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The Covenant Message



FOR GOD, LAW AND KINGDOM

**FEDERATION OF THE
COVENANT PEOPLE**
Johannesburg, South Africa.



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Organized for those who believe that God meant what He said and said what He meant.

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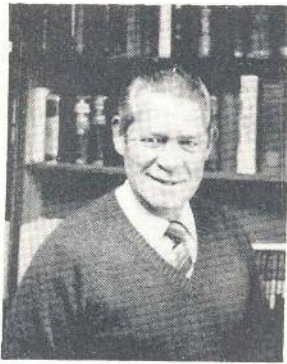
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from the Editor's Desk

Dear Friends,

As from this month, it will be noted that the name and address on your *Covenant Message* envelope has been produced from our mini-computer and I would like to assure all subscribers and members of the Federation that the installation of this computer will in no way de-personalise the relations between them and Federation headquarters here in Honeydew. One is of course, mindful that in a computer age an individual is reduced to mere digits in either a print-out form or a label but in our application, I can assure you that this will not happen. The installation of the computer has been dictated by two factors (1) the increasing demands for the Federation's services and (2) the obsolescence of our previous system of addressing envelopes. Israelites — ever since they were delivered from Egypt — have the peculiar characteristic of moving from place to place and in the modern context are no different from their forebears. The changing of addresses in a considerable mailing list has become a nightmare to the records clerk particularly as changes to the Addressograph plate have taken anything from between one and three months to be effected. This has involved the typing staff in more and more work and creating a hold-up in the routine answering of mail. With the computer, changes of address are made within a day of having been notified of this. While we do not anticipate any problems, if a "gremlin" does happen to creep in, I do trust that you will bear with us until the "teething problems" are sorted out.

During last month, we sustained the loss of our President, Mr. Barry Reid — a vacuum which will be very difficult, if not impossible,

to fill. I personally, have known him for just on thirty years and in conjunction with his total dedication to the Cause of the Kingdom of God, I remember him for the quiet chuckle that welled up when confronted by a problem — a repetition of which was equally evident when it had been solved. A small thing — perhaps yes, but to me it was Barry Reid, a friend and colleague through and through and true blue all the way.

In passing to other events which affected us during the month, we are all surely mindful of the war in the southern Atlantic between Britain and the Argentine and many letters have come into this office from all over the Israel world asking what it is all about. At this point in time the answer still remains in the realm of speculation and I feel that it is only long after the sounds of war have receded that we *may* be able to see what, if any, advantage accrues to either Britain or the Argentine from this apparently useless operation. In his speech to the British Parliament, the American President, Ronald Regan, referred to the Falklands as being something more than a battle for a few barren rocks — he called it a battle for the principle of "representative government" as embodied in the principle of Democracy. As this principle is understood today, it represents "the government of the people, by the people, for the people" — a state of government created when the will of the majority decides who represents the people. Apart from the fact that the Law of the LORD makes no such provision — indeed, it states: "You shall not be led into wrongdoing by the majority, nor shall you side with the majority to pervert justice . . ." (Ex. 23:2,3 N.E.B.) — apart from this, recent events at the United Nations question Mr. Reagan's contention of "representative government". It will be recalled that in the vote in the Security Council on the issue of an immediate "cease fire" in the Falklands, the American Ambassador, Mrs. Jean Kirkpatrick cast a negative vote with Britain on the issue and then, on orders from Washington, wished to record an abstention. Who pressurised the change in attitude? The President, in Europe at the time, knew nothing about this change and was surprised when informed of it — who then issued orders which the representative of the

people knew nothing about? This, and other political issues in similar vein certainly question the validity of Mr. Reagan's theme before the British Parliament concerning "representative government".

Another feature — and this time in the South African context — if a letter appearing in the May issue of *Armed Forces* is correct it would appear that the un-elected advisory body known as the President's Council has agreed "to leave out the name of God, i.e. the Lord Jesus Christ, in its attempt to appease these same people resident in our land". One is of course, tempted to ask by what authority this un-representative body, in considering and debating the future of South Africa and making recommendations to the Government as to the future South Africa, has the right to compromise the official faith of the country — after all, it is supposed to be "Christian" — and to appease the unappeasable by turning their backs on He Who not only gave us this country, but has guided and sustained us over these past several centuries. This Council has apparently forgotten that a hundred and forty-four years ago one Andries Pretorius led 464 men and women in Prayer in the Name that is being dropped in the President's Council, and victory was given to them over odds estimated to be in the region of twenty-five to one. Truly, we should "acknowledge Him in all your ways and He will direct your paths" (Prov. 3:6).

In turning to the United Nations again, we have seen that once again it is proving to be "the theatre of the absurd" and that despite its pretensions to be the keeper of world peace, it has not only been totally ineffectual in the well over one hundred wars that have been fought since its inception, but it continues to pontificate in the General Assembly and Security Council alike passing Resolutions which have no more force than the inanimate paper on which they are written. However, while it is indeed the theatre of the absurd, one should not overlook what the UN has done in the context of the fulfilment of Biblical prophecy. "Proclaim ye this among the Gentiles (Heb: *goyim*, nations): Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning-

hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen (Heb: *goyim*, nations), and gather yourselves together round about: thither cause thy mighty ones to come down O LORD" (Joel 3:9-11).

Where else but in the United Nations is there a universal call to nationhood and where else but in the United Nations do we find a collection of nations who, being totally weak economically and industrially and depending entirely on charity from the developed nations having a national ego in which they claim to be strong? Where else but in the United Nations do we find an instrument which, while protesting its neutrality as a vendor of peace, creates an arms race among its members who find this imperative if they are to survive? When one looks at the United Nations as a broader manifestation of the earlier League of Nations and then thinks of what the League did not achieve and what the UN has done, we can surely appreciate the "woe" expressed by Isaiah the prophet. "Woe unto them that call evil good; and good evil: that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). Instead of running to the United Nations, God's company of true Israel nations should heed the call of its LORD: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast" (Isa. 26:20). Instead of covenanting with others — the LORD our God warns against this (Deut. 7:2-4) — our role should be that expressed in the Prayer at the back of this magazine which is reproduced and will be reproduced for several months in order to keep this need before all our readers.

"The LORD bless thee and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace."

In His Service,

W.G. FINLAY

The Covenant Message

WHAT IS IT
ALL ABOUT?

The various articles in this magazine, while at times covering the political scene are essentially designed to awaken God's true Covenant People, ancient Israel in its modern development of the Anglo-Celto-Saxon and Kindred European Nations, to the consequences of following other directives than those which God gave to them. There are of course, many who are of the opinion that religion and politics cannot and do not mix and this Federation would be the first to agree with this – in the context of both modern politics and religion. Modern politics is governed by the Party political system in which Government follows Party prescribed ideological lines while religion – the Christian religion appears to be following the theory of Judaism which prescribes that the Covenants of God are wrong and that what was intended was the creation of a universal religious congregation motivated by purely spiritual concepts.

The Covenant Message – as the name implies – draws attention to what God said by way of Covenant, Promise and Oath and holds that when God, in His Omniscience saw fit to make a nation for His Purposes, this national entity became an essential factor in His Plan. *The Covenant Message* holds that GOD DOES NOT BREAK EITHER HIS PROMISES OR HIS UNCONDITIONAL COVENANT. Despite the Judaistic concept of a global religious congregation, God's Holy Word declares that His Covenant People – true Israel and not some religious counterfeit – would continue before Him for ever (Jer. 31:35, Isa. 54:17 and Mal. 3:6) and this despite the fact that in national blindness, a consequence of Law transgression (Deut. 28:28), His People as a 'company of nations' (Gen. 35:11), would behave in typically un-Israelitish ways.

When the 'God of our fathers' said: "Thou shalt have no other gods before me" (Ex. 20:3), because His People have always been drawn to religious interpretations, they have seen this Commandment as purely religious. They have seen it militating against contamination with other faiths whereas in fact, if one examines the Hebrew text, it will be seen as a Command from the Almighty to His nation Israel – this is determined by the preceding verse – that they should follow no directives other than those which He gave to them. Having given them what in Psalm 19:7 is called 'perfect', He then provided a preview of national existence as this would result from obedience (Deut. 28:1-14) while at the same time, He described the national experience as this would result from disobedience (Deut. 28:15-62).

As one looks at the nations of the world – and this includes the modern state of Israel – which of the nations identifies itself as TRUE Israel in terms of God's Law? Collectively, each of the Anglo-Celto-Saxon and Kindred European Nations, is suffering under the punitive measures of the Law of the Lord and one can only ask why this should be the case if, as is stated in the Law, the Law was ONLY given to Israel? The current humiliation and decline in Anglo-Saxondom can only be halted if God's People return to His Holy Law and rediscover their true identity and it is to this end that the articles in the magazine are dedicated.

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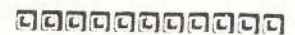
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OUR COVER

*The snows of winter in
'sunny South Africa'*

Photo : Robert Koch

Cover : Ian Long

Lithotone.

Book Review

BY BERNARD SMITH

A STUDY IN SYNCRETISM (THE BACKGROUND AND APPARATUS OF THE EMERGING ONE WORLD CHURCH.)

by John Cotter

(Published by Canadian Intelligence Publications,
Box 130, Flesherton, Ontario, Canada NOC 1E0.)

Sixty Religions and Only One Sauce

It wasn't, as is often supposed, Voltaire who thus insulted English cooks but a Neapolitan admiral who paid for his rudeness by being hanged on Nelson's ship. In fact we now do very much better in the way of sauces: the Bishop of Leicester, the Right Rev. Richard Rot — I'm sorry, Rutt — says in his diocesan mag that he is indebted to a six-year-old Indian boy who told him where to buy fresh mangoes in that multi-racial city. "Such cultural benefits can be superficial, but for people of faith they can be profound", is the bishop's comment.

Bishops are paid to be fools but there is no reason why the rest of us should follow them. Fresh mangoes or no fresh mangoes, it is very clear to more intelligent people that something's afoot. And since we have no time to beat about the mango bush, I must state as clearly as I can what it is.

Politicians, bound by oath to the service of Queen and country, assure us that their highest loyalty is to the State. Bishops and free church leaders affirm their allegiance to the Gospel of Christ. But both politicians and church leaders glimpse, beyond the ramparts of their own nation and creed, the distant outlines of universal state and universal religion.

"For I dipt into the future, far as human eye could see, Saw the Vision of the world, and all the wonder that would be."

Men who are drunk on such visions may,

with the very noblest of intentions, begin to live a public lie. They may point in one direction but lead us in another. The goal they seek is that of a peaceful and unified humanity. They sought it once in secret but now they seek it openly. Yet that goal is at odds with the survival of both nation and Christian religion. Hence the need for the public lie. "Humankind cannot bear very much reality . . ." says the poet.

In pursuit of that august goal the age must melt down its idols — nations must unite and the great world religions must discover a common essence. So shall we all become One. The idea of a unified humanity — "One-Worldism" — is now a ruling obsession in the Western Hemisphere. If the West can be said to have an ideology, this is it.

Some years ago I received through the post a huge foolscap dossier of duplicated sheets entitled *A Study in Syncretism*. It was compiled by a Canadian, John Cotter whom I had never heard of. The declared aim of the work was "to provide activists in the frontline for Christian survival with all available information on a virtually suppressed subject — namely syncretism." I recognised at once one of those unorthodox pieces of research undertaken by an amateur in response to a mysterious inner quest for truth — a genuine knight-errantry. Amateur? It must always be so since no Ford Foundation or academic body would finance such an original and outrageous theme.

Mr. Cotter's dossier has now been published, slightly reduced in length and well-indexed, and is obtainable in the U.K. It is important that you should have this book on

your shelf. At small expense to yourself you have on file the names of dozens of organisations and persons who are actively furthering the emergence of a one-world church. Mr. Cotter is one of those researchers who builds up his case by tirelessly quoting names and dates and sources. His readers are not asked to accept it because Mr. Cotter says it is so: he proves it first and waits for you to have the good grace to accept it. I like his method.

Take the *World Congress of Faiths* (WCF). Did you know that former Anglican Archbishop of Jerusalem George Appleton, who writes the spiritual chat patch in *The Daily Telegraph*, is one of WCF's leaders? Here's our George addressing the WCF's annual conference in 1975:

"The battle is a spiritual one. We are beginning to see Truth in all religions — even God in all. Every religion has a mission — *when put together*, they give an idea of the magnificence, the depth and joy of God's total creation."
(Emphasis added.)

Our George presided in 1975 at the 7th Ahmadiyya (Moslem) convention at the London Swedish Church and has written a love poem to a Moslem woman saint, Rabia. He claims that the first "interfaith" (i.e. syncretist) service ever held in an Anglican church was at St. Botolph's, Aldgate, when he was vicar (1957-'62). St. Botolph's is now a watering-place for London's homosexuals.

The WCF was founded in 1936 by the British explorer, mystic, soldier, diplomat, Sir Francis Younghusband who spent much of his time in India and Tibet acquiring there a taste for oriental religion. He intended the WCF to be the spiritual basis of the League of Nations. Since his time many other groups have sprung up with similar pretensions to provide a bogus religious aura for the United Nations. One is the *Temple of Understanding* started by Mrs. J. Dickerman Hollister — an American lady — in 1960. Approved by the mentally sub-normal Eleanor Roosevelt, it had the backing of the U.S. government and was officially described as "a spiritual United Nations" in which "universal understanding must replace nationalist limitations".

The Temple of Understanding held its first World Spiritual Summit Conference in Calcutta in 1968. More than 600 delegates from every country and religion attended. (Mrs. Hollister herself is a Shinto). The concluding address was given by Father Thomas Merton, idol of the American Catholic-Zen intelligentsia. (Merton, a former communist intellectual, was converted to Catholicism and entered a Trappist monastery: but the Trappists are not what they were — his vow of silence was held to be consistent with writing book after book of fringe mysticism and jet-setting to ecumenical assemblies.) Cotter quotes Merton's last sentences:

"Not that we discover a new unity. We discover an older unity. My dear brothers, we are already one. But we imagine that we are not. And what we have to recover is our *original unity*. What we have to be is what we are."

That "original unity" is syncretism's trump card. The idea of the Universal Brotherhood of Mankind — which is what Merton means — is irresistible. All who seek popular support, whether churchmen or politicians, must be seen making public obeisance to this latest — and most ancient — of man's idols. You want wars to end? You want racial and religious persecution to cease? You want men to live in peace? Then stop pushing your own beliefs in the mistaken notion that they are "the Truth". They can only lead to further strife and discord. "Whoever implants in public opinion the sentiment of human brotherhood without reserve, is preparing better days for the world." So said Pope Paul VI. But is he right? The last ten pages of Mr. Cotter's book* suggest that he may be disastrously wrong. *Singing hymns of universal brotherhood we may be walking, doe-eyed and innocent, into history's last and biggest black hole.*

*** **

*NOTE: This review was first published in "Open Eye" (Sept-Oct 1980). Published bi-monthly by Bernard Smith, 124 Heath Park Road, GIDEA PARK, Essex, England. The book "A Study in Syncretism" by John Cotter is obtainable from Bloomfield Books, 26, Meadow Lane, Sudbury, Suffolk, England, CO10 6TD.

FROM GUY FAWKES TO THE POPE

Shortly before the Pope's visit to Britain the writer, Hugh Trevor-Roper, noted in a leading British newspaper that deeply Protestant Britain is where ancient prejudices can be inflamed. Although the visit has taken place and is now almost a matter of history the following article is presented for the information of readers outside Britain:

So a reigning Pope is coming to England for the first time ever. Already the triumphal progress is being prepared. Methinks I hear the preliminary toots on the brass trumpets of Lord Longford and Mr. St. John-Stevas. Anglican clergy are practising their doctrinal somersaults. The public lavatories of Scotland are filled with Calvinist graffiti. And the Supreme Pontiff, we hear, is rehearsing a few well-chosen words in the obsolete Gaelic tongue with which to woo the uncomprehending Irish in Glasgow.

Since the whole affair has been organised by and for the British Roman Catholics, or a party among them, we may reasonably ask what they expect to gain from it. Greater prominence for themselves? Spectacular conversions? The return of schismatic England to the true faith? In my opinion it will do none of these things. Indeed, I suspect that it may well damage, not benefit, its too eager promoters.

For the English Roman Catholics are not a single body. Since the reign of Elizabeth I they have always been divided.

First, there were the "recusants", who accepted the fact of the Reformation but wished to preserve their old beliefs and ceremonies. They were Englishmen before they were Catholics. They were also essentially conservative. Then there were the "papists", whose first loyalty was to Rome. They were not content to enjoy "a mass in a corner": they aimed to undo the Reforma-

tion, even at the cost of revolution and foreign conquest.

In quiet times these two groups could merge, and of course there was always a soft centre; but under pressure the division would always reopen, the papists despising the recusants as timid, selfish souls, the recusants hating the papists as radicals and traitors. Governments exploited the division, imposing discriminatory laws and tests. So did political agitators, whose bogey of "Popish Plots" was the Red Scare of the 17th century.

Many of these plots were imaginary, but some of them had just enough plausibility to generate panic fears, and this Protestant hysteria was encouraged by the indecent confidence of the papists when they thought themselves either safe, being abroad, or home and dry, as in the reign of James II. In that brief disastrous reign conversions were frequent, and the converts were insufferably aggressive. It was then that the Marquis of Halifax wrote, "the insolence of a bawd is modesty compared with that of a convert."

By the later 18th century these dangers seemed past. The Protestant succession had been secured; the fear of Catholic reconquest was inconceivable; and the discriminatory laws, the product of that fear, were gradually repealed. The repeal was not unopposed. It provoked the last serious "no popery" riots — the Gordon Riots of 1780 — in London and in Scotland every burgh and corporation passed votes of protest. But the riots were quelled, the protests ignored.

By the next century the old antipathy seemed to have dissolved. Indeed, there then began a Catholic Revival. Opposition to the "Enlightenment" of the 18th century, which was held responsible for the French Revolution, and to the materialism of the 19th, which seemed to threaten all religion, caused a nostalgia for the supposed stability of the Catholic Middle Ages. Gothic towers, feudal flummery, and the faith of our ancestors went together in a new cult of an idealised past.

However, beneath the cool surface, the embers still glowed. The Catholic revival led to conversions, and the new converts were not willing to sink inconspicuously into the cosy Gothic mould.

Moreover, they now had new recruits. In the 17th century the Irish papists had been, quite literally, beyond the Pale. But now great numbers of them had crossed the Irish Sea. Concentrated particularly in Liverpool, and organised by their priests, they provided a new *force de frappe* for the aggressive, radical “papists” who — to the alarm of the “Old Catholics” — looked forward to the reconversions of England.

The enthusiasm of the new papists — the “Italians” as they were sometimes called, as opposed to the romantic “Goths” — encouraged the Vatican to think England was ripe for recovery.

A series of Italian missionaries was then sent from Rome to reap the promised harvest. Unluckily, the most ambitious of them arrived on November 5, 1839, and instead of queues of penitents craving absolution and instruction, were disconcerted to find jovial villagers competitively “burning the Pope”.

The climax of the campaign came in 1851 when the Pope restored the Catholic hierarchy in England (hitherto there had been “vicars-apostolic”), and the new archbishop, Cardinal Wiseman who had confidently prophesied that he would live to celebrate the mass in Westminster Abbey, announced the change in a pompous pastoral letter from Rome. Wiseman was an “Italian” (in fact he was an Irishman born in Spain but mainly resident in Italy), and his flamboyant gesture at once revived slumbering passions. There was an outcry against “Papal aggression” in which some of the “Old Catholics” joined. Their leader, the Duke of Norfolk, promptly went over to the Established Church.

In the later 19th century the tension within the English Catholic body was personalised in the struggle between two converts: Newman who, after his traumatic experience in Ireland, became the spiritual leader of the Old Catholics, and the “Italian” Manning, who represented the aggressive reaction of Pius IX. This was the time when the Papacy, endangered by the movement for Italian unity, proclaimed the dogma of the Immaculate Conception, denounced liberalism and democracy in the Syllabus of Errors, and declared the Pope infallible.

Newman and Manning detested each

other, and it was not till both were dead that the breach was healed. One issue between them was university education. Newman wanted the sons of English Catholics to go to Oxford and Cambridge. Manning vetoed the plan, fearing that they would then become too English and urged that they attend safely Catholic institutions abroad or his own short-lived establishment at Kensington. The English Catholics agreed with Newman, and after Manning’s death, they had their way.

After Manning and Pius IX, the tempo slowed and Rome, resumed the old policy of piecemeal erosion. The growth of Anglo-Catholicism had proved very useful: those who could go so far might well go further; the question was, how much of their Church could they bring with them? At the turn of the century, a group of Anglo-Catholics led by Lord Halifax, a layman of profound, not to say abject, piety, thought that they could achieve “reunion” by persuading the Papacy to recognise Anglican orders.

Predictably, the Papacy exploited their innocence. It teased them with the prospect of success and then, having firmly declared their orders invalid, fished for converts among the wreckage. This has always been Roman policy on “reunion”. The classic case is the absorption of part of the Greek Orthodox Church (the “Uniate” Church) in the 1590s: a history which our “unionists” would do well to study before precipitating a similar schism in the Church of England . . .

I believe that this visit is a mistake. The English Catholics may well find that it only inflames ancient prejudices against them.

As for the Anglican clergy who talk of “reunion”, they should look behind them. Will their troops follow? Has the laity — on either side — been consulted? England, beneath its materialist surface, is a deeply Protestant country and, in my opinion, a damaging schism will be the only consequence of such clerical sycophancy.

*** **

The author (Lord Dacre) is Master of Peterhouse, Cambridge.

The Ark Of The Covenant

by W.G. Finlay

"It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God . . ."

(2nd Maccabees 2:4).



While political issues have dominated the attention of most people since the end of World War Two, scriptural matters too have intruded themselves and notwithstanding man's pre-occupation with the future, his attention has been drawn to a bygone era — to a period which has been discounted as having any relevance in the modern world. In the first instance — and in the spring of 1947 — the accidental discovery of ancient manuscripts in a number of areas lying north-west of the Dead Sea brought the Old Testament to the fore, particularly so when it was realised that the finds included a copy of the Book of Isaiah plus the first two chapters of the Book of Habakkuk — including a verse by verse commentary on these — as well as a "Manual of Discipline" which governed a community which appeared to operate separately from the Pharisaic administration in Jerusalem.

The discovery of these Dead Sea Scrolls generated more than a little speculation as to what these manuscripts would relate when finally investigated and while men anticipated a newer revelation of Old Testament times, the birth of the Israeli State, in the spring of 1948, suddenly pushed the Dead Sea Scrolls out of the minds of most people. Notwithstanding the scriptural story concerning Israel and the places of its national functioning — which in terms of the unconditional Covenant could *not* be Palestine — many preachers and teachers bombarded their congregations with the news that "ancient Israel has been restored to its Biblical homeland". And so, within a few years of the end of the War

and against the background of world reconstruction, two events with strong Biblical connections intruded themselves into modern considerations.

Insofar as the Middle East was concerned, the next twenty-seven years were dominated by the political impact of the Israeli State on the Palestinians specifically and on the Arabs generally and it was not until the spring of 1975 that men's thoughts were again directed to Old Testament times. Excavating at a site in north-west Syria, Dr. Paolo Matthiae of the University of Rome, uncovered Ebla, an ancient city which, according to Dr. Matthiae, "contained the greatest third-millennium archive ever unearthed". From the records found at Ebla, one is able to see the Old Testament characters as real, living people and not fictitious heroes conjured up by over-zealous Hebrew writers — and so, once again the Bible story is thrust into the consciousness of modern man. In an account of the excavations at Ebla, the *National Geographic* carried this statement: "Most intriguing of all are the personal names found on the Ebla tablets. They include Ab-ra-mu (Abraham), E-sa-um (Esau) and Sa-u-lum (Saul). Present as well is a name never found before in ancient literature, save for the Old Testament: Da-u-dum (David). Further, the name of a king, Ebrum, who reigned about 2300 B.C. bears an uncanny resemblance to Eber of the Book of Genesis, who was the great, great grandson of Noah and the great, great, great grandfather of Abraham, the Biblical progenitor of the Hebrews . . ." With this 1975 discovery — plus

the media coverage given to it — men's thoughts are again directed to the Old Testament and the beginnings of the Israel story.

A further six years were to pass before a further development took place and while this development *may* have been spurious, it certainly drew attention to a subject which calls into question the rebuilding of the temple at Jerusalem after the Babylonian captivity. According to the *San Francisco Chronicle*, the lost Ark of the Covenant had been found in a cave in Jordan and that photographs of it had been taken — these did not accompany the article as proof of the story — but that before removing the Ark, the photographs were to be submitted to a member of the Rothschild family whose approval (?) for the removal was awaited. It must, however, be admitted that since the media carried the initial story, nothing further has been heard of it and more than a few people are left wondering just why Rothschild's approval was required before such a precious object should be removed.

Be that as it may, if nothing else, it at least serves to introduce this subject of the Ark of the Covenant which, for many years, has been ignored; its structure, its function, its history plus of course, the last mention of it in the Bible and its resting place according to the non-canonical Book of 2nd Maccabees.

The Ark — Its Construction

“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and thou shalt make upon it a crown of gold round about” (Ex. 25:10,11). As one looks at these instructions, one sees a structure just over three and a half feet long, two and a half feet wide with the same measurement of two and a half feet, marking its depth. This casket was to be made of shittim wood, a wood which belongs to the *Acacia Seyal* species and which, apart from exhibiting a beautiful grain and used because of its extreme hardness, is said to be impervious to destruction by insects — different, so it has been suggested, from the “gopher wood” which was used in the construction of Noah's ark (Gen. 6:14).

In addition to this wooden casket, it was commanded that the whole structure was to be overlaid, both inside and out, with pure gold which, in conjunction with the shittim wood, would appear to emphasise durability, rather than any other quality.

“And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it” (Ex. 25:12-15).

To complete the gold-overlaid wooden casket, special instructions were given concerning the cover or lid which was to be fitted into the rim which was the “crown of gold” around the top of it. “And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat ye shall make the cherubims on the two ends thereof” (Ex. 25:17-19).

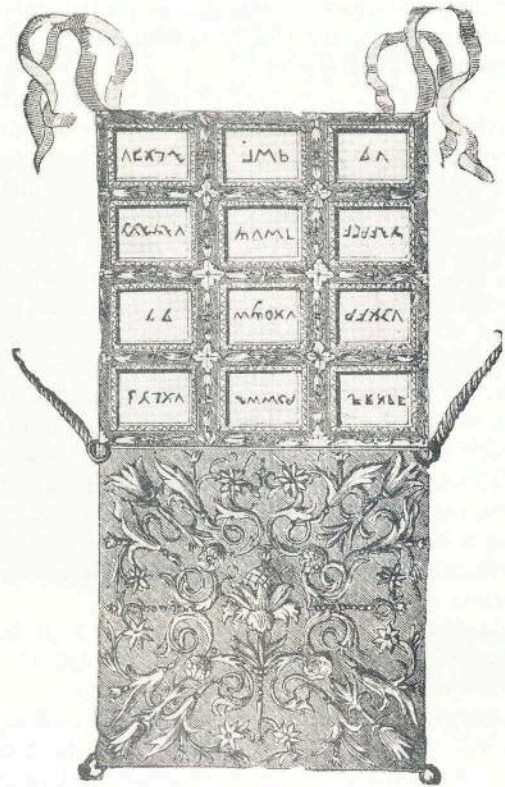
As with so much connected with the Israel story, that concerning the true significance of the “ark of the testimony” became overlaid with religious superstition — evidence of which has been continued down the centuries and even today is to be seen in the translation which is quoted above. As one examines the Hebrew text — and this can be done with the help of any reliable Concordance — it will be seen that the phrase — “the mercy seat” — has been translated, or rather interpreted from one Hebrew word, *kappôreth* which simply means a “lid” or “cover” and which has absolutely nothing to do with either “mercy” or “seat”. The English concept of “mercy” is expressed in one of two Hebrew words: *râcham* (Deut. 33:19) or *chânan* (Psalm 4:1) — neither of which form any part of the *kappôreth* associated with the Ark of the Covenant.

The Ark — Its True Function

“And the LORD said unto Moses, Come up to me into the mount and be there: and I will give thee tables of stone, and a law, and commandments which *I have written*; that thou mayest teach them” (Ex. 24:12). If one passes to Moffat's translation of Exodus 25:17 one may see the true function of the Ark for it states: “You shall make a cover of pure gold, four feet long and two and a half feet wide. Make also two golden cherubs, of beaten gold, for the two ends of the cover, one cherub at one end and the other at the other . . .

you must place the cover on the ark, and inside the ark you must place the laws I give you. There, at the cover between the two cherubs upon the ark with its laws, will I meet you and tell you all the orders I have to give you for the Israelites." From this, and notwithstanding religious interpretations which were placed upon it, one finds that the Ark of the Covenant was a repository for the Law — written with the finger of the LORD — plus a place from which He could communicate with Israel.

To the average enquirer, the question would naturally arise as to why it would be necessary for Him to commune with Israel — after all, He had stated His Purpose with them in terms of His Covenant; He had provided them with His Law, written on tables of stone — what more was necessary? It will be noted that the tables of stone were commanded to be put into the Ark and as looking into the Ark was rewarded with death (1st Sam. 6:19) there had to be some other means whereby the people would know that they were indeed keeping the Law which they have covenanted to keep. Provision for this was made in what is called "the breastplate of judgment" which contained twelve precious stones — one for each of the tribes of Israel — and which became an integral part of the communication between the LORD and His people. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in into the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually" (Ex. 28:29-30). In an earlier quotation it was noted that the LORD had stated that He would commune with Israel from the cover of the Ark and as one considers the many commentaries, both Christian and Jewish on this subject, it would appear that the Urim and the Thummim were the mechanics of this in that, should a contention arise because of some interpretation of the Law, the priest would appear before the Ark. The question was then asked as to whether, whatever was in contention was right or wrong and from the various commentaries, it would appear that if the contention was correct, the Urim stone glowed or, alternatively the Thummim stone if the answer was in the negative. While this may appear to be rank superstition or bizarre speculation, there can be no doubt that in the early history of Israel the Urim and



The Breastplate

Thummim were used (Num. 27:21, Deut. 33:8,9) and that as they passed into the era of the Judges and the monarchy, the practice was discontinued — the last reference being in 1st Samuel 28:6.

The Ark — Its History

Prior to Israel's entry into Canaan, the Ark of the Covenant was central to the nation and as they made provision to enter the Promised Land, one is able to see the Ark as the rallying point for the people who witnessed the miracle of the holding back of the waters of the Jordan the moment that the feet of the priests, carrying the Ark, touched the water (Jos. 3:15-17). According to Joshua 6:6-20, the Ark played a prominent part in the destruction of Jericho but, in the subsequent years when Israel settled down in their tribal allotments, something happened and the people began to forget and to lose all sense of their responsibility toward He Who had formed them for His Own Purposes. The Ark was lodged at Shiloh, in the territory of Ephraim, the birth-right tribe, and it is patently obvious that the Levites, into whose charge the Ark had been given, were more concern-

ed with serving themselves than with instructing the people according to the Law of the LORD.

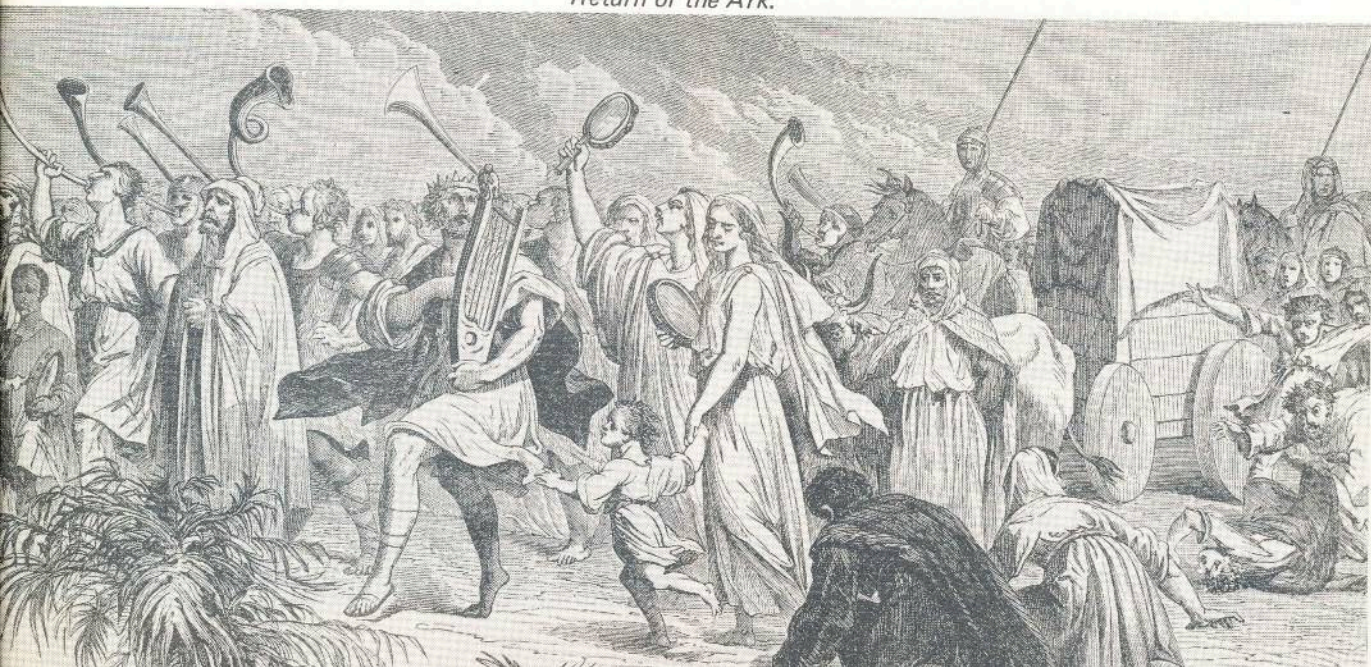
Thus, as one looks at the situation in Israel just after they had taken possession of the land of Canaan, there can be very little doubt that self-interest dominated and with the Ark containing the Law “moth-balled” at Shiloh and the Levitical tribe totally inert insofar as their duties were concerned, it is small wonder that Israel “forsook the LORD and served Baal and Astaroth” (Judges 2:13). To counter the ever-deteriorating situation, the LORD appointed Judges over Israel and an indication of the failure of the priests to come to grips with the political reality in Israel may be seen in the fact that none of the Judges were taken from the Levitical family.

With the passage of time in which national unity was destroyed by inter-tribal warfare, one finds the true significance of the Ark of the Covenant being lost to the children of Israel and when it again appears, it is patently obvious that hearsay among the people had created a national superstition concerning the golden casket in that it was looked upon as a thing of power. “And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us today before the Philistines? Let us fetch the ark of the covenant out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies” (1st Sam. 4:3). It should be noted that the people did not conceive of the LORD saving them out of the hand of their enemies

but the Ark — that structure of wood and gold to which they attributed mystical powers which they believed could and would deliver them. The point to note here is that Israel had forgotten that the Ark was merely a housing — a container — in which had been placed the mechanics of a powerful instrument — the Law of the LORD — which, if put into operation assured that “five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall by the sword” (Lev. 26:8). Israel had forgotten too that the assurance provided by the LORD required obedience to the Law which was housed in the Ark and that the Ark itself was as inanimate as any of the gods of the surrounding nations.

In the folly of their superstition, the elders of Israel did not realise that in using the Ark as a national fetish, they were inviting catastrophe on Israel and there can be no doubt that this is precisely what happened to them. “And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken: and the two sons of Eli, Hopni and Phineas were slain” (1st Sam. 4:10,11). Having thus taken the Ark, the Philistines displayed it as the spoils of victory throughout their cities but they soon regretted the practice for in every city where the Ark was displayed, it was found that one plague after the other accompanied the public demonstration of the Philistine victory over Israel. Having brought the Ark to Ashdod, the

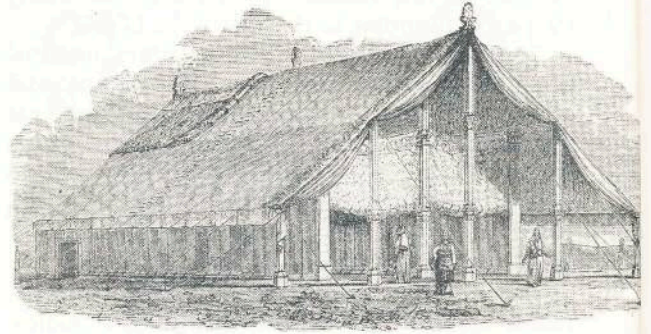
Return of the Ark.



Philistines placed it in the temple of Dagon — the fish-god — only to find that on the following morning the statue of Dagon had fallen to the ground and was prostrate before the Ark. Seeing nothing untoward in this, the Philistines reset the statue in its place only to find — on the following morning — that it had again fallen prostrate and that only the stump remained. Because of this and because of the outbreak of plague, the Philistines decided to move the Ark — firstly to Gath and then to Ekron but as the plague still persisted, it was decided to return the Ark to Israel and after an eventful journey it was placed at Kirjath-jearim — the city of forests — where it remained for 20 years.

The next reference to the Ark of the Covenant occurs when David, as king over all Israel, transferred it from Kirjath-jearim to Jerusalem “And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go do all that is in thine heart; for the LORD is with thee” (2nd Sam. 7:1-3). An interesting reaction from the LORD to David’s intention to build a permanent structure to house the Ark is found in the New English Bible translation of verses five, six and seven which read: “This is the word of the LORD: Are you the man to build me a house to dwell in? Down to this day, I have never dwelt in a house since I brought Israel up from Egypt; I made my journey in a tent and a tabernacle. Wherever I journeyed with Israel, did I ever ask any of the judges whom I appointed shepherds of my people Israel why they had not built me a house of cedar? . . .” While Exodus 25 and 26 contain the instructions for the building of the Tabernacle as a housing for the Ark, when one passes to the period of the conquest of Canaan and that of the Judges and to the subsequent transfer from Shiloh to Jerusalem, nothing is said of the Tabernacle until David’s reference to the Ark of God dwelling within curtains.

As one reconsiders the LORD’S reaction to David’s intention to build a permanent “house” for the Ark, it must be admitted that His general attitude was that a temple or permanent Tabernacle was not desirable — particularly as He had not asked the Judges to build such a structure. Having now informed David that he was not to build a permanent structure, the LORD then revealed that Solomon would do this — the phraseology being such as to convey the notion that Solomon would do this, with or without the LORD’S approval —

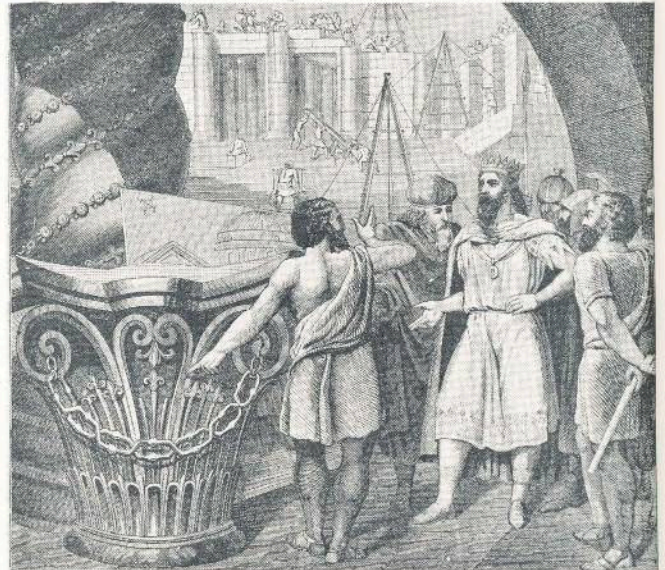


South-east view of the Tabernacle.

particularly as no new dimensions were specifically given by the LORD although in 1st Kings 6:2,3 one finds the length being 60 cubits, the breadth 20 and the height 30 cubits.

It is of course, a matter of history that although the Ark was placed within the “oracle” in Solomon’s temple (1st Kings 6:19) its true significance did not grip the people for, far from observing the Law of the LORD, the nation, led by its king departed more and more from it (1st Kings 11:1,2). In passing to 2nd Kings 21, it will be noted that Manasseh, the son of Hezekiah, took the greatest delight in introducing into the kingdom of Judah, the superstitions of every heathen country — even going so far as to place a statue of Astarte in the temple. Although it is not positively stated, it would appear that Manasseh removed the Ark of the Covenant to make place for this statue for, when 2nd Chronicles 35:3 is considered, it is noted that

The building of Solomon’s Temple.



Josiah, the grandson of Manasseh, commanded the Ark to be replaced in the temple which Solomon built and which had been defiled by his grandfather.

Insofar as history is concerned, this is the last mention of the Ark of the Covenant although Jeremiah, whose work began in the 13th year of Josiah's reign, made an obscure reference to it. "In those days, when you have increased and become fruitful in the land, says the LORD, men shall speak no more of the Ark of the Covenant of the LORD; they shall not think of it nor remember it nor resort to it; it will be needed no more. At that time Jerusalem shall be called the Throne of the LORD" (Jer. 3:16). As Jerusalem is not called the "Throne of the LORD", it is patently obvious that Jeremiah's reference is to a time — even future at the present time — when the New Covenant (which is a Law covenant) is in operation with the Law written on Israel's "inward parts and in their minds" (Jer. 31:33) when indeed, there will be no need for the Ark and its contents of the "two tables of stone". It should be noted again that Jeremiah did not simply write off the Ark and its contents as an entity of no worth — indeed, as one looks at what he wrote again it will be seen that he categorically stated its continuing efficacy *until* Jerusalem is called "the Throne of the LORD".

Jerusalem and the Temple Destroyed

In writing of the last days of the kingdom of Judah, Jeremiah wrote of the intention of the LORD: "... and I will give *all* Judah into the hand of the king of Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give unto the hand of their enemies..." (Jer. 20:4,5). As one passes to 2nd Kings 25, one finds the fulfillment of this prediction and apart from describing the precious things which were taken as the spoils of victory, the account relates that almost a month intervened between the taking of the city and the burning of it. No reference is made to the Ark of the Covenant in this account nor, at a later stage when the Babylonian Belshazzar paraded the gold and silver vessels taken from the temple, is there any reference to what, in Babylonian eyes, would have been the greatest prize of all — the golden Ark of the Covenant (Dan. 5:1-3). All this poses the question: what happened to the Ark of the Covenant?

Despite the fact that there is no evidence to

suggest that the Babylonians took the Ark to Babylon, there are many who suggest that this in fact did happen — a theory which begs the question of why a fate, similar to that which overtook the Philistines when *they* took possession of the Ark, did not overtake the Babylonians? Another theory is that it melted in the conflagration which destroyed the temple but, as the Babylonians were a specifically gold-hungry people, this theory becomes untenable. A further theory suggests that because the Ark was defiled, it became both redundant and irrelevant — in support of which 2nd Esdras 10:22 in the Apocrypha is quoted: "Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned..." This theory too is not valid for when one recalls that Manasseh replaced the Ark with a statue of Astarte, was this not an era of defilement? However, and notwithstanding the many theories that abound, if one sifts through the scripture it is possible to follow something of the events which *could* have involved the Ark of the Covenant and which *could* clear up some of the mystery concerning it.

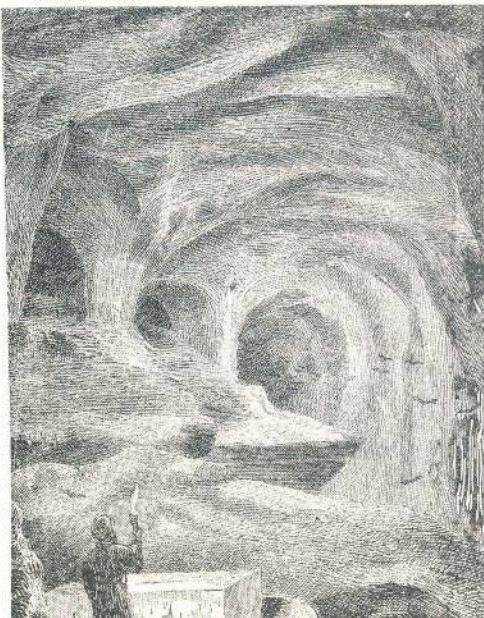
Evidence

It may be recalled that when Jerusalem fell to the Babylonians, Jeremiah, who had been imprisoned because of his dire pronouncements against Jerusalem, was released by the order of Nebuchadnezzar who said: "Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee" (Jer. 39:11,12). Bearing in mind that a month intervened between the taking of Jerusalem and its destruction by fire (2nd Kings 25:3,8) and noting that the prophet was virtually given the "freedom of the city", it is more than probable that, being of the Levitical tribe, he would concern himself with the Ark of the Covenant which *should* have been central to Israel's national life. The point at issue here is: did he do anything about it? and it must be admitted that the only evidence available is circumstantial.

In passing to Daniel 9:2, it will be noted that Daniel "... understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem" — a feature which suggests that the writings of Jeremiah survived the holocaust which destroyed Jerusalem

and was available to the captives in Babylon. It is quite possible — although by no means verified — that Nehemiah, the builder of the walls of Jerusalem had access to the writings of Jeremiah for this could be the only explanation for his midnight excursion to “the gate of the fountain, and to the king’s pool” (Neh. 2:11-16). Recalling that Jeremiah had been given the freedom of the city and treated with all respect by direct order of the Babylonian king, it is quite possible that he removed the Ark from its resting place in the “oracle” of the temple and placed it in one of the subterranean tunnels which had been hewn out during the days of Hezekiah and Ahaz and through which, water had been brought into the city in the time of siege. During the 1890s modern archaeologists discovered that the hill on which Solomon’s temple had been built was honeycombed with these tunnels and so, to contend that Jeremiah could have removed the Ark and placed it in one of these, is quite within the bounds of feasibility. *If* he did this, it is more than probable that he left a writing indicating the place where he had placed it — which would then explain why, in the dead of night, Nehemiah would undertake a journey to the mouth of one of these tunnels and why, frustrated by the fall of rock which made entrance impossible, he simply returned to the city making no mention of the journey. However, if the story is valid, it seems that Nehemiah’s journey was in vain for from the account in 2nd Maccabees 2:4 it would appear that Jeremiah had been warned to remove the Ark, either from its place in the temple or from its hiding place beneath the temple. “It was also contained in the same writing, that the prophet,

*Artists impression of Cave
under the Sacred Rock at Jerusalem.*



being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountains, where Moses climbed up and saw the heritage of God. And when Jeremy came thither, he found an hollow cave wherein he laid the tabernacle, and the ark and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them in mercy.”

Substitutions

It is of course, a matter of history that the temple was rebuilt but, as Solomon’s temple was built as a housing for the Ark, what purpose was served by the rebuilt temple when the Ark was not available? According to rabbinical literature, plus the evidence by Josephus, it would appear that a “sacred stone” called the “stone of drinking” took the place of the Ark of the Covenant but as there is no evidence to suggest that the LORD authorised this, it can only be regarded in the same light as the then developing Judaeen population — a spurious fake. If the Law contained in the Ark was for the Judaeen population, the LORD would have revealed the hiding place of it so as to make it available again to the people but as the population of the land did not represent His Covenant People, the Ark continued to reside in its hiding place until the day when the LORD reveals this.

In passing to the writing of the prophets concerning the end of the age, it will be noted that Palestine generally is scheduled to have a great “shaking in the land” and if one considers Zechariah 14:4,5 it will be noted that the Mount of Olives on the east side of Jerusalem is due to be split four ways and that the topography of the whole region is due to be involved in a gigantic upheaval. The place where Moses “saw the heritage of God” is a mere twenty miles from the Mount of Olives and in the great shaking of the land, it is quite possible that the hiding place of the Ark will be uncovered — an event which will surely show that the Ark of the Covenant was no myth and that the Law contained within this, is as valid today as it was when the LORD commanded His people to walk in the way dictated by it.

*** **

it has been said.....

THAT it is hard to determine which of the several centres of conspiratorial power is uppermost, the radical core of Blacks or students, or other radical leftist groups from the coalitions of "poor" and "ethnic minorities" to the secret associations of the super-rich; difficult to know to what degree ordinary opportunism, greed, vice and chronic irresponsibility are being utilised to promote a broader design.

THAT poverty and slums do not make criminals. These are the "double think" terms used by "superficial social thinkers" and "bleeding hearts". They are excuses for the inexcusable.

THAT at no other time has the corruption of a nation's youth, which is the source of its military personnel; its hope of the future and its security; been so systematically undertaken.

THAT the rise of organised feminism coincided with the birth of gradualist socialism in the Western World and both international socialism and international feminism are more profoundly indebted to the international community of deviates than is generally admitted.

THAT manipulation, rather than education in any classic sense, is today the rule: a cold-blooded performance, of which the children themselves are unaware.

THAT the vast majority of youngsters are not being educated. They are being processed to take their places as drones in a planned society and in a world community that is controlled by a few.

THAT one totally brainwashed generation of young people is enough to make a peaceful "takeover" possible — and after that, nothing would matter!

THAT one thing is certain. The vast majority of people neither like what is happening nor want what is being prepared for them. But, as an Opposition, as a force *against* social revolution, they are disorganised, lacking in government leadership, looking vainly for guidance and protection.

THAT the hour is late, but it is not too late to act. God's Laws were prepared in order to cleanse the land of crime and disease, to assure the safety, prosperity and happiness of its people and to prepare the land for God's Kingdom on earth.

THAT these laws were made by the Creator of the Universe and like His Law of Gravity, *they may not be broken with impunity by anyone.*

THAT collectively, each of the Anglo-SAXON and kindred European Nations is suffering under the punitive — retributive — measures of the Law of the Lord — but they will not listen.

THAT the current humiliation and decline in Anglo-SAXONDOM — the modern development of Israel of old — will only be halted if God's People return to these Laws and rediscover their true identity.

DON BELL REPORTS

“History”, remarked Cicero, himself a historian and Roman patriot, “is the witness of the times, the torch of truth, the life of memory, the teacher of life, the messenger of antiquity.” He laid down certain rules by which a historian should be judged: “The first law is that the historian shall never dare to set down what is false; the second, that he shall never dare to conceal the truth; the third, that there shall be no suspicion in his work either of favouritism or prejudice.” Unfortunately, with the passage of time and the development of more sophisticated methods of conspiracy, Cicero’s words have been unread, forgotten, or ignored by those who have been accepted as historians by the agents who censor and control all communications media, including history books. Thus, these so-called historians are not so much historians as opinion moulders, writers who are willing to set down what may not be true, who commit sins of omis-

In less than twenty years three such books have been published, books dealing with history, books that are quite possibly the most important studies of modern history since de Tocqueville’s *Democracy in America*. One of these books was written by James H. Billington: *Fire in the Minds of Men — Origins of the Revolutionary Faith*. The other two are by the late Carroll Quigley. Most of our readers will be familiar with what is contained in Quigley’s *Tragedy and Hope, A History of the World in Our Time*. Equally important, there has been published posthumously and quite recently, *The Anglo-American Establishment*. This latter book was written and prepared for publication as early as 1949. But its contents were so sensational, and so very truthful, that no publisher could be found until recently, 1981 to be precise. This is a book which traces the development of the One World Conspiracy from the time of “The Round

Books that shake the world

sion by concealing much of what they may know to be true. One of the first rules of The Conspirators, as declared by one of the first of our historical era, Adam Weishaupt, is to control all writings and to set up a system of censorship so that all avenues of communication are banned if not favourable to The Conspiracy, and that are prejudiced in favour of what has been called “The Society of the Elite”.

It is unusual, therefore, to find any such “accepted” historians breaking loose from the bonds of such censorship and writing revisionist histories that really expose certain facets of the overall Conspiracy. As one reviewer observed:

“On rare occasions a book is published which must forever alter the way in which we view the world around us. Within a short while it becomes difficult to understand how we could have functioned without the knowledge gained from it.”

Table”, “Milner’s Kindergarten”, Rhodes’ Secret Society, and the Royal Institute of International Affairs, through the establishment of the Council on Foreign Relations, the Institute of Pacific Relations, and other organisations of the Anglo-American Establishment. In his introduction to this book, Quigley wrote:

“It is not easy for an outsider to write the history of a secret group of this kind, but . . . it should be done, for this group is . . . one of the most important historical facts of the twentieth century . . . I suppose in the long view my attitude would not be far different from that of the society . . . but agreeing with the group on goals, I cannot agree with them on methods . . . In this group were persons who must command the admiration and affection of all who know of them. On the other hand, in this group were persons whose lives have been a disaster to our way of life. Unfortunately, the influence of the latter have been stronger. I have been told that the

story I relate here would be better left untold . . . but I feel the truth, once told, can be of injury to no men of good will."

In his book *Fire in the Minds of Men**, Billington delineates and documents a different phase of the One World Conspiracy. When taken together, the works of Quigley and Billington illustrate the fact that there are two broad highways leading to World Government. One is usually referred to as the Socialist Route, which includes any number of mass movements and political parties that promote "equality" as well as collectivism, such as Communism, Fascism, Fabianism, Social Democracy, Welfare Statism, etc. The other broad highway leading toward the New World Order is in no sense a movement involving masses of people. It is a closely knit secret society whose members are International Bankers, Industrial Monopolists, Media Managers, and their carefully selected agents who usually are found in such exclusive "clubs" as the Council on Foreign Relations, the Trilateral Commission, the Committee for Economic Development, the Organisation for Economic and Commercial Development, the Bilderberg Group, the Club of Rome, and the rest of the organisations not specifically identified with and supposedly in opposition to the Communist wing of the Socialist movement. It is with the Socialist Route that Billington deals, and favours. He insists that it is more than just a revolutionary movement as such; *it is a kind of new religion, a "faith" which as a secular religion is due to replace Christianity* (even as Secular Humanism is about to do in the United States). Billington writes:

"This book seeks to trace the origins of a faith — perhaps the faith of our time. Modern revolutionaries are believers, no less committed and intense than were the Christians and Muslims of an earlier era. What is new is the belief that a perfect secular order will emerge from the forcible overthrow of traditional authority. This inherently implausible idea gave dynamism to Europe in the nineteenth century, and has become the most successful ideological export of the West to the world, in the

twentieth."

This "faith" about which Billington writes began, as he documents it, with the Masonic Lodges of the eighteenth century; its ritualism and orders copied from the Jesuits. The "faith" progressed from Germany to France where it inspired the French Revolution, to the other countries of Europe, was especially promoted by Karl Marx who found both Germany and France too hot for his presence, settled in London from where he lived on the bounties of his associate Frederick Engels. Billington notes that "the city is the crucible of modern revolution". Although the first revolutionary leaders were intellectuals (still are), Marx originally had the idea that the revolution would be accomplished through the proletarian class, the "workers of the world" who "had nothing to lose but their chains". He soon learned, however, that though it still was called a "revolution of the proletariat", the proletarian masses provided a poor army, that he must continue to depend upon the intellectuals and the men with money who would support him (as did his partner, Engels). In writing about it, Billington agrees that if this new "faith" is to overturn the world, it must begin in the cities. He writes that "The revolutionary tradition, seen from below, is a narrative of urban unrest successfully dominated by Paris and St. Petersburg (now Moscow)". But, most important in his history of this "fire that is a faith", Billington starts at the proper beginning of the "Socialist Route" to the New World Order. He writes:

"If freemasonry provided a general milieu and symbolic vocabulary for revolutionary organisation, it was illuminism that provided its basic structural model. It may be well to trace in some detail the nature and impact of this baffling movement, because its influence was far from negligible and has been as neglected in recent times as it was exaggerated in an earlier era.

"The Order of Illuminism was founded on May 1, 1776, by a professor of canon law at the University of Ingolstadt in Bavaria, Adam Weishaupt, and four associates. The order was secret and hierarchical, modelled on the Jesuits and dedicated to Weishaupt's Rousseauian vision of leading all humanity

*FIRE IN THE MINDS OF MEN, by James H. Billington. Obtainable from Basic Book, New York, N.Y. U.S.A.

to a new moral perfection freed from all established religious and political authority. Weishaupt did not so much invite intellectuals to join his new pedagogic elite as taunt them to do so. He radiated contempt for men of the Enlightenment who 'go into ecstasies over antiquity, but are themselves unable to do anything', and insisted that 'what is missing is the force to put into practice what has long been affirmed by our minds'."

In a review of Billington's book by Medford Evans, appearing in the October 1981 issue of *American Opinion*, Evans writes: "The logical link with Marx and with Lenin is obvious. The link with the French Revolution is established, through Mirabeau and others. The point I want to leave with you . . . is simply this: Why have a thousand scholarly experts for two decades treated with a show of silent contempt, as if the Illuminati were all a fairy tale, the well established position . . . that in this order was the central focus of what is now a Master Conspiracy?"

The answer to Evans' question might be considered academic. Any number of qualified and reputable historians and researchers have recognised that the Order of the Illuminati was the beginning of what is now a Master Conspiracy. John Robinson in 1797 published the first English-language book exposing the Illuminati and explaining how it had penetrated into certain Masonic Lodges. He titled his book *Proofs of a Conspiracy*. Nesta Webster, in her books on the subject, especially *The Socialist Network*, identified the movement as a conspiracy. In later times there have been many accredited writers who accept "The Conspiracy" as a fact, not a theory.

The same is true of the "second avenue" toward the New World Order, which Quigley has identified as "*The Society of the Elect*". It too has been thoroughly identified, and the facts documented, proving it to be the other side of the Master Conspiracy. But, following the pattern laid down by Weishaupt, control and censorship of the communications media have been so firmly established that books and articles revealing the truth are never mentioned in such publications as *The New York Times Book Review* section. Historians and researchers

who dare to call it a conspiracy are criticised, condemned, subjected to character assassination, and their works suppressed whenever and wherever possible. As the author of the blurb on the dust jacket of *The Anglo-American Establishment* comments:

"While the notion of conspiratorial influence on world events has gained credence with both extremities of the American political spectrum, and to a degree with the general public, the more academically-oriented person has tended to downplay such influence, largely because of the lack of scholarship in the presentation and analysis of the facts by those supporting the conspiracy theories. In addition, many such supporters have made themselves easy to ignore and, in fact, have themselves always assumed that they would be ignored. Professor Quigley's work does not suffer from these defects. The evidence he presents . . . appears irrefutable."

In this denigrating statement concerning us other Conspiracy buffs, the writer (not Quigley) makes our point and also emphasises the real importance of books written by men such as Quigley and Billington. The blurb-writer indicates that we others — John Robinson, Nesta Webster, Dan Smoot, Gary Allen, or name your own favourite Conspiracy advocate — can be treated with "silent contempt". *Not because what we write is neither factual nor truthful, but because we can be labelled as "extremists"*. Therefore we are prejudiced and our works deserve to be burned. On the other hand, take a writer who is in favour of the aims of the Conspirators, has examined their files and records with approval, but merely dislikes the methods used by the Conspirators; let such a person write the same message as ours, perhaps even in the same words, and those who won't believe us will probably believe him. That is why Quigley's witness is important. Our evidence is labelled "Questionable", but his (the same evidence) becomes "irrefutable". Of course, Quigley did overstep the limits a bit. When the members of the "Society of the Elect" learned what Quigley had actually written in his *Tragedy and Hope*, there was an attempt to ban the book, and his sudden death did seem a little strange. Billington, on the other hand, is being accepted whole-

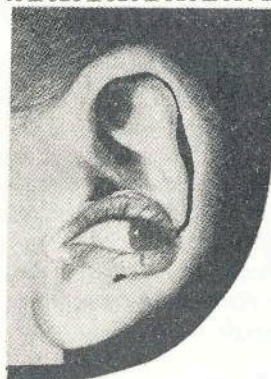
heartedly by the “elitists”. His book is being advertised in *Foreign Affairs* and being promoted in intellectual publications. This probably because he wrote only about the Socialist wing of the Conspiracy, wrote not a word about the more sinister, controlling, closed “*Society of the Elect*”. Furthermore, the affiliations and connections between the Socialist and Super Capitalist forces of the Conspiracy were spelled out by Quigley, left untouched by Billington. Nevertheless, *Fire in the Minds of Men* is a very important book, because it fills in those times, events and spaces between Weishaupt in 1776 and Lenin in 1917. This information, so thoroughly documented, has been hard to come by previously.

A final word about the Quigley contribution. In his book that was written first (1949) but published last (1981), Quigley wrote of the Conspiracy as plotted by Cecil Rhodes and Nathan Rothschild, Arnold, Toynbee and Alfred Milner and others of the “*Society of the Elect*” from 1875 to 1945, at which time, according to Quigley, “it would seem that the great idealistic adventure which began in 1875 had slowly ground its way to a finish of bitterness and ashes.”

So he wrote in 1949. But apparently he discovered that the Conspiracy had not ended: the power base of the “*Society*” had just been shifted from London to New York City, from Rothschild to Rockefeller, from Chatham House in London to the Harold Pratt House in New York City where the CFR is headquartered. So Quigley began to write again, this time chronicling the continuing Conspiracy up to 1966, at which time the book which he wrote last but was published first, *Tragedy and Hope* appeared in book stores for a brief spell.

It was Taylor Caldwell who said: “I have fought these enemies of liberty in every book I have written. But too few have listened to me, as too few have listened to others who have warned of these conspirators. The hour is late. Americans (— and the entire West) must soon listen and act ... or endure the black night of slavery that is worse than death.”

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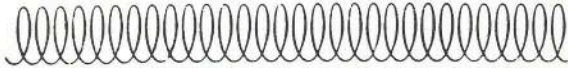
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The Politics of Charity



—From *The Christian Affirmation Campaign*

Editor's Note: Few can surely doubt that tremendous harm has been done over the past few years to Western civilisation because many who call themselves "Christians" have allowed themselves to be swayed by the revolutionary ecumenical movement which is now sweeping through Western churches with devastating results.

The following is an extract from an article issued by the *British Christian Affirmation Campaign* and it is extremely important that it should be carefully studied by all who help finance their churches without being aware as to where such support is going.

CHRISTIAN AID

Christian Aid (CA) is one of the new breed of political charities. It has political aims and it makes no secret of the fact. Here is what its Director, the Rev. Dr. Slack, said in the pulpit of Westminster Abbey:

"Christian Aid's role is not just that of a relief organisation, of a supplier of palliatives . . . Christian Aid is committed constantly to be seeking disturbing change — change that will give power to the powerless, that will set the cry for justice on the lips of those who have been trodden into the ground . . . If this be political, then I say to you that the whole gospel is political . . . Christians must be political and therefore Christian Aid must be political . . ."

The Rev. Dr. Charles Elliott who replaces Dr. Slack as Director in 1982 is also convinced that charity is not enough — there must also be *revolutionary* change. At the 1978 Lambeth Conference he said:

"We can no longer pretend that the social and economic structures of our civilisation will enable the 600 million people who lack for food, shelter, water and clothing to meet their basic needs. If we take the Gospel seriously, we are obliged to engage in revolutionising those structures. From that there can be no escape."

The sort of changes in society that are intended

may be guessed from CA's background. It is a department of the *British Council of Churches* (BCC) and its governing body is appointed by the BCC. The BCC in turn is an associated council of the *World Council of Churches* (WCC) and is bound by its constitution to advance the aims of the WCC. *It does this by collecting money for the WCC's notorious grants to African terrorists and by generally acting as a sounding board in Britain for WCC propaganda. All three bodies, CA, BCC, and WCC, combine to present a uniformly Marxist view of the contemporary world.*

CA and Development Education

The popular idea that all the money collected by *Christian Aid* goes to feed the hungry and clothe the poor is mistaken: a great deal goes to prepare the general public for the revolutionary changes mentioned above. This is called "development education". In the year April 1980 — March 1981 CA spent 202 194 pounds on development education in Britain.

Education is perhaps not the best word to describe what is really an exercise in crude propaganda. CA's message about the Third World is a simple one: two thirds of the human race are living in poverty and hunger because of the selfishness of the other third. The wealthy, White nations control the world's resources of capital, the monetary system and the prices of raw materials. Capitalism, colonialism and economic imperialism are to blame for the existence of the Third World. The remedy is the simple Robin Hood one of taking from the rich and giving to the poor. The power of the rich Western nations must be broken if the hungry are to be fed. Capitalism must be overthrown and replaced by world socialism. Only then will economic justice be secured.

That is the message of the *Brandt Report* which *Christian Aid* is now strenuously promoting. *Brandt* is a political document that puts forward *socialist* solutions to Third World problems. It distrusts private enterprise, the market economy and free competition. It thinks they should be replaced by government boards that will plan and direct the economy. *Brandt's* goal is to obliterate the differences between developed and undeveloped countries so that they can merge into a global collective of producing and consuming units run by an international civil service.

Christian Aid development propaganda uses moral blackmail to coerce the Christian into supporting *Brandt* — its message is: "You are guilty of

being wealthy, White and western. The *Brandt Report* will help to make amends for your sins." *Brandt* is presented as if it were politically neutral and criticism of it is not invited. Dissent from it is regarded as a kind of heresy.

In the Spring of 1982 *Christian Aid* began a campaign to raise half a million pounds for the *International Broadcasting Trust* (IBT), a consortium of sixty development agencies, religious bodies, trade unions and racial minority groups. IBT has been commissioned by Britain's new Channel 4 to produce educational programmes for screening in 1983; most of these will be about the Third World. In addition, IBT member bodies, including CA, will organise adult evening classes, trade union seminars and weekend study groups on the *Brandt Report* and related issues.

The front page of *Christian Aid News* (Jan/March 1982) illustrates the way in which "development education" bares its political teeth. It advertises a mass lobby at the British House of Commons organised by the United Nations Association: the theme is "Disarm for Development — Mass Lobby on Survival" and its aim is "to draw attention to the connection between the growing arms trade and world poverty".

CA and the New Internationalist

This is a monthly magazine of Third World politics which, since it began in 1973, has been financed by *Christian Aid* and Oxfam. CA has put into it over 100 000 pounds.

Its first issue declared a modest aim: "To inform and involve as many people as possible in the campaign for world development." Later, the magazine was strung to a higher pitch: "It exists to report on the issue of world poverty; to focus attention on the unjust relationship between the rich and the poor worlds; to debate and campaign for the radical changes necessary within and between nations if the basic needs of all are to be met; and to bring to life the people, the ideas and the action in the fight for world development."

The magazine's view of the Third World is as crude and as Marxist as CA's which is presumably why *Christian Aid* finances it. It seems to be motivated less by a desire to help poor countries as to damage rich ones. The leaders of CA and Oxfam deny any editorial responsibility. CA finances it says Dr. Slack, "to create a forum for debate", but it is a forum where only one side is allowed to speak. An example is the issue for February 1977 which claimed to give "differing views"

on development. It contrasted the views of a Marxist economist Andre Gundar Frank with those of a nameless "non-Marxist". Franks got 43 inches of column space while the other got 7 inches! Some forum!

The issue for May 1979 was called a "*Human Rights*" issue. There was an article on the deprived Indians of Canada and one attacking President Jimmy Carter's Human Rights Programme. A third article defended the hysterical claim of Andrew Young, USA's representative at the United Nations, that there were "hundreds... perhaps thousands" of political prisoners in the USA. There was, of course, no article on Communist countries: it is only in the West that Human Rights are denied!

One full page article was headed "Slipping into Darkness". It was about the West German government's fight against terrorist gangs like the Baader-Meinhof and the Red Army Faction. It began:

"An autistic child huddles in a corner, locked in his own self delusions, occasionally flailing out at the real world he cannot comprehend. His obsession with himself prevents him from rationally communicating with or understanding the people around him..."

Is that a picture of a terrorist? No — it's the West German people, an "autistic nation" in the writer's view. Democratic society, he says, is endangered not by the political terrorist but by the German police who have become "militarised". A carefully chosen picture shows helmeted police behind a wire screen: the caption reads — "Authorities in West Germany are taking repressive measures — in the courts and by police action — to combat critics." Note that bomb-throwing terrorists are "critics" to this writer! He also tells us that "German jails have become notorious for treating political prisoners, both suspects and the convicted, as common criminals." This echoes the IRA demand that IRA prisoners be accorded "political status". To ordinary West German citizens terrorists are common criminals. Only those who approve the terrorists' political aims think otherwise.

In 1981 an issue of the *New Internationalist* devoted the whole of its back page to an advert from a hitherto unknown group called the British Consumers' Union. It was headed: JUDGE FOR YOURSELVES — WHO THREATENS WORLD PEACE? It went on to explain that the Russians don't like being surrounded by American bases and that is why they have such massive armaments. An example of one of these bases is South Korea where, we are told, "30 000 US troops threaten Eastern Siberia". The advert ends: "Remember:

it is wealthy US citizens and their British counterparts who fear that communism spells their ruin. They want us to fight on their behalf, although there is no threat to us. We are brainwashed into hating the USSR and overlooking atrocities by America in Chile, Guatemala and Vietnam . . .”

The Charity Commissioners Tap CA's Knuckles

I say “tap” rather than “rap” since the reproof was so mild and so belated. It was in 1978 and it concerned certain “modest” grants that CA had made to a department of the World Council of Churches known as the Commission on Churches' Participation in Development (CCPD). The Charity Commissioners ruled that these grants were unlawful since the objects of CCPD were to “finance political action, mobilise public opinion and effect structural change within societies”. It seems that CCPD is unable to pursue “development” without getting involved in politics. We have noticed that CA has the same difficulty in its “development education”. For CCPD, CA and similar groups there is no frontier between “development” and politics. Could it be that “development” is but a thin disguise for revolutionary politics?

The following are extracts from a CCPD Strategy Paper: “Development education is more than information. Through it motivation can develop for political action by groups, aimed at policy changes through pressure on decision-makers, or at organising people's groups to develop countervailing power to confront the establishment . . .

“In countries where conditions are reasonably favourable, groups exist that are committed to change, social justice and people's participation . . . It is vital for CCPD to dialogue with and support these groups . . . One of the most important experiences arising from such involvement is that of conflict with the dominating powers of the world.”

In the first quarter of 1979 *Christian Aid* made grants totalling 25 804 pounds to seven groups concerned with “human rights” in South America. The Charity Commissioners ruled against all of them on the grounds that “there is nothing inherently charitable in investigating and documenting violations of human rights”. They might have said that one at least, and possibly all, were blatantly political in intent. 928 pounds was given to the *Guyana Human Rights Association* “to complete the funding of a report they have prepared documenting the irregularities and fraudulent nature of the Referendum held in July 1978 to legitimise changes

in the constitution, without a popular vote being necessary. Publication of this report and its distribution throughout the Caribbean will not only bring pressure to bear on the Guyana government but demonstrate the need for constitutional safeguards for civil liberties in other Caribbean states.”

Christian Aid's sole object in sending this money to Guyana was to oppose the government of that friendly Commonwealth country and to hold it up to public odium “throughout the Caribbean”. Had it not been for one person who complained to the Charity Commissioners, this grant would have passed unnoticed by those who donate to CA. They assume, not unreasonably, that the money they give is being used to feed the hungry and clothe the poor.

Christian Aid and CRRU

CA is one department of the *British Council of Churches* and CRRU — the *Community and Race Relations Unit* — is another. CRRU has a Projects Fund which every year makes grants to about 100 groups in Britain that are “offering active resistance to society's oppression of Black people”. Over 10 000 pounds has been given in this way to a Marxist Black power group in Brixton, the *Race Today Collective*. It is the declared purpose of this group to incite the West Indians in Britain to revolution. It publishes a magazine called *Race Today* which is dedicated to what it calls “the Black struggle” and regards any effort towards racial harmony as a betrayal. The cover of one issue bore the headline UP AGAINST THE POLICE. Darcus Howe, the leader of this group, organised a march through London in March 1981 in which seventeen policemen were injured. Afterwards Mr. Howe described it as “a good day . . . a good day”. Howe has also publicly supported the IRA.

The list of help given by Christian Aid is endless and there can be little doubt that the following words written in 1893 are very true.

“The only power that can make socialism succeed, if it is established, is religion. It cannot work in an irreligious country.”

Unfortunately, many today throughout the Western world are neutralised in the fight for true freedom by the very churches they attend and have thus sold their heritage for a mess of pottage.

AND — None Dare Call It Treason!

A CALL TO ARMS

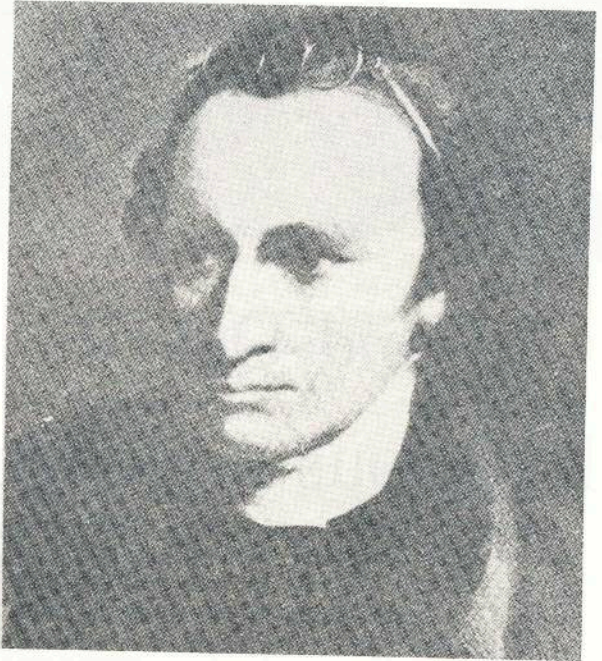
It is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those, who, having eyes, see not, and having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.

I have but one lamp by which my feet are guided; and that is the lamp of experience. I know of no way of judging of the future but by the past. Let us not, I beseech you, deceive ourselves longer. We have done everything that could be done to avert the storm which is now coming on. If we wish to be free — we must fight! I repeat, we must fight! An appeal to arms and to God is all that is left us!

They tell us, that we are weak — unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?

We are not weak if we make a proper use of those means which the God of nature has placed in our power. Millions of people armed in the holy cause of liberty, and in such a country as that which we possess, are invincible. Besides, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, who will raise up friends to fight our battles for us. The battle, is not to the strong alone; it is the vigilant, the active, the brave.

Many cry "Peace, peace" — But there is no peace. The war is actually begun! Why stand we here idle? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!



These words were uttered by Patrick Henry, 1736-1799, one of the greatest and most inspiring of all American patriots. His short speech (slightly edited above) made in 1775 before the Virginia Assembly (House of Burgesses), was one of the most moving and memorable in U.S. History. His "Give me liberty or give me death" inspired the colonist to take up arms in the Cause of Freedom and launched a new nation toward its divinely directed destiny. His words are immortal, his message timeless, and the cause everlasting — FREEDOM!

The Federation of the Covenant People together with organisations such as the American Pistol and Rifle Association stand at the forefront of a movement to preserve our nations and our freedom, and to ensure the survival of our people and civilisation itself. We want men and women of ideals, principles and courage — ready in the defence of freedom. If you are one of those, let us hear from you.





WINDOW ON THE WORLD

In and Out of Religious Bondage

AND IN ?

by J. Finlay

"He is the 'People's Pope' . . . and he has stolen the hearts of Protestant Britons at a time when they are mourning their Falklands dead." So declared the *Sunday Times*, 30th May, 1982, when reporting on the Pope's pilgrimage to England's chief shrine of Christianity to preach church unity with the Anglican Primate in Canterbury Cathedral.

"The Pope and Archbishop Robert Runcie announced plans for a *new international commission* to examine outstanding doctrinal differences between the Roman Catholic and Anglican faiths. The Pontiff and Dr. Runcie signed a common declaration stating they looked forward *'to the next stage of our common pilgrimage in faith and hope toward the unity for which we long'*." Other British church leaders were present and all were invited for further talks on this "unity".

Note the key words. "*New international commission*" and "*unity*". Or, international unity. *One world — one people — one*



religion. Without doubt, those now engaged in this new ecumenical movement for reamalgamation with Rome are not only playing down the heroic story of the Reformation heroes but, are prepared to take true Protestants into religious bondage. First into Rome and then into slavery.

In his bogus claim to be the "vicar of Christ" the Pope has usurped the position of heir to the Throne of David. Thus it is not surprising that every effort has been made to infiltrate and control the British Monarchy. This was so in the days of Elizabeth I when the Pope granted absolution to any who would assassinate the Queen and on record is the story of a certain Humphrey Ely who sought absolution while in the London Public Records Office was found the Pope's letter dated December 12th, 1580, in reply to this request. The following is an extract of the reply:

“Since that guilty woman of England rules over two such noble Kingdoms of Christendom, and is the cause of so much injury to the Catholic faith, and the loss of so many million souls, there is no doubt that whosoever sends her out of the world with the pious intention of doing God service, not only does not sin but gains merit, especially having regard to the sentence pronounced against her by Pius 5th of holy memory . . .”

Since that time there has been a continuous record of attempts by the Papacy to regain control of Britain and it was because of this that the *Act of Settlement* was drawn up. This Act lays down that:

“Every person that shall hold communion with the See or Church of Rome shall be excluded and forever incapable to possess the Crown and Government of this Realm and Dominions . . .”

Every British Sovereign down to Edward VII adhered to this *Act of Settlement* but, in 1903, King Edward departed from all precedents and broke the Act by visiting and holding consultations with Pope Leo XIII. He thus committed the very offence that James II had committed and, *in point of law, forfeited his right to the Crown as has the present Queen.*

In 1910 at the Coronation of King George V, the King's *Accession Declaration* was changed, and set out below for comparison, are the two oaths. That of 1689 and of 1910.

THE KING'S ACCESSION DECLARATION, A.D.1689.

The Old Oath

“I, A.B., do solemnly and sincerely in the presence of God profess, testify and declare, that I do believe (1) that in the Sacrament of the Lord's Supper there is not any TRANSUBSTANTIATION of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; (2) and that the invocation or adoration of the Virgin

Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome are superstitious and idolatrous; (3) and I do solemnly in the presence of God profess, testify and declare, that I do make this Declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope of any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this Declaration or any part thereof, although the Pope or any other person or persons, or power whatsoever, should dispense with or annul the same, or declare that it was null or void from the beginning.”

Act of Settlement, Art. 12,13.

THE KING'S ACCESSION DECLARATION 1910

The New Oath

Act of 1 George V. cap. 29, 1910

“I do solemnly and in the presence of God profess, testify and declare that I am a faithful Protestant, and that I will, accordingly to the true intent of the enactments which secure Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law.”

THE KING'S CORONATION OATH

At the Coronation in Westminster Abbey, June 22nd, 1911, the Archbishop of Canterbury asked the King (in ratification of the above declaration): “Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the

Protestant Reformed Religion established by Law?" to which the King replied: "All this I promise to do."

In 1923, King George and Queen Mary visited the Pope thus again breaking the Act of Settlement. In 1927-28 the Archbishops of Canterbury and York with 42 Bishops tried to force a new Romanised Prayer Book — which had the doctrine of transubstantiation cunningly concealed within its covers — through Parliament. A traitorous act which, with one blow, would have destroyed the Protestant Accession Declaration and Coronation Oath. This attempt was foiled but Rome has never ceased its efforts while the Royal Family continues to break the Act of Settlement with impunity. Tragically, no one appears perturbed by this, not even the British Parliament which by the *Parliamentary Test Act* of 1678 is required to publicly repudiate the worship of the Virgin Mary and the Sacrifice of the Mass. The *Test Act* of 1673 was also a national safeguard for it ensured that all governors or government officials as such could owe allegiance to none other than the Sovereign of England. All officials were required to partake of communion in the Church of England adding to this association a public denial of the Roman institution known as the doctrine of transubstantiation in which it is claimed the Roman priesthood has the power of changing the elements of bread and wine into the literal blood and body of the Lord Jesus Christ. Yet, in more than one way, the British Parliament has ignored these laws of Britain. And is it surprising when one considers this and the Pope's visit to Britain that it has been said "Great Britain, in the eyes of the majority of her own citizens, and as seen by vast numbers of overseas visitors, is a country that has become decadent and corrupt and full of sloth"? Its Monarch, its government and its church leaders have broken faith with the people, reneging on solemn oaths thus destroying British integrity for all time. The people have no yardstick for behaviour and so drift aimlessly ready for the "one-world" government now being set up.

Britain's politicians — *as with most Western countries today* — "... actively encourage this degenerate state, or are complacent

about it, or when they criticise any aspect of it do so mostly for *personal or party ends*, without reference to the national good." And the first major step toward taking Britain into the "one-world" arena was when the country went into the EEC which is "geared to monolithic state control of all enterprise through regulations and directives that lead to total state control of all industry and business, the control of the supply, distribution and pricing of all foodstuffs through the Common Agricultural Policy."

Now it is control of religion and — *with the EEC countries mainly Catholic* — it is not surprising that the Pope's visit to Britain is being seen as the final "take-over" of that country.

A Liberal Pope

In the news-sheet *The Catholic Counter-Reformation in the XXth Century*, September 1980, the question is asked: "... how can such a frank and vigorous 'Polish Catholicism' be reconciled in the one head, as though in two distinct hemispheres, with the strange ideas of a revolutionary *humanism*, all inherited from Paul VI?" The writer of this article states that both Catholic pastors and the people alike are even more perplexed with John-Paul II than they were with Paul VI. Many letters are produced in this news-sheet written by Catholics and all express their deep concern over the actions of the Pope with one stating "We are indeed torn apart, that is the right word. On the one side there is the prodigious personality of this very pious and very good Pope, to whom our heart goes out, and on the other side our reason holds us back, disturbed by *his humanist talk and his Cult of Man* . . . In Brazil, the Pope belaboured National Security regimes and called for Democracy . . . Thanks to his journeys and speeches, he will have spread Paul VI's errors all over the world at great speed . . ."

Another Catholic letter stated: "Yes, he is a magnificent Pope, too good to be true. A perfect actor, kissing the ground with a great swirl of his cape, saying mass without the least emotion, closing his eyes at the right moment. *But there was something missing*. Perhaps a certain interior look, a certain humility, a certain self-effacement, a

feeling one's way; there is none of that . . . He is perfect and that is what disturbs me . . . at UNESCO he said: *'man, man will be saved through the culture of man . . . why should the policy, said to be of Paul VI, have changed? It would be too easy to be saved because the Pope has changed for the sweeter. Besides, if he did not carry out their politics, he would not have lived any longer than did John-Paul I, victim of his own integrity. But this one is prepared for such work, and it is in him that I see the mystery of iniquity, deceiving all the world . . .'*

Then a Canadian Catholic wrote: "It is true that our bishops, priests and faithful have not reached the same degree of rottenness as they have in Quebec or in France, but it is only a matter of time and circumstances, for not only is nothing done to stop the downfall but everything is helping and pushing in that direction. I'll tell you a thought I had at the beginning of John-Paul II's pontificate. *If it seemed that Paul VI was the freemason's man, it seems to me that John-Paul II is the communist's man . . .'*"

Yet another Catholic mentioned the Pope's visit to Paris: ". . . I was dismayed by some of the remarks made, *reinforcing the grounds of the New Religion, legitimising the Rights of Man . . . it is a death sentence, which our clergy will exploit, believe me, to suit themselves.*" Then this same writer — for what appears to be no apparent reason — adds in his letter, 20th July, 1980: "Yesterday, a good client of mine, an international long distance lorry driver, (England, Poland, Germany . . .) told me an appalling fact. At the Italian frontier the sanitary inspectors opened a refrigerated lorry in front of him. Guess what it was carrying? In plastic bags, numbered and sealed, foetuses by the hundred! Every week a lorry, laden from French hospitals, crosses the frontier . . . with the assassinated children of France . . . bound for the cosmetic business merchants . . ." This letter then ends with the words: ". . . Although only a wretch myself and unworthy of the task we have to do, I would so much like all that to change. I feel utterly despondent."

Finally there is the letter which claims that many Catholics are in darkness and that the

mystery of the reigning Pope is even more profound and serious than was that of Paul VI. Indeed: "We (Catholics) have passed from Paul VI's chimeras to John-Paul II's indomitable will to have them incarnated. We have passed from an intellectual to a practical director who is also a first-class actor, an indispensable quality for manipulating our democratic societies. John-Paul II holds out the poisoned cup of the conciliar potion with a gentleness, conviction and seriousness that is disarming. Many are ready to allow themselves to be charmed. It is stupefying. Equally stupefying is the blindness of our best observers with regard to John-Paul II's *profoundly political activity . . . it all pushes in the direction of a Revolution, enlightened, ordered and regenerated by religion. New blood for an anaemic ideology.*"

Incidentally, the word *chimeras* in connection with Pope Paul VI is from *chimera*: "a fire breathing monster with lion's head, goat's body and serpent's tail. A thing of hybrid character and fanciful conception."

As already stated, the letters quoted above were taken from *The Catholic Counter-Reformation in the XXth Century* newsletter and all clearly show the deep consternation felt by many Catholics over the activities of the present Pope. For Protestants there should be even deeper concern as they view not only the Pope but the



Pontiff kissing ground upon arrival.

activities of Britain's Protestant church leaders. And the activities of the people as well. While the visit was taking place it was a case of everyone climbing on the Papal merry-go-round with few realising as they watched the pomp and ceremony — and the ground kissing — that each time the Pope bent to kiss British soil he was very cleverly dividing England from Scotland from Wales.

Religion is indeed and always has been "the opiate of the people". The one sure weapon with which to play upon the emotions. Today it is being used to create a one-world state in which national sovereignty, race and patriotism are to be destroyed with all men becoming "one" under a world dictatorship. Now, as never before, the creation of a new society divorced from the past is being forged and many organisations have been established under the auspices of the *United Nations Organisation* to ensure that this transpires. These organisations all demanding in one way or another — "*The realisation of the esoteric harmony of all the great universal religions*" and "*The illumination of the spiritual dimensions of world order as a necessary precondition to the emergence of a new world polity beyond the present materialistic civilisation of warring nation states and exploited pre-industrial societies.*" In the light of this statement concerning "warring nation states" the thought is there as to whether the inexplicable British-Argentine clash over the Falkland Islands and the Pope's visit to both these countries are not after all connected more deeply than has been supposed.

According to the dictionary "to illuminate is to enlighten" but in truth *to illuminate* is to "overthrow all authority, nationality, and the whole social system..." This is the work of conspiracy, secret and deadly. Writing of the Illuminati in 1789, the Mason de Luchet stated: "There are a certain number of people who have arrived at the highest degree of imposture. They have conceived the project of reigning over opinions, and of conquering, not kingdoms, nor provinces, *but the human mind*. This project is gigantic, and has something of madness in it, which causes neither alarm nor uneasiness; *but when we descend to details, when we regard what passes before*

our eyes of the hidden principles, when we perceive a sudden revolution (or war) in favour of ignorance and incapacity, we must look for the cause of it; and if we find that a revealed and known system explains all the phenomena which succeed each other with terrifying rapidity, how can we not believe it? ..."

The two statements dealing with the philosophical realisation of the harmony of all religions which incidentally is meant only for the initiated and the illumination of the spiritual dimensions of world order are taken from the *World Goodwill Newsletter*. A newsletter which openly advocates a one-world system brought about by "religion". On the surface this pamphlet appears most worthy but on examination it will be seen to be extremely deadly in its call for "unity".

Thus, when the Pope of Rome and the Anglican Primate declare their intention of a "common pilgrimage in faith and hope toward the *unity* for which we long" there is a desperate need to be on guard especially when Protestant church leaders support this pilgrimage and accept invitations to Rome in order to begin a pilgrimage of their own.

Catholics have long believed that "... the Catholic faith is the foundation of the foundation, the rock on which the corner stone of the Church of God rests" and they have never given up their determination to control the world through their religion. If Protestant Britain can be retaken for the Papacy which Catholics consider "wholly Divine", the next step into final world domination through religion will be comparatively easy.

Confusion reigns, the hour is late
Traitors swarm through the unbarred
gate.
Freedom's for sale and with it men,
Hark; can't they hear that cry again,
Down through the ages endlessly,
Never surrender sovereignty.

—(Anon.)

*** **

A VITAL PRAYER FOR GOD'S PEOPLE TODAY.

If my people...

which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land".

"Lord, thou great and terrible God who faithfully keepest the covenant with those who love thee and observe thy commandments, we have sinned, we have done what was wrong and wicked; we have turned our backs on thy commandments and thy decrees. We have not listened to thy servants the prophets, who spoke in thy name to our forefathers and to all the people of the land . . . O Lord, the shame falls on us as on our kings, our princes and our forefathers; we have all sinned against thee. Compassion and forgiveness belong to the Lord our God, though we have rebelled against him. We have not obeyed the Lord our God, we have not conformed to the laws which he laid down for us through his servants the prophets. All Israel has broken thy law and not obeyed thee, so that the curses set out in the law of Moses thy servant in the adjuration and the oath have rained down upon us; for we have sinned against him . . . And now, our God, listen to thy servant's prayer and supplication, for thy own sake, O Lord, make thy face shine upon thy desolate sanctuary. Lend thy ears, O God, and hear, open thine eyes and look upon our desolation and upon the city that hears thy name; it is not by virtue of our own saving acts but by thy great mercy that we present our supplications before thee. O Lord, hear; O Lord, forgive; O Lord, listen and act; for thy own sake do not delay, O God, for thy city and thy people bear thy name.

(Dan. 9:4 - 19 N.E.B.)

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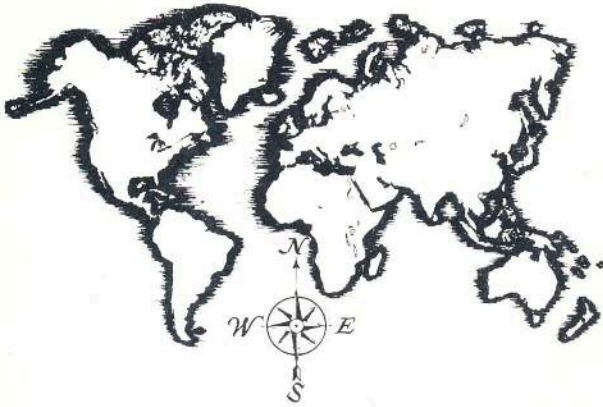
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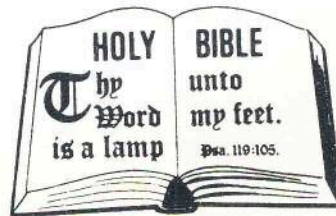
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