episcopalians, twelve as Congregationalists, five as Presbyterians, two as Quakers, including one Baptist, one Roman Catholic, and one unidentified. 51 It appears that all were Nordic in race, Saxon or kindred in origin, and all, except for perhaps two, were Protestant in their persuasion.

Colonial Population Chiefly Derived from the Germanic Tribes

Noted historian, George Bancroft, long recognized as the "Father of American History," described the character and make up of our colonial population as that chiefly derived from the Germanic (Saxon and kindred) race 52 --famed for its "love of personal independence." He further stated that the majority of the American families that emigrated from the British Isles were not of "the high folk of Normandie," but were of the free Saxon yeomanry. 53

This explains the preponderance of American names like Smith, Taylor, Baker, Mason, Carpenter, Cooper and Freeman, and the remarkable ability of these Americans to build a free-enterprise system based upon the trades and agriculture.

NON-WHITE GROUPS IN COLONIAL AMERICA

In colonial times, the formidable North American Indian wandered through the thick and gloomy forests of our frontier, while the negro began to rapidly populate the southern plantations. On the eve of independence, the black man had become a considerable fraction of the population, amounting to more than one-sixth of the total. But, he then formed a servile class, fenced off from the white majority by a strict color line, and had no direct influence upon the times. 54 Likewise, the Indian was kept outside the mainstream of Anglo-Saxon civilization, and, he also, had no direct bearing upon the forging of our national life. Thus, both groups were a negligible factor, politically and religiously. Our colonial forebears held strict Calvinist views regarding racial separation. The acts of integration and amalgamation were, more often than not, considered unbiblical and therefore inconceivable. Regrettably, we can thank revisionist history for providing much misinformation concerning the role of these two non-white groups and their respective relationship with the white colonists. No doubt, the presence of these two diverse races has fueled revisionists with the notion that America was multicultural from her beginning.

Introduction of Negro Servants and Slaves in the Colonies

It is questionable whether the early English colonists ever desired the importation of negroes for labor. The vigorous Saxon, as pioneer and yeoman, was generally inclined to perform his own labor. The notorious event of 1619, however, upset that inclination, when a Dutch man-of-war carrying booty and twenty African slaves entered the James River. Its captain, forbidden to land, threatened to throw overboard his negro captives. Reluctantly, the English authorities at Jamestown consented to purchase the blacks. 55 At once, the sad epoch foreshadowed the relentless and systematic dumping of cheap negro labor to come upon these shores.

The negro race, from its introduction, was regarded with disgust, and its union with whites forbidden under ignominious, penalties. 56 Those modern writers who glorify the mulatto as carrying in his veins the "blue blood of Virginia

royalists," would be surprised to read that such miscegenation -according to actual records-occurred largely between black slave women and the lowest, most unintelligent white servants. 57 Even so, the unassimilable negro placed an immediate strain upon the small English colonies.

Fortunately, the demand for black slave labor in early colonial times was far less than indentured servants. In 1683, for example, indentured servants in Virginia outnumbered black slaves four to one. 58

In 1689, there were about 12,000 white indentured servants in Maryland and Virginia together, compared to only 5000 negro slaves. 59 In addition, many of the first negroes imported were considered servants and not legal slaves. 60 The wholesale dumping of negro slave labor on the English colonies did not begin until the 18th century. In 1714, there were only 59,000 negroes in colonial America, but by 1754, there were nearly 300,000! 61 Most were concentrated in the South where his labor was more in demand. Here, the negro was best suited; he could endure the excessive heat of the sultry fields and the burning sun of the semi-tropics. Almost all the tobacco exported from Maryland and Virginia and all the rice and indigo of Carolina were the fruit of his toils. 62 By 1776, there were almost 500,000 negroes in the American colonies, totaling nearly twenty percent of the population! 63 Nevertheless, colonial America, as a whole, was always opposed to the African slave trade. 64 Maryland, Virginia, and even Carolina, alarmed at the excessive production and consequent low price of their staples, at the heavy debts incurred by the purchase of slaves on credit, and at the dangerous increase of the black population, each showed a preference for the immigration of white labor instead. 65 The records of colonial legislation are full with laws designed to restrict importation of black slaves. On April 6, 1776, the first Continental Congress gave legal expression to the well-formed opinion of the country by resolving "that no slaves be imported into any of the thirteen united colonies-" 66 This opinion was shared by many of the leading families of Virginia, including those of Washington, Madison and Jefferson. In addition, many believed that slavery altogether should be abolished-and the black man, once freed, should be repatriated. Only certain leaders of the far South-Georgia and South Carolina, who then admitted that their states could not survive economically without slave labor, wished to see this peculiar institution survive.

It is unfortunate that many blacks today have swallowed the untruths perpetuated by the antichrist public education system, and still blame the ancestors of all white Americans for this former condition. In reality, the African slave trade was but the collaborate effort of an avaricious few.

Blacks would be surprised to know that the Newport merchant, London banker, West Indian trader, British parliament and Crown, and even negro chieftains, each benefited more from the lucrative trade than the average southern planter! Furthermore, the institution of negro slavery was not the invention of the white man, but that of his own race! The earliest accounts of Africa bear witness that negro chieftains held men of their own kind as slaves and sold them to others. 67 Marketing of these slaves was not welcome in most colonial settlements, North and South, and their forced introduction certainly fueled one of the major grievances against the British Crown.

Today the racial strife of our urban centers, is but the sour fruit of the African slave trade.

Because of certain media agitators and revisionists, the history of the American Indian has been distorted to almost mythical proportions. The red-white struggle which followed the settlement of the English colonies arose from an irrepressible conflict between two distinct races.

Indian Population and Characteristics

From the beginning, the Amer-Indian was the essential hunter and gatherer. To support an average-sized family in the hunting and gathering stage, it took almost several square miles. 68 When European colonizers arrived in the early 17th century, the Indian population was estimated to be between 500,000 and 750,000, with 220,000 in California alone. 69 Perhaps no more than 200,000 lived east of the Mississippi. 70 Fierce internecine warfare and disease routinely kept their population low. With such scanty numbers, much of the country remained virtually uninhabited! 71 The notion of America as the "ideal society," prolific and great-until the "coming of the white man"-is very misleading indeed.

To begin with, the American Indian was a redoubtable warrior. Cruel, cunning and patient, he was able to endure extreme fatigue and pain. An Indian brave could travel up to eighty miles in a single day, yet was inclined to periods of indolence and slothfulness, and often starved in the midst of plenty. He was honorable, generous and hospitable, yet undependable and even treacherous at times. 72

He shared with the white race many of the general characteristics of mankind, yet he was clearly distinct in his reason and ethics. 73

Indian Relations with the Colonists

Such differences were realized by many of the colonists, including the English. Although French Catholics saw no serious objections to a policy of fraternization and even intermarriage with the Indians, the English Calvinists-particularly the Puritans-found it unscriptural, and therefore impossible. 74 In fact, contact with the Indian, and later the negro, merely strengthened the race consciousness already inherent in the English and other British settlers. In contrast to the Latin colonies, English wives shared the perilous adventure with their husbands of planting Christian settlements in the new world. 75

In regard to the plague which decimated one Indian tribe around Plymouth before the Pilgrims had landed, a Puritan characteristically noted that, "by this means Christ made room for His people to plant." 76 Thus, in New England there was little missionary zeal in converting these native heathen. The Reverend John Eliot in Massachusetts did attempt in evangelizing them, and so did Roger Williams of Rhode Island. Neither, however, were able to change the minds and habits of the New England tribes. The fruits of the diligent efforts of both the Jesuits and Quakers were also inconsiderable. 77

Land Ownership and the Indian Tribes

The first strain in red-white relations began with the alleged ownership of the vast hunting and fishing lands, and the various claims made by the English charters. Indian resistance to cession of these lands was often placated by offer or transaction of purchase, and later by outright conquest. 78

Beginning in early colonial times, numerous attempts were made to justly purchase tracts of land from the Indian chiefs. Frustration often ensued, as the Indian held distinct views regarding land use and ownership. Disposed to a nomadic and communal life of hunting and gathering, he was not accustomed to or amendable to the ways of the property-minded white settlers.

Often, his responses were vague and elusive, requesting the colonists to seek permission from a strange assortment of "ghosts and spirits," as was the case with the so-called "sacred" hunting grounds of Kentucky and Tennessee. 79 Moreover, fierce rivalry existed among the various Indian tribes, therefore it was not uncommon for the Cherokee to sell land occupied by the Creek, or

the Iroquois to encourage settlement of land inhabited by the Delaware. Above all, we should remember that the Saxon's main motive for colonization was Biblical--to occupy and improve the land for agricultural purposes, and thus, "divide" it among the individual families, "for an inheritance." 80 Only in this way could the land be made productive. Unlike the communistic system, popular among the Mongolian and Asiatic peoples, the Biblical method of land use supported a healthy "increase" in population.

Border Warfare and the Frontier

Not all land deals proposed were honorable and not all white settlers were honest. From the back counties of Pennsylvania and particularly North Carolina came roaming thieves, desperadoes and border ruffians who repeatedly beguiled and plundered the Indians and other whites impartially. 81 These wanton acts instigated the Indians into retaliating on innocent whites, thus precipitating border warfare. Further excited by the French in Canada, and later the British, many young braves were unwilling to limit revenge to these few despicable characters. 82 Along the frontier, a merciless type of warfare was therefore waged, undistinguished in its, "destruction of all ages, sexes and conditions!"

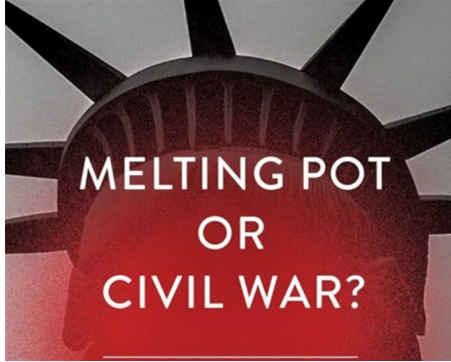
From King Philip's War on, the American Indian was looked upon with distrust and reaction. For more than a century, the colonial frontier was in constant vigil against Indian attack. Systematically, Indian war parties raided and plundered American settlements, and its inhabitants were brutally tortured and killed. The details of prisoner torture were horrible and far too revolting to repeat. 83 Even the terrible assaults made by the Assyrians against ancient Israel were not so fiendishly cruel. Among our western settlers, the Indian came to be regarded as a "devilish man," and "savage."

Such depredations, however, did not deter the dangerous undertaking of settling the frontier. To the contrary, it aided the formation of American unity, by keeping the settlements closely knit, and thus prevented settlers from spreading out too thin and too rapidly, as might have occurred if the continent had been uninhabited. 84 A similar condition existed in the second millennium B.C., when the Israelites under Moses and Joshua sought to drive out the inhabitants of Canaan land.

By the War of Independence, most of the American leadership was determined to remove the Indian menace which remained beyond the Appalachians. Beginning with Washington and culminating with Jackson, whole tribes were expelled and relocated to the territories west of the Mississippi by the United States military. The diaries of soldiers who knew and fought the Indians contained few words of regret. It is only in recent times that the true nature of the conflict has been conveniently repressed, and the Indian looked upon purely as a victim of white aggression.

What nation since the commencement of the Christian era, ever rose from savage to civilized without Christianity?

E.D. Griffin



LISTING OF FOOTNOTES

1. STODDARD, LOTHROP, Reforging America, p.3.
2. Ibid, p.3.
3. Some educators in New York have recently suggested that the colonial period be eliminated from the social studies curriculum, for reason that there is not enough time in the school calendar to devote to the latter part of American history (20th ce.). Time, of course, is not the problem as these educators choose to emphasize what they deem important. (Authors' suggestion: Scrap the existing "social studies" curriculum and restore the study of American history, law, government and geography; reintroduce the Bible and integrate its principles, then eliminate these educators.)
4. WINTHROP, JOHN, "Why They Came to America," from U.S. Colonial Readings and Documents, p.49.
5. Ibid, p.50.
6. ADAMS, JAMES TRUSLOW, The Epic of America, p.25.
7. STODDARD, LOTHROP, Reforging America, p.3.
8. Ibid, pp.1-2.
9. Ibid, p.7.
10. & 11. Ibid , p. 4.
12. BANCROFT, GEORGE, History of the United States, Vol. I, p.604.
13. STODDARD, LOTHROP, Reforging America, p.5.
14. ADAMS, JAMES TRUSLOW, The Founding of New England, pp.199-121.
15. GRANT, MADISON, The Conquest of a Continent, p.84
16. Ibid, p. 84.
17. STODDARD, LOTHROP, Reforging America, p.5. Also see: JERNEGAN, MARCUS WILSON, The American Colonies (1492-1750) pp.300-301.
18. STODDARD, LOTHROP, Reforging America, pp.5-6.
19. JERNEGAN, MARCUS WILSON, The American Colonies (1492-1750), p.82.
20. STODDARD, LOTHROP, Reforging America, pp.5-6.
21. JERNEGAN, MARCUS WILSON, The American Colonies, p.310.
22. STODDARD, LOTHROP, Reforging America, p.6. Also see: GRANT, MADISON, The Conquest of a Continent, p.63.
23. STODDARD, LOTHROP, Reforging America, p.6.
24. GRANT, MADISON, The Conquest of a Continent, p.63.
25. STODDARD, LOTHROP, Reforging America, p.6.
26. Ibid, p.6.
27. ROOSEVELT, THEODORE, The Winning of the West, Vol. I, p.121. Above all, the Ulster Scotch were pioneers and men of action. More than any other group, they were responsible for the winning of our West and pushed our borders from the Appalachian foothills to the Pacific. Our American

- speech patterns and accent (west of the Appalachians) are derived more from the Ulster Scotch than the English.
28. STODDARD, LOTHROP, *Reforging America*, p.6.
 29. *Ibid*, p.6.
 30. ANDREWS, E. BENJAMIN, *History of the United States*, Vol. I, pp.173-174.
 31. EGGLESTON, EDWARD, *The New Century History of the United States*, pp.71-72.
 32. *Ibid*, p.72. Also: JERNEGAN, *The American Colonies*, p.202.
 33. JERNEGAN, MARCUS WILSON, *The American Colonies*, pp.202 & 228.
 34. WESLAGER, C.A., *The Log Cabin in America*, p.154.
 35. JERNEGAN, MARCUS WILSON, *The American Colonies*, p.197.
 36. STODDARD, LOTHROP, *Reforging America*, p.7.
 37. *Ibid*, p.7.
 38. STODDARD, LOTHROP, *Reforging America*, p.7.
 39. *Ibid*, p.8.
 40. GRANT, MADISON, *The Conquest of a Continent*, p.116. Included in these German Protestant sects were the Mennonites, Dunkards, Moravians, Pietists, Amish, Waldenses, Salzburger and others.
 41. STODDARD, LOTHROP, *Reforging America*, p.8.
 42. GRANT, MADISON, *The Conquest of a Continent*, p.79.
 43. STODDARD, LOTHROP, *Reforging America*, p.9. Also see: FRANKLIN, BENJAMIN, "Letter to Peter Collinson,"--May 9, 1753.
 44. FRANKLIN, BENJAMIN, "Letter to Peter Collinson," from *U.S. Colonial Readings and Documents*, pp.286-287.
 45. STODDARD, LOTHROP, *Reforging America*, p.8.
 46. GRANT, MADISON, *The Conquest of a Continent*, p.97.
 47. *Ibid*, p.97.
 48. STODDARD, LOTHROP, *Reforging America*, p.8.
 49. *Ibid*, pp.8-9.
 50. GRANT, MADISON, *The Conquest of a Continent*, pp.279-280.
 51. *Ibid*, p.69.
 52. BANCROFT, GEORGE, *History of the United States*, Vol.I, p.603. A broader definition of the term "Germanic" would include all those descended from the Germanic or Teutonic (ancient) tribes: all Anglo-Saxons and Scandinavians; most Americans, Canadians, white Afrikaners, Australians, New Zealanders, Dutch, Scotch, Flemings and Germans; many French, Austrians, Swiss, Northern Italians, Irish; some Russians (including the Baltic Provinces), Poles, Spanish Castilians and so on.
 53. *Ibid*, p.603.
 54. STODDARD, LOTHROP, *Reforging America*, p.13.
 55. EGGLESTON, EDWARD, *The New Century History of the United STATES*, p.52.
 56. BANCROFT, GEORGE, *History of the United States*, Vol. I, p.126.
 57. GRANT, MADISON, *The Conquest of Continent*, p.131.
 58. JERNEGAN, MARCUS WILSON, *The American Colonies*, p.87.
 59. *Ibid*, p.82.
 60. *Ibid*, p.87.
 61. BANCROFT, GEORGE, *History of the United States*, Vol. II, p.274.
 62. *Ibid*, p.274.
 63. STODDARD, LOTHROP, *Reforging America*, p.13.
 64. BANCROFT, GEORGE, *History of the United States*, Vol. II, p.276.
 65. *Ibid*, p.276.
 66. *Ibid*, p.276.

67. Ibid, Vol. I, p.122.
68. JERNEGAN, MARCUS WILSON, The American Colonies, p.35.
69. GRANT, WADISON, The Conquest of a Continent, p.290. (This estimation was made within the continental U.S.)
70. JERNEGAN, MARCUS WILSON, The American Colonies, p.30.
71. Note: In order to affect a similar population density, simply take the population of Delaware or South Dakota, for example, and spread it throughout the continental United States. Using such logic, one quickly realizes the abundance and availability of unoccupied and virgin land in early colonial America. In fact, Kentucky, Tennessee, Vermont and much of Montana were virtually uninhabited, as they were designated hunting grounds.
72. JERNEGAN, MARCUS WILSON, The American Colonies, pp.31-32.
73. BANCROFT, GEORGE, History of the United States, Vol. II, p.126.
74. JERNEGAN, MARCUS WILSON, The American Colonies, p.34.
75. ADAMS, JAMES TRUSLOW, The Epic of America, p.35.
76. Ibid, p.35.
77. BANCROFT, GEORGE, History of the United States, Vol. II, n.127.
78. JERNEGAN, MARCUS WILSON, The American Colonies, p.33.
79. ECKERT, ALLAN W., The Frontiersmen, pp.73-74 & 7CO.
80. JOSHUA 1:16 Some tribes such as the Iroquois did practice agriculture, but it was communal, and supplementary to hunting and gathering.
81. ROOSEVELT, THEODORE, The Winning of the West, Vol. I, p.203. Many of these border ruffians may well have been the dregs and convicts (or the offspring thereof) dumped by the British Crown upon the Carolina coast.
82. Ibid, p.203.
83. GRANT, MADISON, The Conquest of a Continent, p.157. ...or any factual narrative of the frontier wars. The series by Allan Eckert is especially good.
84. STODDARD, LOTHROP, Reforging America, p.15.

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TO ALL YE PILGRIMS

Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, beans, squashes, and garden vegetables, and has made the forests to abound with game and the sea with fish and clams, and inasmuch as He has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now, I, your magistrate, do proclaim that all ye Pilgrims, with your wives and little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time, on Thursday, November ye 29th of the year of our Lord one thousand six hundred and twenty-three, and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor, and render thanksgiving to ye Almighty God for all His blessings.

*William Bradford
Ye Governor of ye Colony*

ARTISTS CONCEPTION OF THE FIRST THANKSGIVING IN AMERICA



Thanksgiving in America

The Mayflower Compact



(Religious News Service Photo)

THE MAYFLOWER COMPACT — A CONCEPTION OF FREEDOM: Pilgrims aboard the Mayflower. Now free to worship as their consciences dictated, a group of pilgrims signed the famed Mayflower Compact, a short set of laws which established certain concepts of religious freedom. The document later became a basis for democratic government in the colonies. This painting, by Robert W. Weir, hangs in the Capitol at Washington, D. C.

After two and one half months on the winter Atlantic, the Mayflower, a vessel of 180 tons, reached the shores of Cape Cod. Contrary to general belief, the Pilgrims were not of one mind. Those who had joined the ship at Plymouth had no intention of submitting to the Leyden group. But they all had sense enough to know that if they were to survive in the bleak wilderness, they had to submit themselves to some form of government. Forty-one of the members drew up a covenant which is known in history as the Mayflower Compact. Winston Churchill called it "one of the remarkable documents in history, a spontaneous covenant for political organization." It is as follows:

IN THE NAME of God, Amen. We, whose names are under-written, the loyal subjects of our dread sovereigne Lord, King James, by the grace of God, of Great Britaine, France, and Ireland king, defender of the faith, etc., having undertaken, for the glory of God, and advancement of the Christian faith, and honour of our king and country, a voyage to plant the first colony in the Northerne parts of Virginia, doe, by these presents, solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civill body politick, for our better order-

ing and preservation and furtherance of the ends aforesaid; and by virtue hereof to enacte, constitute, and frame such just and equall laws, ordinances, acts, constitions, and offices, from time to time, as shall be thought most meete and convenient for the generall good of the Colonie unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd the II. of November. in the year of the reigne of our sovereigne lord, King James, of England, France, and Ireland, the eighteenth, and of Scotland the fiftie-fourth. Anno. Dom. 1620.

THE LANDING OF THE PILGRIMS

BY FELICIA D. HEMANS

The Pilgrims set sail in the *Mayflower* from Delftshaven, Holland, July, 1620, and landed on the coast of Massachusetts, December 21, 1620.

THE breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear;
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

Amid the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free.

The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared;
This was their welcome home!

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war? —
They sought a faith's pure shrine!

Aye, call it holy ground,
The soil where first they trod!
They have left unstained what there they found —
Freedom to worship God!

George Washington's

Thanksgiving Proclamation

Whereas it is the duty of all nations to acknowledge the providence of almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor: and

Whereas, both houses of Congress have, by their joint committee, requested me "to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness";

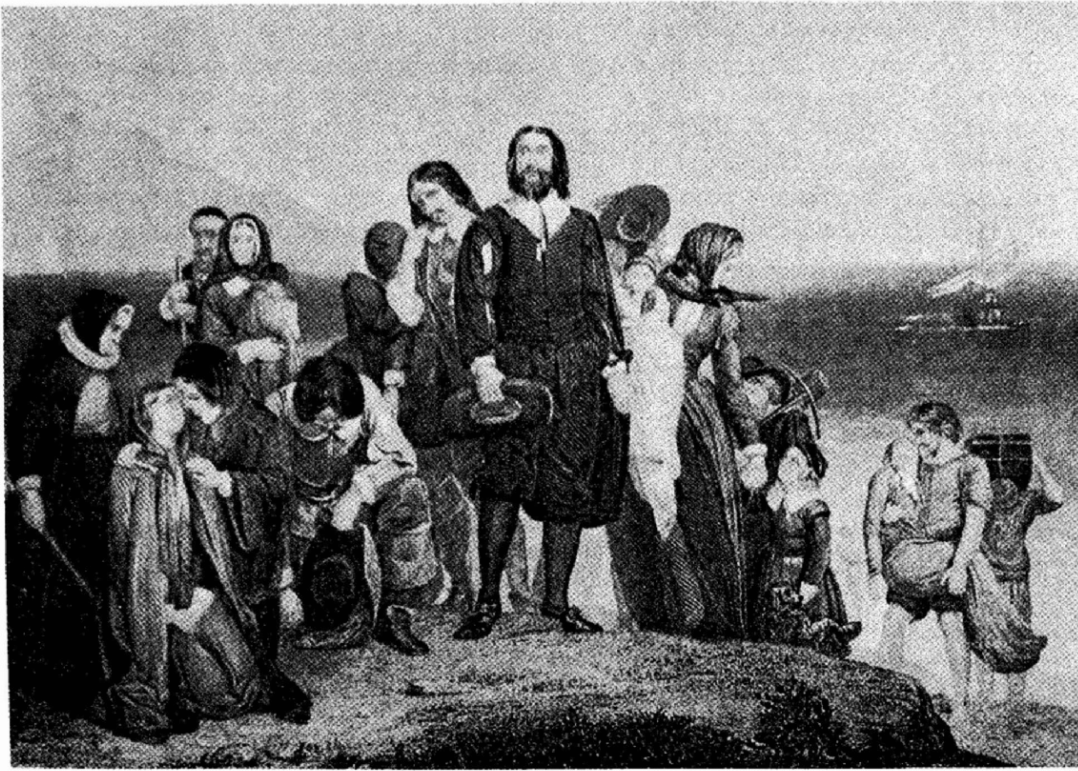
Now, therefore, I do recommend and assign Thursday, the 26th day of November, next, to be devoted by the people of these states to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation; for the signal and manifold mercies and the favorable interpositions of His providence in the course and conclusion of the late war; for the great degree of tranquillity, union, and plenty which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitu-

tions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors which He has been pleased to confer upon us.

And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our national government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good government, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us; and generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand, at the city of New York, the third day of October, A.D. 1789.

G. WASHINGTON



GOD'S children are like stars that shine brightest in the darkest skies; like the chamomile, which, the more it is trodden down, the faster it spreads and grows.

"The glories of Christianity in England are to be traced in the sufferings of confessors and martyrs in the sixteenth and seventeenth centuries; and it was under the influence of Christian principles, imbibed at this very period, that the Mayflower brought over the band of Pilgrims to Plymouth... We should never forget that the prison, the scaffold, and the stake were stages in the march of civil and religious liberty which our forefathers had to travel, in order that we might attain our present liberty..."

"Before our children remove their religious connections... before they leave the old paths of God's Word... before they barter their birthright for a mess of pottage - let us place in their hands this chronicle of the glorious days of the suffering Churches, and let them know that they are the sons of the men 'of whom the world was not worthy', and whose sufferings for conscience' sake are here monumentally recorded."

- John Overton Choules, August 12, 1843

Preface to the 1844 reprint of Neal's "History of the Puritans", 1731

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