

The Truth

Plagiarism and the Christadelphian founder

S. Young

An elder *must be* blameless...one who loves what is good, who is self-controlled, upright, holy and disciplined (italics added) (Titus 1:6,8).¹

1. Introduction

In 1854, the founder of the Christadelphians, John Thomas, published a little known book called *Anatolia*. In its preface, he wrote that his book was "...original throughout".² However, in 1881, David King, a religious editor and writer, published an article that uncovered plagiarism in *Anatolia*.³ Because of the seriousness of this charge, this paper's research was undertaken. The following paper is an investigation of the claim that Thomas was a plagiarist. This is done by examining his books *Elpis Israel*, a book still read by Christadelphians, and *Anatolia*.

In turning to a discussion about plagiarism, the term must be defined. The modern definition for 'plagiarise' is, "take (the work or idea of someone else) and pass it off as one's own."⁴ Likewise, in the 19th century, plagiarism was defined as, "literary theft, adoption of the thoughts or works of another"⁵ and again in another dictionary simply as, "literary theft."⁶ Therefore, in the 19th century (Thomas's time), dictionary writers defined the word in much the same way as it is defined today.

Similarly, John Thomas was also aware of plagiarism and this is known because in *Anatolia*'s preface, he discussed a few instances where others plagiarised from him. He wrote in this book's preface,

Unlike "The Coming Struggle," "The Supplement to The Coming Struggle," and "The Coming Rest," all inaccurate unacknowledged **plagiarisms** from *Elpis Israel*, a work published by the author in London in 1850, and republished in New York in 1851—*Anatolia is original throughout*. (bold added, italics are in the original)⁷

From this example, it is clear that Thomas understood what plagiarism was, as he used the word against those that practised it against him. Therefore, Thomas knew it was literary theft as it was defined in that period. In fact, plagiarism is more than theft. It is deception as an author tries to make others believe that he/she authored words, which they did not.

In order to avoid plagiarism, all that is required is clear acknowledgment of any copied or paraphrased text. In Thomas's time, authors regularly cited and acknowledged their sources as writers do today. Citation was common practice. This can be seen in Granville Penn's book that is quoted extensively in this paper and of which Thomas was well acquainted, as is shown below. From Penn's material, the reader is able to witness 19th century referencing and its almost exact similarity to the referencing of today. In short, citation is not a new concept. In fact, it was in active use in Thomas's day.

2. Examining the book, *Elpis Israel*

In the following pages, the evidence that John Thomas plagiarised Granville Penn's *The Prophecy of Ezekiel* (1814) will be examined and it will be shown that Thomas did in fact plagiarise extensively from Penn and others. This will be done by looking at the evidence found in *Elpis Israel* (1850) and *Anatolia* (1854). The reader is invited to examine the evidence for himself/herself as given below in Table 1 and Table 2.ⁱ

Table 1: The beginning of Thomas's plagiarism of Penn in *Elpis Israel*

<p>1st underlined text: Thomas implies that he is the author of the material that follows in <i>Elpis</i> (pp. 436 - 442 of <i>Elpis Israel</i> - Logos ed.). However, the problem is that Penn is the principal author of the text found in the material, which spans several pages, of <i>Elpis</i>. Compare the tables below for yourself.</p> <p>2nd underlined text: This is where the actual misappropriation begins. Notice: No citation, no quotation marks, and no mention of the true author – Granville Penn.</p>	
	<p>indicated, namely, the Son of Man on one side, and Gogue on the other. But, while it is quite clear who the Son of Man is, it is but little understood what power is represented by Gogue. <u>It will, therefore, be my endeavor in the following pages to identify this adversary of Israel and their king; so that the reader may know which of "the powers that be" is chosen of God to personate the serpent's head when it is crushed by the woman's Seed.</u></p> <p>The Jews appointed by Ptolemy Philadelphus, king of Egypt, to translate the Old Testament into Greek, gave a different rendering of the above title to that which appears in the english version. They rendered the original by Γωγ, αρχοντα Ρως, Μεσοχ και θοβελ, i.e. <i>Gogue, prince of Ros, Mesoch, and Thobel</i>; <u>so that the difference of the two translations turns upon the Hebrew word <i>rosh</i> being regarded as a proper, or common, noun. The Seventy were sensible, that in this place it was not an appellative noun, but a proper name; and they rendered it accordingly by <i>Ros</i>. But Jerome not finding any such proper name among the nation-</u></p> <p style="text-align: center;">436</p>

i. Readers are encouraged to look at the substantial quotes below, which will help as a starting point, and to also look up the references themselves. Penn's work is now available freely on Google Books and the Christadelphians have made *Elpis Israel* available online. In addition, all references at the end of the paper should help the interested reader.

Table 2: *Elpis Israel* examined in light of Granville Penn's much earlier work

<p><i>Elpis Israel</i> by John Thomas^{9, ii}; First published in 1850.</p>	<p><i>The Prophecy of Ezekiel</i>¹⁰ by Granville Penn; The edition here was published in 1814 (before <i>Elpis Israel</i>).</p>
<p>...so that the difference of the two translations turns upon the Hebrew word rosh being regarded as a proper, or common, noun. The Seventy were sensible, that in this place it was not an appellative noun, but a proper name; and they rendered it accordingly by Ros. But Jerome not finding any such proper name among the nation-families mentioned in Genesis, rather disputed the septuagint reading, and preferred to consider the word Ros as a common noun; and his interpretation, established in the Latin Vulgate, has universally prevailed throughout the west. Jerome, however, was more scrupulous than the editors of later versions, who have unqualifiedly rejected it as a proper name; for although he inclined to the other rendering, he did not feel authorized to reject altogether one so ancient, and he has therefore preserved them both, translating...¹¹</p>	<p style="text-align: center;">ILLUSTRATION. 15</p> <div style="border: 1px solid yellow; padding: 10px;"> <p>The difference between the two interpretations turns upon this one point. The Hebrew word ראש, <i>rosh</i> or <i>ros</i>; used as an appellative noun, signifies indeed, <i>head</i>; <i>chief</i>; or <i>prince</i>. But the ancient Jews were sensible, that in this place it was <i>not</i> an appellative noun, but a <i>proper-name</i>; and they therefore rendered it by the proper-name, Ros. St. Jerom, not finding any such proper-name among the families and nations mentioned in the genealogical parts of the Book of Genesis, ventured precipitately, upon that ground, to question the truth of the ancient Greek interpretation, and chose rather to assume the word <i>ros</i> for an appellative noun; and his interpretation, established in the Latin version of the Scriptures, has universally prevailed throughout the Western churches. Yet Jerom was more scrupulous than those who have conducted the later versions, and who have absolutely rejected the proper-name of Ros; for, although he inclined to the other interpretation, he did not think himself authorized to reject altogether one so antient, and he has therefore preserved them both; rendering</p> </div> <p style="text-align: center;">B</p>

ii. The research for this paper has primarily been done using the fourth edition of *Elpis Israel* from the publisher Logos Publications. However, any differences in the text here and the Logos edition are probably due to manuscript differences. This is because the text in this paper is from <http://www.antipas.org/> (See end note 9 & # for full address at the time of writing).

The Antipas website inserts page numbers into the *Elpis Israel* text and these have been removed in this paper for formatting reasons. Also, the *Elpis Israel* text has been placed next to the corresponding *Prophecy of Ezekiel* text. This may sometimes break up *Elpis Israel*'s natural paragraph format. Otherwise, the *Elpis Israel* text is straight from the website.

...the passage thus -- "Gogueⁱⁱⁱ, *terram*, Magogue, *principem capitis* (sive Ros) Mosoch et Thubal."

But the question between the phrases "the chief prince," and "the prince of Ros," has been long set at rest by the concurring judgment of the learned, who have adopted the primitive interpretation of the Alexandrine Jews. And although the common english version has not the benefit of their decision, yet the title of the prophecy has been generally received among the erudite portion of the western nations for nearly 200 years, according to the ancient Greek interpretation; that is to say, as uniting the three proper names of nations **Ros, Mosc, and Tobl.**¹²

the passage thus,—“ Gog, terram Magog, “ principem capitis (*sive* Ros,) Mosoch, et “ THUBAL.”

But the futility of that learned father's objection was presently noticed and exposed, as soon as an age of sounder criticism rose upon the world ; at which period it was shown, that Ezekiel makes mention of other proper-names of nations, besides Ros, which yet are no where to be met with in the writings of Moses ; and the question has long been set at rest by the concurring judgment of the learned, who have adopted decidedly the primitive interpretation of the Alexandrian Jews. And, although our common English version has not derived the benefit of that decision, yet the Title of the Prophecy has been generally received among the erudite portion of the Western nations, for nearly two centuries, according to the antient Greek interpretation; that is to say, as uniting the **THREE proper-names of nations, Ros, Mosc, and Tobl.***

* These three names, in the Hebrew, are מֶשֶׁךְ, רֹאשׁ, and תּוּבַל. It is to be observed, that the He-

iii. John Thomas has edited the quote from Penn's work.

By the insertion of vowels, or vowel-points, these words have been made to assume the different forms of Meshech, Mesoch, Tubal, and Thobel; but, as the meaning of Hebrew words depends not on the points, but upon the radical consonants, or letters, it may be as well to express these names by the forms and elements of the original words, for by so doing we keep nearer to the original idea, and are less likely to be mystified by hypothesis.¹³

ILLUSTRATION.

17

“ Although some here interpret *Ros* to
 “ signify *a chief*, or *head*, both interpreta-
 “ tions (observed Vitringa,) are forced and
 “ strained. The Seventy Interpreters, Sym-
 “ machus, and Theodotion, perceived *Ros*
 “ in this place, to be *the proper-name of a*
 “ *people*; and the learned Bochart has
 “ proved *,” &c. Conformably to this cor-
 rected interpretation, Archbishop Newcome

brew alphabet contains no short vowels, so that the
written elements of many syllables, and even of many
 entire words, are *all consonants*. These three Hebrew
 words, rendered letter for letter into our alphabet, are
 Ros, Mosc, and Tobl; but, by the insertion of vowels, or
 vowel-points, they have been made to assume the
 different forms, of *Meshech* and *Mesoch*, *Tubal* and
Thobel. To avoid all inconvenience resulting from this
 variety, I have adhered to the forms and elements of
 the original words; in the first of which it is to be
 noted, that the *o* being long, the word *Ros* is to be pro-
 nounced *long*, like *roas*, in the word *roast*.

* “ Quod enim aliqui *Ros* hic interpretantur *præci-*
 “ *puus*, alii *caput*, utrumque coactum est et violentum.
 “ LXX. Intt., Symmachus, et Theodotion, jam viderunt
 “ *Ros* hic esse nomen proprium gentis; et *ἰναυ* Bochar-
 “ tus demonstravit,” &c.—*In Apocalyps.* p. 870.

"Ros," says David Levi, "is not an appellative, as in the common translation of the Bible, but a proper name." The word "**chief**" ought, therefore, to be replaced by the proper name **Ros**, or **Rosh**.

But what nations are signified by these three proper names? This question has been long since determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into Sacred Geography, that Ros is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that Ros and Mosc properly denote the nations of Russia...¹⁴

has expressed the three names, *Rhos*, *Meschech*, and *Tubal*, in his English translation of Ezekiel; following Michaelis in the orthography of those words. And David Levi, the most learned Jew of our own days, thus determined the signification of the word רוֹשׁ, *Ros*: "As to this word I must

" observe, that it is *not an appellative*, as in
" the common translation of the Bible, but
" *a proper-name*.*" The word "*Prince*," in our common translation, ought therefore to be replaced by the proper-name Ros.

II. If we next inquire, *what nations* are signified by those three proper-names? we shall find, that this question also has been long determined by the learned. The celebrated Bochart, about the year 1640, observed, in his elaborate researches into Sacred Geography, that ΡΩΣ, Ros, is the most ancient form under which history makes mention of the name of RUSSIA; and he contended, that the two first of those names properly denote the nations of *Russia*

* "Dissert. on the Prophecies," vol. ii. p. 308.

...and Moscovy. "It is credible," says he, "that from Rhos and Mesech (that is the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Moscovites, nations of the greatest celebrity in European Scythia." We have, indeed, ample and positive testimony, that the Russian nation was called Ros by the Greeks in the earliest period in which we find it mentioned, as (*EquoV de oi RwV Skuqikon, peri ton arktwon Tauron*); that is, "the Ros are a Scythian nation, bordering on the northern Taurus." And their own historians say, "It is related that the Russians (whom the Greeks called Ros, and sometimes Rosos) derived their name from Ros, a valiant man, who delivered his nation from the yoke of their tyrants."¹⁵

ILLUSTRATION.

19

and Moscovy. "It is credible (says he), that
 " from *Rhos* and *Mesech*, (that is the *Rhossi*
 " and *Moschi*) of whom Ezekiel speaks,
 " descended the Russians and Moscovites,
 " nations of the greatest celebrity in Euro-
 " pean Scythia*." We have indeed ample
 and positive testimony, that the Russian
 nation was called ΡΩΣ, *Ros*, by the Greeks,
 in the earliest period in which we find it
 mentioned. ἔθνος δὲ οἱ ΡΩΣ Σκυθικόν, περι τὸν
 ἀρκτῶν Τάυρον. "The *Ros* are a Scythian
 " nation, bordering on the northern Taurus."
 This testimony is given, by Cedrenus, Zonarus,
 Leo Grammaticus, and Tzetzes. And
 their own historians thus report: "It is
 " related that the Russians (whom the
 " Greeks call *Ros*, Ρως, and sometimes *Rosos*,
 " Ρωσος,) derived their name from Ros, a
 " valiant man, who delivered his nation
 " from the yoke of their tyrants†." This is

* "Credibile est ex *Rhos* et *Mesech*, id est *Rhossis* et
 " *Moschis*, de quibus Ezechiel, descendisse *Russos* et
 " *Moscovitas*, gentes in Europæa Scythia celeberrimas,
 " quæque latissime patent."—*Phaleg*.

† "MEMORIÆ populorum olim ad Danubium," &c.

Thus, then, we^{iv} discern the modern names of Russia and of Moscow, of Moskwa, in the ancient names of Ros and Mosc, or Muse.

It is not difficult to recognize in Tobl, Tubl, or Thobel, a name which naturally connects itself with them; and which, in conjunction with them, tends, in a very remarkable manner,...¹⁶

ILLUSTRATION.

21

“Rosch, *Russi*; Meschech, *Moschi* :” said Vitringa. And to this decision of the ablest scholars among Christians, the learned Jew, whom I have above quoted, entirely assents.

Thus then we discern the modern names of RUSSIA and of Moscow, or MOSKWA*, in the antient names of Ros and Mosc. But how are we to apply the third and last name, TOBL, *Tubal*, or *Thobel*; which is associated with the two former names in this remarkable Title?

The association itself sufficiently points out, and directs, the application. It is not difficult to recognise, in this word, a name which naturally connects itself with the two former; and which, in conjunction with them, tends, in a very astonishing manner,

“or THE ROS, or any other of the Northern or Scythian nations.” — CONSTANTIN. PORPHYR. *de Administr. Imper.* p. ii. c. 13.

* “MOSKWA or *Moscow*, the antient capital of the Russian Empire, and residence of the Czars, and which is the largest city in Europe, derives its name from the river MOSKWA, which runs on the south side of it.” — BUSCHING’S *Geography*, vol. i. p. 452.

iv. The personal pronoun applies to Granville Penn and his audience. However, the readership of Elpis Israel would naturally have read this as John Thomas and his audience. The problem being that John Thomas did not write this text, nor is it clarified when the personal pronoun is used here.

...to determine and fix the proper object of the prediction. The river Tobol gives name to the city Tobolium, or Tobolski the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Moscovy, or Mosc. Tobol and Mosc are mentioned together by Ezekiel, who characterizes them as nations trading in copper (Ezek. 27:13); a metal which, it is notorious, abounds in the soil of Siberia;...

...includes all the northern part of Asia which borders on Russia to the west, on the Ice-Sea [Arctic Ocean] to the north, on the Eastern Ocean [Pacific Ocean] on the east, and on Great Tartary [central Asia] to the south.^{v, 17}

to determine and fix the *proper object* of the prediction. The river **TOBOL** gives name to the city **TOBOLIUM**, or **TOBOLSKI***, the metropolis of the extensive region of **SIBERIA**, lying immediately eastward of the territories of **Moscovy**, or **Mosc**. Tobol and Mosc are mentioned together in a former chapter of the same Prophet†, where they are characterized as nations trading in copper; a metal which it is notorious abounds in the soil of *Siberia*. And thus the **THREE** DENO-

* "TOBOLSK, in Latin *TOBOLIUM*, the Capital of all
" Siberia, and the residence of the Governor-General,
" lies in lat. 58° 12' on the Irtis, not far from the in-
" flux of the TOBOL into that river.—All ecclesiastical
" persons and affairs in Siberia are under the juris-
" diction of the Metropolitan of TOBOLSK.—The name
" *Sibiria*, or *Siberia*, was originally applied, and still
" properly belongs only to the south part of the pro-
" vince of TOBOLSK; but, in a more extensive sense, it
" now includes all the northern part of Asia which
" borders on *Russia* to the West, on the *Ice-Sea* to the
" North, on the *Eastern Ocean* on the East, and on
" *Great Tartary* to the South." — BUSCHING'S *Geo-*
graphy, vol. i. p. 506, 483.

† Ezek. xxvii. 13.

v. John Thomas has not attributed these words in *Elpis Israel* to Busching (Büsching) but has injected them into his own work with no attribution.

And thus the three denominations Ros, Mosc, and Tobl, united in the prophecy, point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively THE RUSSIAN EMPIRE.¹⁸

ILLUSTRATION.

23

MINATIONS united in the Prophecy point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively, THE RUSSIAN EMPIRE.

Since this interpretation of the name of TOBL first enforced itself, I have fallen upon the following remarkable and apposite observation in a work of the late eminent Professor Michaelis, in which he examines the opinions of Bochart upon the subject of the ancient Hebrew Geography. In considering the passage of Ezekiel's Prophecy now under examination, he assumes the three Hebrew names in question as the Greek translators rendered them of old ; and he then points out the propriety, or rather the necessity, of applying the *last name* to *Siberia*, if the two former are applied to *Russia* and *Moscovy*. " I wonder (says he) that those persons " who see the Moscovites in the name of " *Moshoch*, do not also refer the name of " *Tubal* to *Siberia*; whose principal city " *Tobolski*, more modern indeed, but deriving its name from the primeval river the

...is his proper dominion. "Whoever reads Ezekiel," says Michaelis, "can hardly entertain a doubt that Gogue is the name of a sovereign, and Magogue that of his people; the prophet speaks of the former, not as a people, but as AN EMPEROR."¹⁹

But the sentence, when duly and critically examined, rejects that interpretation altogether; since GOGUE, the individual in question, is described as "*of the land*," that is, (by a construction common to the Hebrew with the Greek tongue,) "*Sovereign of the land*" of Magogue: *there is his proper dominion, and there are his subject nations.* "Whoever reads Ezekiel, (says Michaelis), can hardly entertain a doubt, that GOGUE is the name of a sovereign, and Magogue that of his people; — the Prophet speaks of *the former*, not as a people, but as AN EMPEROR*." To the same purpose, is the observation of Vitranga already produced. It is not necessary to the sense, therefore, to suppose, nor is it at all probable, that the same person should be *again* described, as the sovereign of *other* countries, (viz. Ros, Mosc, and TOBL,) when he had been already properly distinguished, as the sovereign of

*"Ezechielem legenti vix dubium videre potest, Gog regis nomen esse, Magog populi; — de illo, non ut de populo sed IMPERATORE loquitur." — *Ibid.* p. 33.

Let us^{vi}, then, now inquire, where is the region styled Magogue; that we may be enabled to ascertain of what people besides the Russians, Gogue will be the Emperor. And as Gomer, and Togarmah of the north quarters, are represented as being connected with him, we shall also endeavour to find out what modern nations will answer to these names.

We know from the Hebrew scriptures that Magogue and Gomer were the names of two sons of Japhet [Gen. 10:2; 1 Chron. 1:5]; and it is to ancient Hebrew authority alone that we can resort to learn where, according to the common repute of the Israelites, the nations which descended from these two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus says, "that Japhet, the son of Noah, had seven sons who, proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (or Don); and there entering Europe, penetrated as far westward as the Straits of Gibraltar, occupying the lands which they successively met with in their progress; all of which were uninhabited; and bequeathed their names to their different families, or nations. That Gomer founded the Gomari, whom the Greeks, at that time,...

let us therefore now inquire, where were the regions of MAGOGUE and GOMER?

We know, from the Hebrew Scriptures, that these are the names of two sons of Japhet; and it is to ancient Hebrew authority alone that we can resort, to learn where, according to the common repute of the Hebrew people, the nations which descended from those two heads of families, and which long retained the proper-names of those heads, were spread and established. Josephus is the earliest Hebrew authority, of weight and learning, to which we can address ourselves; and he distinctly informs us, " that Japhet, the son of Noah, had seven sons; " who, proceeding from their primitive " seats in the mountains of Taurus and " Amanus, ascended Asia to the river Tanais (or Don); and there entering EUROPE, " penetrated as far WESTWARD as the Straits " of Gibraltar, occupying the lands which " they successively met with in their progress; " (all of which were uninhabited); and be- " queathed their names to their different fami- " lies, or nations. That GOMER founded the " GOMARI, whom the Greeks, at that time,

vi. The personal pronoun applies to Granville Penn and his audience. However, the readership of Elpis Israel would naturally have read this as John Thomas and his audience. The problem being that John Thomas did not write this text, nor is it clarified when the personal pronoun is used here.

...called Galatae -- and that Magogue founded the Magogae, whom the Greeks then called Scythae." It only, therefore, remains for us^{vii} to ascertain, which were the nations that the Greeks, in the time of Josephus, called Scythae, and which they then called Galatae; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magogue and Gomer.

Herodotus, the most ancient Greek writer accessible, acquaints us, "that the name Scythae was a name given by the Greeks to an ancient and widely extended people of Europe, who had spread themselves from the river Tanais, or Don, westward, along the banks of the Ister, or Danube." "The Greeks," ...²¹

ILLUSTRATION.

37

" called GALATÆ, — τὰς ΝΥΝ ὑφ' Ἑλλήνων
 " ΓΑΛΑΤΑΣ καλεμένους; — and that Magogue
 " founded the MAGOGÆ, whom the Greeks
 " then called SCYTHÆ, Σκυθαί*." It only
 therefore remains for us to ascertain, which
 were the nations that the Greeks, in the time
 of Josephus, called *Scythæ*, and which
 they then called *Galatæ*; and to observe,
 whether the *geographical affinities* of these
 nations are such as answer to those which
 are plainly required by the Prophecy for
Magogue and *Gomer*.

Herodotus, the most ancient *Greek writer*
 whom we can consult, and at the same
 time the most inquisitive and correct; and
 who tells us, that he took particular pains to
 obtain information upon the point; acquaints
 us, " that the name *Scythæ*, was a name given
 " by the Greeks themselves to an ancient and
 " widely extended people of *Europe*, who had
 " spread themselves from the river *Tanais*,
 " or *Don*, WESTWARD; along the banks of
 " the *Ister*, or *DANUBE*†." — " The Greeks

* "Antiq. Ind." lib. i. c. 6.

† Lib. iv;

vii. The personal pronoun applies to Granville Penn and his audience. However, the readership of Elpis Israel would naturally have read this as John Thomas and his audience. The problem being that John Thomas did not write this text, nor is it clarified when the personal pronoun is used here.

...observes Major Rennel, "appear to have first used the term Scythia, in its application to their neighbours, the Scythians of the Euxine [Black Sea], who were also called Getae, or Gothi; and were those who afterwards subdued the Roman empire: and from which original stock the present race of people in Europe seem to be descended." And again, "the Scythians of Herodotus appear to have extended themselves in length from Hungary, Transylvania, and Wallachia, on the westward; to the river Don on the eastward." Thus the testimony of Herodotus and Josephus is in perfect agreement concerning the progress of Magogue and Gomer. In these same regions the Scythae continued many ages after Herodotus, and even long after the time of Josephus;...²²

" (observes the acute and accurate Major Rennel), appear to have *first used the term* "SCYTHIA", in its application to their neighbours *the Scythians of the Euxine*, who were also called *Getae*, or *Gothi*; and were those who afterwards subdued the Roman Empire: and from which original stock the present race of people in Europe seem to be descended." And again: "The *Scythians of Herodotus* appear to have extended themselves in length from *Hungary, Transylvania, and Wallachia*, on *the Westward*; to the river *Don* on the *Eastward**." This was the information which Herodotus was able to procure in the sixth century before Christ, when the interior of Europe was very partially known to the Greeks; and his report, as far as it goes, is in perfect agreement with that of Josephus, concerning *the progress of Magogue and Gomer*. In these same regions the Scythae continued many ages after Herodotus, and even long after the time of Jose-

* "Geogr. of Herod." p. 47, 48, 61,

...for Dio Cassius, who lived 150 years after Josephus, and above 200 after Christ, relates, that Pompey, in his return into Europe from Asia, "determined to pass to the Ister, or Danube, through the Scythæ; and so to enter Italy." These were the original Scythæ. But Herodotus states further, that a portion of the same people, in an after age, turned back upon the European seats of their fathers, and established themselves in Asia; and from these sprung the Asiatic Scythæ, who, in process of time, almost engrossed the name to themselves.²³

ILLUSTRATION.

39

phus; for Dio Cassius, who lived 150 years after Josephus, and above 200 years after our Saviour, relates, that Pompey, in his return into Europe from Asia, "determined to pass to the Ister, or Danube, through the Scythæ; and so to enter Italy*." These were the *original* Scythæ. But Herodotus further reports, that a portion of this same people, in an after age, turned back from the European seats of their fathers, and established themselves in Asia: and from these sprung the *Asiatic* Scythæ, who in process of time almost engrossed the name to themselves.

From hence it would appear, that the name of *Scythæ*, by which name we are to interpret that of *Magogue*, although it properly denotes a nation of Europe, yet, if it be taken by itself, is of very vague and undeterminate import; so undeterminate indeed, as to admit of no accurate or particular specification. Wherefore Michaelis was led to remark; "that the name of

* προς τον Ιστρον ΔΙΑ ΤΩΝ ΣΚΥΘΩΝ ελθειν, και τευθεν εις την Ιταλιαν εσβαλειν.—Lib. xxxvii. c. 11.

Since the name of Scythæ, i.e. Magogue, is to be considered not by itself, but in geographical connection with Galatæ, or Gomer, we^{viii} have only to inquire, whether any geographical affinity is really ascribed by the Greeks to the Scythæ and Galatæ? and to ascertain to what regions of the earth those names, so associated, were applied. If we can discover these two points, we ought thereby to have discovered specifically the Magogue of the prophecy, which is to be associated with the region, or people, of Gomer.

Diodorus Siculus, who lived about a century before Josephus, traces them much further into Europe than the Danube; even to the shores of the Baltic, and to the very confines of the Galatæ of the Greeks. In speaking of the amber found upon the shores of that sea, he there places the region expressly denominated, "Scythia above, or north of,..."²⁴

ILLUSTRATION.

41

But, since the name of SCYTHÆ, (i. e. *Magogue*,) is here to be considered, *not by itself, but in geographical connexion with GALATÆ, or GOMER*, we have only to inquire, whether any geographical affinity is really ascribed by the Greeks to the *Scythæ and Galatæ*? and to ascertain, to what regions of the earth those names, *so associated*, were applied. If we can discover these two points, we ought thereby to have discovered specifically the *Magogue* of the Prophecy, which would be able to associate to themselves the region, or people, of *Gomer*.

If we extend our researches concerning the *Scythæ* to a later age than that of Herodotus, when the continent of Europe was more extensively known, we shall find that Diodorus Siculus, who lived about a century before Josephus, traces them much farther into Europe than the Danube; even to the shores of the Baltic, and *to the very confines of the GALATÆ of the Greeks*. In speaking of the amber found upon the shores of that sea, he there places the region expressly denominated, "*SCYTHIA above, or North of,*

viii. The personal pronoun applies to Granville Penn and his audience. However, the readership of Elpis Israel would naturally have read this as John Thomas and his audience. The problem being that John Thomas did not write this text, nor is it clarified when the personal pronoun is used here.

...Galatia." In which description we^{ix} at length find the Scythae, or Magogue, in the immediate neighborhood of the Galatae of the Greeks, or Gomer.

Galatia is the common and familiar name used by all the earlier Greek historians for Gaul, the Gallia of the Latins; and Galatai is the common Greek name for Gauls, or the Galli of the Latins.²⁵

42

PRELIMINARY

" GALATIA"—ἡ ΣΚΥΘΗ, ἡ ὑπερ τὴν ΓΑΛΑΤΙΑΝ*." In which description we at length find *the* SCYTHÆ, or *Magogue*, in the immediate neighbourhood of *the* GALATÆ of *the* Greeks, or GOMER.

And have we need to inquire, *who* were "*the* GALATÆ of *the* Greeks" in the time of Josephus? It is most astonishing, that any scholar should have put himself in active search for an object which lay so closely at his foot; yet such has been the extraordinary proceeding of the same learned Ger-

man. GALATIA, Γαλατία, is the common and familiar name used by all the earlier Greek historians for, GAUL, the *Gallia* of the Latins; and GALATÆ, Γαλαται, is no other than the common Greek name for the GAULS, or *Galli* of the Latins: as every one knows, who has ever opened the histories of Diodorus, Strabo, Plutarch, Appian, or Dio Cassius †.

* Lib. v. c. 23.

† "Græci Galliam Γαλατίαν (*Galatiam*), et Gallos Γαλατας (*Galatæ*), ut plurimum appellant, atque sic Polybius, Siciliota Diodorus, Dio Cassius, *Josephus*, Pausanias, alii: *posteriores autem cum Latinis*

ix. The personal pronoun applies to Granville Penn and his audience. However, the readership of Elpis Israel would naturally have read this as John Thomas and his audience. The problem being that John Thomas did not write this text, nor is it clarified when the personal pronoun is used here.

Thus, "all the Galatae," (or Gauls) says Strabo, "were called Celtae by the Greeks;" and the converse is equally true: "the Celtae were called Galatae by the Greeks, and Galli by the Latins." To inquire, who were "the Galatae of the Greeks?" is, therefore, the same, as to inquire who were the Galli of the Romans?

A colony of these Galatae, or Galli, indeed, in the third century before Christ, emigrated from Gaul and established themselves in Asia Minor; where they were ever after called by their...²⁶

ILLUSTRATION.

43.

"All the *Galatæ*" (or *Gauls*), says Strabo, "were called *Celtæ* by the Greeks*;" and the converse is equally true: "the *Celtæ* were called *Galatæ* by the Greeks, and *Galli* by the Latins." To inquire *who* were the "*Galatæ* of the Greeks?" is therefore all one, as to inquire *who* were the *Galli* of the Romans? We need not to

waste time upon this plain subject. Josephus, who wrote in Greek, used the name of *Γαλαται*, *Galatæ*, to denote that people; had he written in Latin, he would have used the name of *Galli*. A colony of these *Galatæ*, or *Galli*, indeed, in the third century before Christ, emigrated from Gaul and established themselves in *Asia minor*; where they were ever after called by their

"*Γαλλες*, et regionem *γαλλίαν* dixerunt."—*Cellarius*, lib. ii. c. 2. Even as late as the Frankish historian, Gregory of Tours, A.D. 580, we find the name of *Galatæ* used as equivalent to *Galli*: "*Veniens Avernos delubrum illud quod Gallica lingua, Vasso, Galatæ vocant.*"—Lib. i. c. 30.

* *τὰς συμπάντας Γαλατάς, Κελτὰς ὑπὸ τῶν Ἑλλήνων προσαγορεύου-
σθαι.*—Lib. iv. p. 189.

...Greek name, Galatians.

Diodorus' "Scythia above Gaul extending towards the Baltic," accurately describes that large tract of Europe above the Rhine, or northern boundary of Gaul, through which flow the rivers Elbe, Ems, and Weser. Here, and in the countries immediately adjoining, were the SCYTHÆ bordering upon the GALATÆ on the north; that is to say, a considerable part of MAGOGUE, geographically associated with GOMER. ("Gomer, ex quo Galatae, id est, Galli," that is to say, "Gomer, from whom proceeded the Galatae, that is, the Gauls." Isidor. Origin lib. ix. He wrote about A.D. 600.) Diodorus elsewhere describes the northern part of Galatia, or Gaul, as confining upon Scythia. "The Greeks," says he, "call those who inhabit Marseilles and the inland territory, and all those who dwelt towards the Alps and the Pyrenean Mountains..."²⁷

45

PRELIMINARY

Greek name, *Galatians*; and to these the ingenuity of Michaelis was directed, with a very subordinate attention to the parent stock and original sent in EUROPE. The "*Scythia above Gaul*," of Diodorus, "*extending towards the Baltic*," accurately describes that large tract of Europe above the Rhine, or northern boundary of Gaul, through which flow the rivers *Elbe, Ems, and Weser*. Here, and in the countries immediately adjoining, were the SCYTHÆ bordering upon the GALATÆ on the North; that is to say, a considerable part of MAGOGUE, geographically associated with GOMER *. The same historian elsewhere describes the Northern part of *Galatia, or Gaul, as confining upon Scythia*. "The Greeks," says he, "call those who inhabit Marseilles and the inland territory, and all those who dwell towards the Alps and the Pyrenean mountains,

* "*Gomer, ex quo Galatae, id est, Galli.—Gomer, from whom proceeded the Galatae, that is, the Gauls.*" *Isidori Origin. lib. ix.*—Isidore wrote about the year 400.

...by the name of Celts; but those who occupy the country lying to the northward, between the Ocean and the Hercynian mountain, and all others as far as Scythia, they denominate Galatae; but the Romans call all those nations by one collective appellation, Galatae; that is, Galli." These geographical affinities unite in the name of Celto-Scythae, mentioned by Strabo. "The ancient Greeks," says he, "at first called the northern nations by the general name of Scythians; but when they became acquainted with the nations in the West, they began to call them by the different names of Celts, Celto-Scythae;" and again, "the ancient Greek historians called the northern nations, collectively, Scythians, and Celto-Scythae:" which latter name plainly denoted the most western portion of the Scythae, adjoining Gaul; of the number of whom were the Scythae on the north of the Galatae, or the *Sknqai uper Galatiau*.²⁸

ILLUSTRATION:

45

" by the name of *Celts*; but those who
 " occupy the country lying to the North-
 " ward, between the Ocean and the Hercy-
 " nian mountain, and all others as far as
 " *Scythia*, they denominate *Galatae*; but
 " the Romans call all those nations by
 " one collective appellation, *Galatae*; i. e.
 " *Galli*.*" These geographical affinities
 unite in the name of CELTO-SCYTHÆ, men-
 tioned by Strabo. "The ancient Greeks,"
 says he, "at first called the *Northern* nations
 " by the general name of *Scythians*; but
 " when they became acquainted with the
 " nations *in the West*, they began to call
 " them by the different names, of *Celts*,
 " *Celto-Scythæ*†," &c.: and again: "The an-
 " cient Greek historians called the Northern
 " nations, collectively, *Scythians*, and *Celto-*
 " *Scythæ*‡:" which latter name plainly
 denoted the most *Western* portion of the
 Scythæ, adjoining *Gaul*; of the number of
 whom were the *Scythæ on the North of the*
Galatae, or the *Σκυθαι ὑπὲρ Γαλατίας*.

* L. v. c. 32. † L. i. p. 33. ‡ L. xi. p. 507.

In this general description may easily be discerned, that extended portion of the West of Europe, comprehending ancient Gaul, Belgium, and the countries bordering upon them, which constituted in our day the Napoleon empire.

Gomer, then, points immediately to France.

"Scythia above Gaul," or Magogue above Gomer, or to the north of it, through which flowed the Elbe, Ems, and Weser, was the country from whence proceeded principally that renowned people, who, in the early ages of Romanism^x, formed an extensive confederacy with their kindred nations upon the Rhine, which had migrated successively...²⁹

46

PRELIMINARY

And now, what intelligence is so dull as not clearly to discern, in this general description, that extended and powerful portion of *the West of Europe*; comprehending ancient Gaul, Belgium, and the countries bordering thereupon; which constitute what has been called, in our day, **THE EMPIRE OF FRANCE?**

But (it will naturally be asked), if GOMER indeed denotes the *Gauls*, and if MAGOGUE with GOMER associated is to be understood of **THE FRENCH EMPIRE**, why is *Gomer* only a *secondary* name in the description? why is it not rather *the principal*? since it points immediately to **FRANCE**. Let us mark well the answer, which waits to be given to this pertinent question. "*Scythia above Gaul*"—*ἡ Σκυθία ἡ ὑπὲρ τὴν Γαλατίαν*, or *Magogue above Gomer*—through which flowed the rivers Elbe, Ems, and Weser, was the country from whence proceeded principally that renowned people, who, in the early ages of Christianity, formed an extensive confederacy with their kindred nations upon the Rhine, that had migrated successively

x. John Thomas is freely editing here Granville Penn's words and quite potentially Penn's willed meaning; Compare with original.

...thither from the regions of the Danube^{xi}; and who, under the common denomination of FRANKS, overran Gaul, and subdued it; and finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of FRANCE. "As for the seats of the Franks," says the "Universal History," "it appears from their constant excursions into Gaul, that they dwelt on the banks of the Rhine, in the neighbourhood of Mentz. All historians speak of them as placed there till their settling in Gaul. Their country, according to the best modern geographers and historians, was..."³⁰

ILLUSTRATION.

47

thither from the regions of the *Danube**; and who, under the common denomination of FRANKS, overran Gaul and subdued it; and, finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of FRANCE. "As for the seats of the Franks," say the authors of the '*Universal History*,' "it appears from their constant excursions into Gaul, that they dwelt on the banks of the *Rhine*, in the neighbourhood of Mentz. All historians speak of them as placed there till their settling in Gaul.— Their country, according to the best modern geographers and historians, was

* "Tradunt multi, eosdem (*Francos*) de *Pannonia* fuisse digressos; et primum quidem litora *Rheni* amnis incoluisse." — GREGORY of TOURS, *Hist. Franc.* lib. ii. c. 9.

"In litore *Danuvii fluminis* et maris Oceani condisse:—qui, Europam pervagantes, cum uxoribus et liberis *Rheni* ripam occuparunt." FREDEGARIUS, *Epitom. Gregor. Tur.* c. ii. — Compare with this statement, the course and seats of the *Scythæ* of Herodotus, and of the *Magogue* of Josephus, as represented above at page 37.

D

xi. John Thomas has dropped out a citation from Penn's work.

...bounded on the north by the Ocean; on the west by the Ocean and the Rhine; on the south by the Maine; and on the east by the Weser."

These, therefore, were the *Kelto-Sknqai*, or *Sknqai uper thu Galatian*, the Celto-Scythians, or Scythians on the northern confine of Gaul; that is, Magogue in contiguity with Gomer.³¹

" bounded on the North by the ocean; on
" the West by the ocean and the Rhine; on
" the South by the Mein; and on the East
" by the Weser*," &c.

These, therefore, were the *Κελτο-Σκυθαί*, or *Σκυθαί ὑπὲρ τὴν Γαλαλίαν*, the CELTO-SCYTHIANS, or SCYTHIANS on the Northern confine of GAUL; that is, MAGOGUE in contiguity with (and afterwards the conquerors of) GOMER. " The nations of Gaul,"

says Mr. Gibbon, " were gradually founded under the name and government of the FRANKS †." Thus, in effect, was the name of *Magogue* rendered paramount in *Gomer*: and so great was the ascendancy which the new name obtained among the nations of Europe, that it came at length to be applied, by the modern Eastern nations, to all the Western people of that Continent, in the same manner as the name of *Magogue* had been applied of old, by the ancient nations of the East. " A name of some German tribes between the Rhine

* " Universal History," b. iv. c. 28, p. 372, 8vo.

† " Hist. Rom. Empire," ch. xxxviii.

The Chaldean interpreter applies the name of Magogue to the Germans, in short all the ancients looked for the Magogue of scripture in the West. The Scythæ of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument.

These, then, are the regions which are to supply the numerous and formidable armies...³²

50

PRELIMINARY

and the Chaldean interpreter to *the Germans*: all looked for the MAGOGUE of Scripture in *the West of Europe*. The *Scythæ* of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument; and yet on these it is, that Michaelis has wasted the learned time and ingenuity which he has bestowed upon this subject.

With respect to TOGARMAN, the last invading nation named in the prediction, I shall content myself, in this place, with the general argument contained in the proposition of that learned German, (reserving what I may deem necessary to observe concerning this name, for a note on the verse of the Prophecy in which it occurs): "If "Gomer denotes the Gauls, Togarmah "must denote *some nation of the Gauls* *."

These, then, were the regions that were to supply the numerous and formidable armies,

* See note on Ezek. xxxviii. 6.

...with which their arrogant and mighty emperor, prophetically denominated Gogue, is hereafter "to ascend as a cloud" [Ezek. 38:9; see vs. 16] against the Holy Land, not long after he shall have gone, "like a whirlwind," [Dan. 11:40] against the Little Horn.

Let us now consider, as briefly as possible, the applicability of this word to the Prince of Ros, Mosc, and Tobl.³³

ILLUSTRATION.

51

with which their arrogant and mighty LEADER, prophetically denominated GOGUE, was "to ascend as A CLOUD," threatening the general investment of Ros, Mosc, and TOBL.

VI. Let us now consider, with due attention, this name of GOGUE, in the Hebrew גוג, and in the ancient Greek ΓΩΓ, prophetically assigned to THE LEADER of those armies.

It is plain, to every one acquainted with the power of those ancient letters, that this name ought to be pronounced with the o long, as in the words *vogue*, *rogue*, *Hogue*, and not short, as in *fog*, *log*, *dog*, as it is erroneously, though universally pronounced amongst us; and therefore, in order to convey its legitimate sound by the power of our own and some other modern alphabets, that it ought to be written, *Gogue*, as also, *Magog* should be written *Magogue*: in which forms I accordingly use these words.

There is no name in the Scriptures, which has more puzzled the Biblical critics than this of GOGUE. The depths of Hebrew etymology have been explored in vain, and

As seen above, Thomas led the reader to believe that he authored the material that followed when he wrote, "It will, therefore, be **my** endeavour in the following pages to identify this adversary of Israel and their king..." (emphasis added).³⁴ From here, he copied Penn's material on page 436 of *Elpis Israel* (Logos ed.) through to page 442. Therefore, from the very beginning of the section of *Elpis*, Thomas led the reader to believe that he wrote the section. He did not indicate in anyway that Penn was the true author of material in *Elpis Israel*.

Around seventeen years from publication, John Thomas made an excuse for the situation of plagiarising Penn. This is because his critics were causing him trouble over the issue. In his fourth preface, he mentioned the trouble and made his excuse for the plagiarism and with no apology, which went as follows,

A writer upwards of fifty years ago, gleaned from Bochart's *Researches into Sacred Geography*, and the writings of Major Rennel, and others, the information identifying Ezekiel's names with modern countries of Europe and Asia. This he transferred to these pages for the reader's benefit. In his acknowledgement of this fact on page 437^{xii},³⁵ he did not name the compiler; because the point which was original with him, which was the absurd application of what he had gleaned to the first Napoleon in his invitations of Russia and signal overthrow there, the author of *Elpis Israel* altogether denied. It would have been unnecessary to allude to this, but that cavillers of the meaner sort have busied themselves over the omission.³⁶

Using this preface entry, Thomas tried to rid himself of the charge of plagiarism while still having a problem giving credit to Penn by naming him.^{xiii} Rather than credit, he tries to make the unnamed author sound like a lazy author and downplays his own significant reliance on Penn's research and Penn's very words, sentences, and paragraphs for page after page.

Furthermore, over and against the claims of Thomas's excusing preface entry, there is nothing on page 437 that could be considered even the loosest acknowledgement of Penn. Rather, a very loose and very vague allusion to an unnamed author, who happens to be Penn, does occur for the first time on page 442. This only happens after misappropriating Penn's work and words for around seven pages in *Elpis* (pp. 436-442). This only happens after making all the preceding look like the material was written by himself, John Thomas. After seven pages, Thomas alluded to this author when he wrote,

A writer some thirty-five years ago, who very incorrectly applied the name to Napoleon, refers to Fredegarius' History as the only satisfactory account of any person of the name of Gogue. Without adopting his application of it to the French emperor, I **will give** the substance of what he says concerning it.³⁷ (emphasis added)

xii. I assume there is a mistake in Thomas's page reference because there is not even the loosest acknowledgment of Penn by any stretch of the imagination on that page. I assume the page number should probably be 442 in the preface.³⁵ I have been unable to obtain a copy of *Elpis Israel* with the full fourth preface that is not an edition of Logos Publications to further clarify this problem.

xiii. Why did he not want to name him? Is it because he was still wanting to hide from his readers and followers the extent of what he had done? Is it because with Penn's name and the book title his readers would then be able to look up for themselves the text and see exactly what he had done? In this preface entry, he tries to make it sound like he is just moving across information from Penn's material. Rather, he took Penn's very words and moved them over to his own text and it made it sound like he wrote the material that followed. To put it mildly, the preface entry contains a lack of transparency. In clearer terms, it is deceptive.

This statement is what Thomas was most likely referring to as acknowledgement in his preface. However, this statement only informs the reader that Thomas *will* summarise another author's argument and not that he *has been* copying another's words for seven pages prior. Therefore, Thomas did not identify Penn as the author of the material from pp. 436-442 in any honest sense. On the contrary, from those pages, Thomas passes off Penn's words, phrasing, argument and research as if they were his creation and his research, which they clearly were not.

Rather than acknowledgment of the Penn's work, the opposite occurs. Thomas stole Penn's work due to a number of mechanisms which will be discussed in the following. Firstly, Thomas made it look like he authored the seven page section by writing at the beginning of the misappropriated section, "It will, therefore, be **my** endeavour in the following pages..." (emphasis added).³⁸ In the very next paragraph following this statement, Thomas starts copying Penn's words with no intervening acknowledgement of Penn or even an allusion to Penn. This is quite the opposite of attribution and creates an impression that the following research and very words are Thomas's own.

The second mechanism of plagiarism is Thomas's use of personal pronouns. Thomas copies across Penn's sentences even those sentences with personal pronouns. For instance, Penn wrote, "Thus then **we** discern the modern names of Russia and of Moscow..."³⁹ and Thomas took this across to *Elpis* as, "Thus, then, **we** discern the modern names of Russia and of Moscow..." (emphasis added).⁴⁰ When Thomas did this, he does not clarify who the personal pronouns referred to in reality, Penn and his audience. Rather, Thomas inserts the personal pronouns into *Elpis* without explanation. This naturally creates the impression that Thomas is talking about himself and his audience. Therefore, the text reads like Thomas wrote the section. But, he did not (See personal pronoun plagiarism which reinforce the false impression that Thomas was the author on p. 8, 12, 13, 16, and 17). This is not just a once off slip-up but occurs again and again.

The third mechanism of plagiarism is not citing Penn. For instance, Thomas did not name or reference Penn as the author. In addition, he does not set off Penn's material with any indication of it belonging to another through quotation marks or footnotes.^{xiv} Without this, the reader is unable to realise that the material was written by somebody other than Thomas.

In addition to taking from Penn, he also plagiarised Busching. He did this when plagiarising from Penn (see p. 9 of this paper and relevant footnote).^{xv} When Thomas stole the material out of Penn's book, he dropped Penn's **clear** citation and acknowledgement of a quote from Busching. Thomas made it look like Busching's material was his own when it was not. When plagiarising Penn, Thomas did not stop with just one author but also plagiarised Busching.

In conclusion, the reader is led to think that Thomas wrote the seven page section that was actually researched and written by Penn (and Busching). In reality, Thomas plagiarised. He stole. However, if the case is bad in *Elpis* Israel, it is even worse in *Anatolia*.

xiv. The use of quotation marks, footnoting, etc was well established in the 19th century. See above in *The Prophecy of Ezekiel* by Penn for examples of the use of quotation marks, footnoting, etc.

xv. Not even Thomas's preface entry (discussed above) covers this incident of plagiarism.

3. Examining the book, *Anatolia*

This paper will now turn to another example of plagiarism within the work of Thomas. This example was mentioned by David King and is similar to the example above.⁴¹ This plagiarism occurs in the book that Thomas claimed in the preface that it was "*original throughout*" (See Note 1 for a fuller quote). The plagiarism starts on page 65 of *Anatolia* and ends on page 68. A **brief** sampling of the plagiarism is given below in Table 3 and Table 4.

Note 1: Here is the longer quote from *Anatolia's* preface,

Unlike "The Coming Struggle," "The Supplement to The Coming Struggle," and "The Coming Rest," all inaccurate unacknowledged plagiarisms from Elpis Israel, a work published by the author in London in 1850, and republished in New York in 1851—*Anatolia is original throughout.*⁴²

Table 3: Misappropriation example one

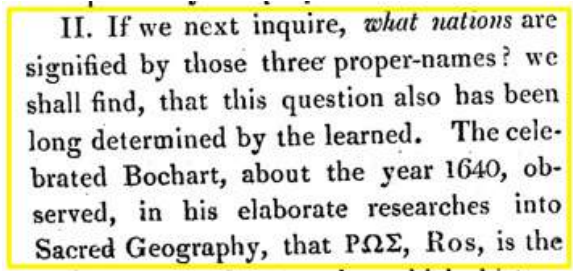
Page 65 of <i>Anatolia</i> ; Published in 1854. ⁴³	Penn's Prophecy of Ezekiel; Published 1814. ⁴⁴
The question as to what nations are signified by Rosh, Meshekh, and Thuval, has been long since determined by the learned. The celebrated Bochart about the year 1640, observed, in his elaborate researches into Sacred Geography...	 <p>II. If we next inquire, <i>what nations</i> are signified by those three proper-names? we shall find, that this question also has been long determined by the learned. The celebrated Bochart, about the year 1640, observed, in his elaborate researches into Sacred Geography, that ΡΩΣ, Ros, is the</p>

Table 4: Misappropriation example two (3 pages later)

Page 68 of <i>Anatolia</i> ; Published in 1854. ⁴⁵	Prophecy of Ezekiel; Published 1814. ⁴⁶
<p>The Chaldean interpreter applies the name of Magog to <i>the Germans</i>, in short, all the ancients looked for the Magog of scripture in the West. The Scythæ of Asia, who as we^{xvi} have seen were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument. (bolding added)</p> <p>From the evidence, then, now before the reader, the proposition may be considered as fairly proved, that Daniel's "<i>king of the north</i>" is the same power as Ezekiel's "Gog;" and that Gog being the Russian Power in full manifestation, the king of the north and the Russian Power are identical. This position being established, we can now look around us^{xvii}, and far before us into the future, and be prepared to point out assuredly what will be the general progress and issue of the present EASTERN QUESTION.^{xviii}</p>	<p style="text-align: center;">50 PRELIMINARY</p> <p>and the Chaldean interpreter to <i>the Germans</i>: all looked for the MAGOGUE of Scripture in the <i>West of Europe</i>. The <i>Scythæ</i> of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument; and yet on these it is, that Michaelis has wasted the learned time and ingenuity which he has bestowed upon this subject.</p> <p style="padding-left: 40px;">With respect to TOGARMAH. the last</p>

In conclusion, Penn's work was also plagiarised in Thomas's *Anatolia*. Again, Thomas can be seen plagiarising from Penn even taking Penn's personal pronoun references to himself and applying the reference to himself (see the text above footnoted xvi). This copying of Penn creates the impression that Thomas is the author. Thomas does not even attempt to clarify who the pronoun really refers to. This is deceptive.

In addition, Thomas does not cite or identify the real author, Granville Penn. In fact, he does not even loosely allude to him in the preceding or following section. In the end, Penn was not cited at all and was most definitely plagiarised in *Anatolia*, the book that John Thomas said was "*original throughout*".

xvi. The personal pronoun applies to Granville Penn and his audience. However, the readership of Elpis Israel would naturally have read this as John Thomas and his audience. The problem being that John Thomas did not write this text, nor is it clarified when the personal pronoun is used here.

xvii. This last paragraph is the ending paragraph of the section.

xviii. This last paragraph is the ending paragraph of the section.

4. Conclusion

In conclusion, John Thomas has been proven to be a plagiarist. As shown, he has deceptively stolen the work of Penn and Busching. His plagiarism is at its most brazen in *Anatolia*, the book which Thomas claimed to be '*...original throughout*'. Because of his plagiarism, any reader of his work should take caution. His cavalier attitude to transparency and truthfulness does not indicate that he was a trustworthy individual. A man's heart is not known by his words alone but by his actions. In writing, Thomas stole and deceived. May the man be known by his actions. He stole. He lied. This is the truth.

An elder *must be* blameless...one who loves what is good, who is self-controlled, up-right, holy and disciplined (*italics added*) (Titus 1:6,8).⁴⁷

One writer appropriates the *work* of another, in the form in which he finds it, giving it to the world in his own name, and as his own production. Here the term "plagiarism" is inadequate to describe the offence; and by universal consent, the writer who is guilty of such wholesale appropriation, is deemed no better than a thief.⁴⁸

5. Future research

As a note to researchers, other authors have definitely been plagiarised by Thomas as I have found other plagiarism of other authors in Thomas's books. A clue to identifying stolen sections is to look for areas where Thomas talks as "an expert" on history and original languages.

-
1. Biblical quotations are from Accordance Software: *New International Version* (Zondervan Publishing House, 1984).
 2. John Thomas, *Anatolia; Or, Russia Triumphant And Europe Chained: Being An Exposition Of Prophecy, Showing The Inevitable Fall Of The French And Ottoman Empires; The Occupation Of Egypt And The Holy Land By The British; The Formation Of A Russian Latino-Greek Confederacy; Its Invasion And Conquest Of Egypt, Palestine, And Jerusalem; Its Destruction On the Mountains Of Israel; The Long-Expected Deliverance Of The Jews By The Messiah; His Subjugation Of The World Through Their Agency, And Consequent Establishment Of The Kingdom Of Israel* (New York: Published By The Author, Mott Haven, Westchester Co., 1854), (UMI facsimile), pp. 4-5.
 3. David King, *A Glance At The History And Mystery Of Christadelphianism*, 1881, <<http://www.netcomuk.co.uk/~pdover/histmyst.htm>> [accessed April 19, 2008].
 4. *Compact Oxford English Dictionary*, <http://www.askoxford.com/concise_oed/plagiarize?view=uk> [accessed September 24, 2007].
 5. *Johnson's Dictionary, Improved By Todd, Abridged For The Use of Schools; With The Addition Of Walker's Pronunciation; An Abstract Of His Principles Of English Pronunciation, With Questions; A Vocabulary Of Greek, Latin, And Scripture Proper Names; And An Appendix Of Americanisms*, (Boston: Charles J. Hendee, 1836), p. 255 <accessed through google print>.
 6. Alexander Reid, *A Dictionary Of The English Language, Containing The Pronunciation, Etymology, And Explanation Of All Words Authorized By Eminent Writers: To Which Are Added, A Vocabulary Of The Roots Of English Words, And An Accented List of Greek, Latin, and Scripture Proper Names*, 5th edn, (Edinburgh: Oliver & Boyd, Tweeddale Court, 1849), p. 310 <accessed through google print>.
 7. John Thomas, 'Anatolia', pp. 4-5.
 8. John Thomas, *Elpis Israel* (Findon, South Australia: Logos Publications, 1866), p. 436.
 9. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 16, 2008], pp. 474-481; cf. Logos edition, pp. 436-442.
 10. Granville Penn, *The Prophecy of Ezekiel Concerning Gogue, The Last Tyrant Of The Church, His Invasion Of Ros, His Discomfiture, And Final Fall; Examined, And In Part Illustrated*, (London: J. Murray, 1814).
 11. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 474-475; cf. Logos edition, pp. 436-437.
 12. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 475; cf. Logos edition, p. 437.
 13. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 475; cf. Logos edition, p. 437.
 14. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed

- April 29, 2014], p. 475; cf. Logos edition, p. 437.
15. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 475-476; cf. Logos edition, pp. 437-438.
 16. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 476; cf. Logos edition, p. 438.
 17. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 476; cf. Logos edition, p. 438.
 18. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 476; cf. Logos edition, p. 438.
 19. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 476; cf. Logos edition, p. 438.
 20. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 476-477; cf. Logos edition, pp. 438-439.
 21. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 477; cf. Logos edition, p. 439.
 22. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 477-478; cf. Logos edition, p. 439.
 23. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 478; cf. Logos edition, p. 439.
 24. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 478; cf. Logos edition, pp. 439-440.
 25. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 478; cf. Logos edition, p. 440.
 26. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 478; cf. Logos edition, p. 440.
 27. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 478-479; cf. Logos edition, p. 440.
 28. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 479; cf. Logos edition, pp. 440-441.
 29. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 479; cf. Logos edition, p. 441.
 30. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 479-480; cf. Logos edition, p. 441.
 31. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 480; cf. Logos edition, p. 441.
 32. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], p. 480; cf. Logos edition, pp. 441-442.
 33. John Thomas, *Elpis Israel*, <http://www.antipas.org/books/elpis_israel/ei_16.html> [accessed April 29, 2014], pp. 480-481; cf. Logos edition, p. 442.
 34. John Thomas, 'Elpis Israel', Logos ed., p. 436.
 35. Aleck Crawford, *A Critique of John Hutchinson's attack against Christadelphians*, 2005, <<http://>

/users.chariot.net.au/~aleck/Critique_of_JH_g14.htm>.

36. John Thomas, 'Elpis Israel', Logos ed., pp. xxvii-xxviii.
37. John Thomas, 'Elpis Israel', Logos ed., p. 442.
38. John Thomas, 'Elpis Israel', Logos ed., p. 436.
39. Granville Penn, 'The Prophecy of Ezekiel', p. 21.
40. John Thomas, 'Elpis Israel', Logos ed., p. 438.
41. David King, 'A Glance At The History And Mystery Of Christadelphianism'.
42. John Thomas, 'Anatolia', pp. 4-5.
43. John Thomas, 'Anatolia', p. 65.
44. Granville Penn, 'The Prophecy of Ezekiel', p. 18.
45. John Thomas, 'Anatolia', p. 68.
46. Granville Penn, 'The Prophecy of Ezekiel', p. 50.
47. Biblical quotations are from Accordance Software: *New International Version* (Zondervan Publishing House, 1984).
48. Henry H. Breen, *Modern English Literature: Its Blemishes And Defects*, (London: Longman, Brown, Green, & Longmans, Paternoster Row, 1857), pp. 211 <accessed on google print>.