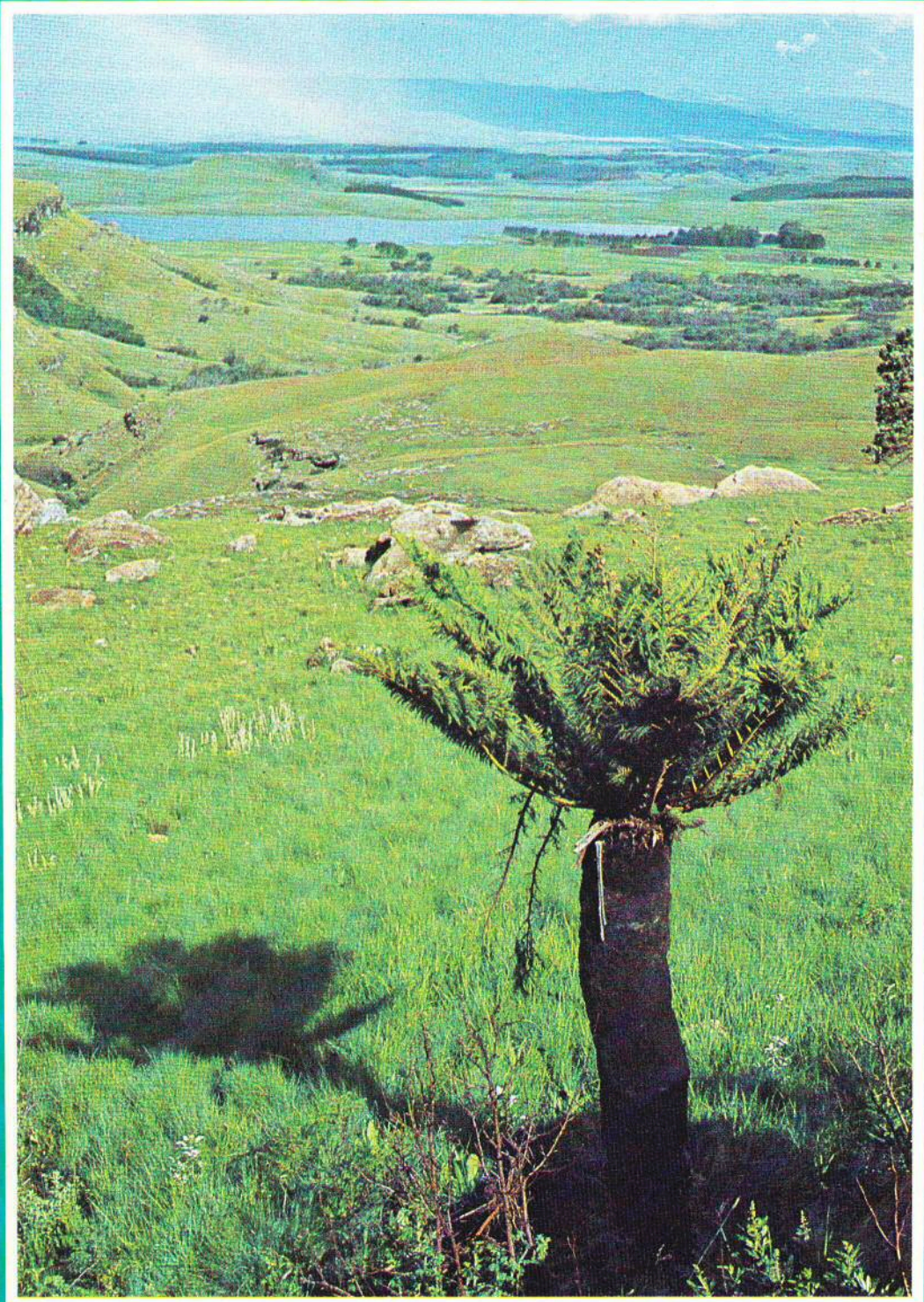


JULY 1983

REGISTERED AT THE G.P.O. AS A NEWSPAPER

The Covenant Message



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FOR GOD, LAW AND KINGDOM

VOL. 51. NO.7

JULY 1983.

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OUR COVER: *The effect of the blessing of rain in a valley in the majestic Drakensberg Mountains.*
Photo: Merryl Shaw-Butler - Cover: Ian Long, LITHOTONE.

The Covenant Message

WHAT IS IT
ALL ABOUT ?

The articles in this magazine are designed to show the reality of society in the Anglo-Celto-Saxon and Kindred European nations as it is - as opposed to what it could be. The present conditions have arisen because the people whom we identify as true Israel, have departed from the conditions of the LORD'S Covenant. In this, He created a NATION, He endowed it with PROMISES, and gave it STATUTES and JUDGMENTS as its NATIONAL CONSTITUTION. The record of history shows the consequences of national departure from that CONSTITUTION and the current situation in Anglo-Saxondom is a continuation of those consequences. It is the aim of the articles in this magazine to present the REALITY of the LORD'S Covenant by showing the society in which you live as opposed to that which could be, if the nation and the individual accepted their responsibility and lived as the LORD Directed.

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Postal Address:

P.O.Box 830, Honeydew, 2040, South Africa.

Telephones:

During business hours; 795 - 3014.

Emergency ; 795 - 2225.

Alternate exchange; 660 - 3466.

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From the Editor

I was a young boy of ten when *The Covenant Message* or *The South African Covenant Message* first made its appearance and as one is able to look back over the six hundred plus editions which have been mailed out, one is able to see something of the dedication which the countless numbers of writers had when they made their contribution to the magazine. While they may have differed on some points, their dedication was loud and clear — they believed God. Notwithstanding the fact that I personally differ with some of the views which they expressed, I too believe the LORD with an equal dedication and in the years that remain to us, I pray that *The Covenant Message* will continue to provide a directive to the people of the Covenant as did Moses so long ago. "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul" (Deut. 10:12).

As we look at that "company of nations" whom we and our predecessors have identified as the true modern development of Israel as separate and distinct from the Jews, we feel that all sincere readers must be saddened as indeed we are, when we think of what *could be* if only the LORD'S people sought His Face and did those things which are required of them.

However, I believe, we believe and I'm sure YOU believe that the LORD is faithful and notwithstanding the national carelessness with which we have handled the trust placed in us, He will eventually move to vindicate His Word which, He said, would not return unto Him void (Isa. 55:11).

One last word for this month and that too is indirectly a consequence of the times in which we live. When we, as a Federation, started to print *The Covenant Message* ourselves (1966), the cost of paper was Two hundred Rand a ton. Last month we ordered a further supply of two tons — the cost of which is now Three thousand five hundred Rand. This, unfortunately has forced us to increase our subscription to Ten Rand per annum with its equivalent amount in other currencies. Sorry about this, but we cannot help it.

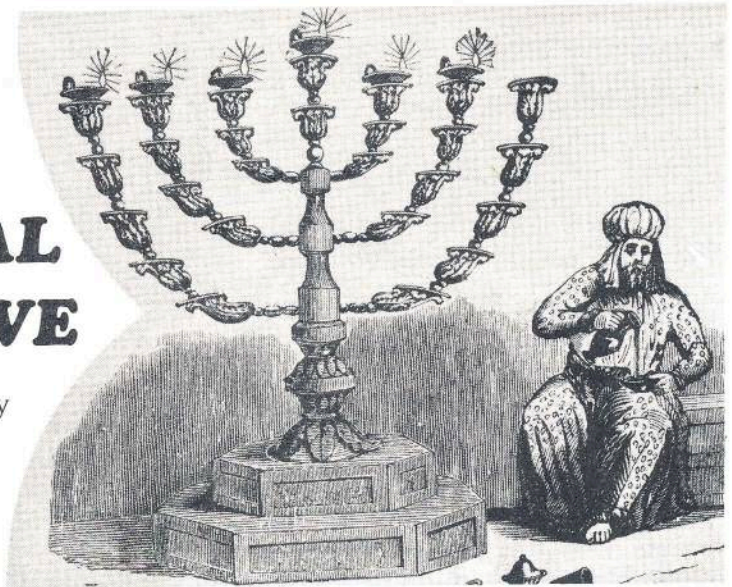
The LORD Bless and Keep you.

W.G. FINLAY

THE SCRIPTURAL ALTERNATIVE

by W.G. Finlay

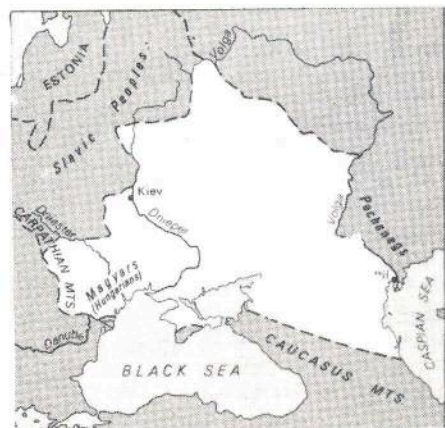
CONCLUSION



It is one of the unfortunate facts of modern times that the record of past events is not left as history but has become the victim in the mind-warping exercise which seeks to direct men's ideas along specifically prescribed lines. This of course, falls within the dictionary definition of the word "propaganda" which means: "the dissemination of ideas, information, or rumour for the purpose of helping or injuring an institution, a cause, or a person." If one considers the history of the Chazars and one has access to both old and new encyclopaedia, the accounts will be seen to have varied more than considerably which immediately intrudes the word "propaganda" and one naturally asks the reason for this.

According to the *Jewish Encyclopaedia* (1904 edition) and as mentioned previously, the 10th Century Chazar king, Joseph, in a letter to Hasdai ibn Shaprut, recounted the 8th Century history of his people and in which, it was stated that some time in the 8th Century, the Byzantine emperor and the caliph of the Ishmaelites had sent envoys to king Bulan for the express purpose of converting him to their respective religions. In addition to this, Bulan was said to have invited representatives of the Jews and that after having considered all three monotheistic religions, he decided to follow the Jewish faith. However, while the account records the conversion of the king and his

immediate circle, it would appear that some time elapsed before the people followed the king's example and it was only toward the end of the 9th Century that the Chazars en toto became a Jewish nation.



THE CHAZAR EMPIRE —9th Century

At this point, it would serve to note something about the people who were called *Akatzirs* by the Romans and *Khazirs* by the Persians and the Armenians. In the 6th Century, Chazaria, just north of the Caucasus mountains, was a highway for people of different origins who used this to escape from the rampaging Huns. Toward the end

of that century, people began to settle within the borders of Chazaria and one finds the Chazar nation as such comprising several racial elements with the Turko-Mongol simply called *Chazars* while another element was distinguished by the name *Kara Chazars* which indicated the short, swarthy types — the word *Kara* apparently indicating the skin colour which bordered on the Indian black. These people of differing racial origins became the nation of the Chazars.

The conversion of a whole nation comprising different types to the Jewish faith begs a very important question. Within a century and a half after the adoption of the Jewish religion, the name “Chazar” disappears from history and when the Chazar empire was broken in the 11th Century, the people of that empire were simply known as Jews. Their racial origins i.e. the Turko and Mongol types plus the *Kara* or black types which had been covered by the national name of “Chazars” gave way to the religious name of “Jew” and bearing in mind that these people had never had any contact with Palestine, it is impossible for such people to claim, as their God-given inheritance, the land given to the Covenanted progeny of Jacob-Israel. Proselytism or conversion in no way makes a person something that they are not and certainly does not entitle them to National Charters which were given to the national nucleus descended from the non-Jewish patriarchs. Despite Paul’s contention (Gal. 3:26), a man remains a man; a woman remains a woman; a slave remains a slave; a Black remains a Black and a Mongolian remains a Mongolian — no matter to what religion or faith they may be converted. So then, according to the *Jewish Encyclopaedia* — which is supported by many others — the heterogeneous Chazars were converted to the Jewish religion and became Jews.

What Were the Circumstances of this Conversion?

The 9th edition of the *Encyclopaedia Britannica* (1882), while agreeing with the principle of Chazar conversion to Judaism, presents an entirely different sequence of events and has no reference to the representatives of the three religions — Islam,

Christianity and Judaism — making any specific attempt to convert the Chazars to their religion. The following account, taken from this edition of the *Britannica*, is most illuminating.

“Meanwhile a power had arisen which transformed the whole course of Eastern politics and committed the Chazars to a struggle for life which lasted two hundred years. Mohammed had proclaimed his



MOHAMMED

faith, and the Saracens were advancing to enforce it. The Persian empire was struck down, and the Moslems poured into Armenia. The khakan had defied the summons sent him by the invaders, and he now aided the Byzantine patrician in the defence of Armenia. The allies were defeated; and ere long the Moslems undertook the subjugation of Chazaria. It was the beginning of eighty years of ceaseless, obstinate, ineffectual warfare. Ten great invasions of Chazaria through the pass of Derbend are recorded, and many a retributive raid upon the Moslems; but in the end their fanaticism and enormous superiority in numbers prevailed. The khakan and his chieftans were captured and *compelled to embrace Islam*, and till the decay of the Mohammedan empire, Chazaria with all the other countries of the

Caucasus paid an annual tribute of children and corn . . . ”

Unfortunately, there is no secular evidence to indicate precisely when Islam invaded the land of the Chazars nor how long the Chazars lived under Islamic rule but, if one considers the Revelation of the Lord Jesus Christ, one is able to place these events some time within a period of 150 years. In the first “woe” recorded in the ninth chapter of the Revelation of the Lord, one is confronted by symbolic “locusts” who would “torment” men for a period of “five” prophetic months and if one allows history to interpret this, one is able to see the first dominion of Islam which lasted exactly 150 years or exactly five prophetic months. Mohammed proclaimed his mission to wield the “Sword of Islam” in 612 A.D. and in rallying to his call, the Saracens pressed westward as far as Spain and remained a dominant force until 732 A.D. when they suffered their first defeat at the hands of Charles Martel in the Battle of Tours. Rivalry between the Western and Eastern Caliphs soon had its effect and by 762 A.D. the wave of Islamic expansion had come to an end.

It has been suggested, although no specific proof is offered, that the Islamic thrust into Chazaria took place at the beginning of the 8th Century and that the Chazars paid lip-service to Allah and complied with the requirements of the Islamic religion for approximately fifty years. If this period is correct and even if not, the fact of Islamic dominion is an undoubted historic event, one finds a certain ambiguity in the claim by the *Jewish Encyclopaedia* or at least in the account presented by the 10th Century Chazar king Joseph. After having forced Islam on the Chazars and having dominated them for whatever period is fact, the last thing that the “caliph of the Ishmaelites” would do would be to attempt to convert or re-convert the Chazar king to Islam. Despite the military imposition of Islam on the people, if there had been any affinity between the Chazar people and the *principles* inherent in Islam, they would have continued to practise this religion even though there was no longer a compulsion to do so. The fact that Islam was rejected by the Chazars when the opportunity was

afforded them, is a clear indication that Mohammed’s religion had no spontaneous appeal for the Chazars.

Unfortunately, apart from Joseph’s review of the history of his people, there is no secular evidence to support his claim of a deliberate selection, by king Bulan, of the Jewish faith. According to the *Encyclopaedia Britannica*, the Jews, after their expulsion from Constantinople, made Itil, the capital of Chazaria, their home and this city became famous as a merchant or trade centre. So then, there was no need to send for a representative of the Jewish faith — the Jews were already there and responsible for the flourishing trade which was enriching the Chazar people. It was at this time that Judaism was professed by the king and subsequently accepted by all his people.

However, before the whole nation embraced the Jewish religion, one finds an attempt being made by Michael 3rd, the



MICHAEL 3rd

emperor of Byzantium, to convert the Chazars to Christianity. Cyril and Methodius were sent to Itil, an already flourishing merchant city, but after a stay of one year, they returned to the Orthodox patriarch at Constantinople reporting the total failure of their mission. It was after this, if the historical sequence of events is correct, that the Chazars, as a nation, embraced the Jewish faith — having rejected both Islam and Christianity. Henceforth, their rulers adopted Hebrew names — Bulan’s successor

was Obadiah who was succeeded by his son Hezekiah, who was followed by his son Manasseh, followed by Isaac, Moses and Aaron — Joseph who provided the history of the Chazars, was the son of Aaron. In addition and because they were an illiterate people, they were instructed in the Old Testament, Mishnah and the Talmud and when it came to writing, it was natural that when they were able, they used Hebrew letters for this purpose.

Why Judaism?

In reviewing the story of the proselytism of the Chazars to Judaism — and one should remember that since the days of Esther, *coercion* was the keynote in this exercise — one is provided with an interesting lesson which the world at large has failed to learn. In the first instance, the Chazars were a heterogeneous people who, for the want of a better word, were pagans — having no belief other than the immediate need for survival. They were a wild nomadic people who simply took what they wanted, plundering whatever or whoever happened to come their way. Into this “soil” the seed of Islam was planted but the promise of “heavenly paradise” in exchange for earthly self-discipline failed to take root and, as has been noted, when the guardians of Islam withdrew, Mohammed’s doctrines were rejected.

Then came the Jews seeking refuge from the persecution of the Roman Christians at Constantinople and claiming a distant relationship with the Chazar people. As the Chazars were a collection of different people, it is very difficult to equate this with Hasdai ibn Shaprut’s contention that at one time, the Chazars resided in Mount Sier — the home of the Edomites. However, be that as it may, the Jews sought and were given refuge at Itil, the now established capital city of Chazaria, and among their first acts was the erection of a synagogue to be followed by the erection of an economic structure which attracted foreign revenue and made Itil a merchant centre second to none. With wealth flowing in, it is small wonder that the Chazar king and his “court” were converted to this faith which had all the ingredients of power through wealth.

Irrespective of the religious implications, the sight of wealth and the vision of power achieved through this was as “manna from heaven” to a people whose natural inclination was toward plunder and it is small wonder that the seed of Judaism began to flourish in very fertile soil.

It was into this situation that Cyril and Methodius were sent to sow the seed of what had become the Christian Gospel. The Chazars already knew something of what was happening within Christianity for they had provided refuge to Justinian 2nd who was a victim in the clash between the Latin and the Greek Christian churches. The use of icons or images in the Roman church had already developed into considerable controversy and Justinian, for all his support for the doctrinal canons of the fifth and sixth ecumenical councils, was very opposed to the images and through ecclesiastical intrigue, officials led a revolt and deposed the king. His nose was cut off — hence his name Justinian Rhinotmetus — and he was banished to Cherson on the Crimean peninsula. After a few years in exile, he learned that the emperor Tiberius 2nd planned to arrest and execute him and so he fled to the Chazars where he married the daughter of the king. Leo 4th who, in the 15th edition of the *Encyclopaedia Britannica*, is referred to as a “Khazar”, was descended from this union although, unlike Justinian, Leo was a great advocate of the use of icons.

Thus, when Cyril and Methodius attempted to preach Roman Christianity among the Chazars, they had very little chance of success. The schismatic divisions which characterised Christianity from Egypt to Rome, the promise of eternity in heaven through regular participation in the eucharist, the emphasis on a multiplicity of “saintly” intercessors before God (so reminiscent of all pagan religions) — all this had no appeal to a people who were enjoying an unprecedented prosperity and a growing political power that emanated from Jewish — and therefore Judaistic — involvement in national affairs. Both Cyril and Methodius returned home after a fruitless year among the Chazars realising perhaps the futility of the mission on which they had been sent.

Under the impetus of its growing wealth and economic importance, the Chazar

empire developed into the undisputed and unchallenged master of central Eastern Europe for just over a century. However, at the beginning of the 11th Century, resistance to Chazar expansionism came from the north when the Russians or “northmen” as they are referred to in the *Jewish Encyclopaedia*, began to make counter-thrusts against the Chazars — thrusts which finally broke the empire in 1012 A.D. and scattered the Chazars abroad — no longer under their national name of Chazars, but under their adopted religious name of Jews.

What of the “House of Israel” During these Events?

It may be recalled that the specific Commission of the Lord Jesus Christ to His Apostles was that they should go exclusively to the “lost sheep of the house of Israel” and that their Message, on His behalf, centred on the word “repent”. As has been seen, the spotlight of Biblical attention is taken off the Apostles and is re-directed to Paul with his Pharisaic proselytism (Acts 23:6) and the growth of the “Gentile church”. This, to those who are concerned with the integrity of the Word of the Lord, naturally begs the question — what happened to the Christ-appointed Apostles and their exclusive Mission? Where was Israel at that time?

From the account in the First Epistle of Peter, it would appear that in A.D. 60 — if Ussher’s dating is correct — some of the house of Israel were in “Pontus, Galatia, Cappadocia, Asia and Bithynia” (1st Peter 1:1). If one goes back some seven and a half centuries, one finds that the prophet Hosea had stated that Israel would be “wanderers among the nations” (Hos. 9:17) and when the Assyrian empire fell (610-604 B.C.) and Israel was released from that captivity (2nd Kings 17:6), it is reasonable to accept that the prophesied “wandering among the nations” began at that stage. Regardless of the fact that the nation was oblivious to the terms of the “bill of divorcement” (Jer. 3:8) which precluded a national return to the land, Israel would have no desire to return there as there was no room for them in a land re-peopled and re-stocked when they had been taken into captivity

(2nd Kings 17:24). Where then did they go?

Unfortunately, one has very little evidence to go on. Just as the spotlight of Biblical attention was focussed on Paul rather than on the Christ-appointed Apostles, so too one finds the spotlight switched off *Israel* and focussed on the counterfeit Judaeon nation. However, believing that the Lord knew precisely what He was doing in sending His Apostles to the house of Israel, one finds secular history throwing light on events which surely must make thinking men and women ponder. In A.D. 185, Origen, writing in Alexandria on theological matters, intruded a strange statement when he wrote: “The land of Britain has received the religion of Christ” — a statement which surely begs the question: who took it to Britain and why? The answer, provided in A.D. 260 by Eusebius in his *De Demonstratione Evangelii*, is “The Apostles passed beyond the ocean, to the isles called the Britannic Isles”. The later British historian Gildas (A.D. 516-570), in *De Excidio Britannica*, wrote: “Meanwhile, these islands . . . received the beams of light, that is, the Holy Precepts of Christ, the true Sun . . . at the latter part, as we know, of the reign of Tiberius Caesar” — the reign of Tiberius Caesar being historically established as being A.D. 14-36. In A.D. 597, John Scott of Glasgow recorded this statement: “Christianity came direct to these isles from the East, shortly after the death of Christ in the first century A.D. The vigour of its early converts may be gauged by the fact that missionaries from the British church founded the churches of Gaul (France), Lotharingia (Lorraine) and Helvetia (Switzerland). It was five and a half centuries later that the first Papal Emissary in the person of Augustine set foot on these shores.”

If one takes the above historical evidence plus the supporting documentation of rulings by at least four Roman Church Councils (Pisa 1417; Constance 1419; Sena 1423 and Basle 1431), one is surely entitled to ask why the *Apostles* went to Britain when they were specifically sent — and the Lord knew they would go — to “the lost sheep of the house of Israel”? The answer is surely self-evident although how they got there *at that time* must remain for further research to reveal.



DEPICTING THE POPE'S POWER.

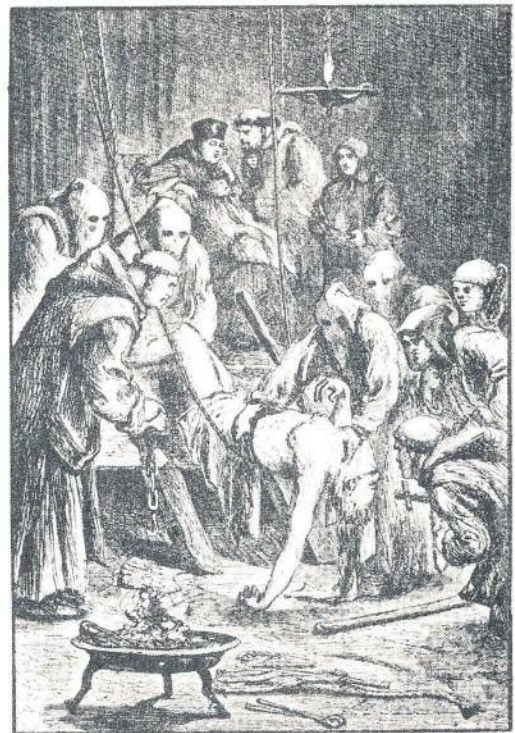
Rome Proselytises the West

It is patently obvious that there was a wide gulf between the Apostolic Christianity preached and accepted in Britain and that which developed in Rome. It is of course claimed that the Roman mission of Augustine in 597 A.D. was not aimed at converting British Christianity to that of Rome but rather at the largely "pagan" Anglo-Saxons who had invaded Britain during the previous century. Be that as it may — there are many arguments which could be put forward to refute this version of Augustine's mission — one finds that with the passage of time, the British Isles and indeed the whole of Europe — with the exception of the Jews — were proselytised to the Roman faith and, according to John Foxe in *Acts and Monuments*, Pope Gregory 2nd had declared in A.D. 727, that "All the kings of the West revere the Pope as God on earth".

With the injection of this fiction into the minds of people and with Latin, by Papal decree, now proclaimed as the "sacred language", the next step was to add to the fiction. The worship of images and relics now became the order of the day and for

the first time — 800 years having elapsed since the Ascension of the Lord — the crucifix, with the Body of the Lord nailed to it made its appearance and, together with other images, was worshipped. Any individual not conforming with this and other Roman doctrines were of course, looked upon as heretics and were pronounced "enemies of the state" against whom laws were enacted which included the confiscation of property, exile, loss of rights and if, in the opinion of the ecclesiastics, the offender's rebellion threatened society, the death penalty was imposed. The "dark ages" of religious superstition had dawned when men walked in fear and trembling under the ministrations of the Roman priesthood.

However, the twelfth, thirteenth and fourteenth centuries saw the beginning of a resistance against Rome and the superstitions which it pronounced as Christian doctrine. Indeed, this resistance grew to such proportions that Rome introduced the infamous "Inquisition" which it direct-



"The first time of torturing"—typical of the methods of the SPANISH INQUISITION

ed against the Albigenses in western Europe who called themselves the "Cathari" — a name derived from the Greek *katharoi* which meant "pure". Unfortunately, the inquisition proved very effective and the Catharistic threat to Roman Christianity was defeated. However, the embers of resistance had been kindled and fanned by the ruthless barbarism which was used to suppress any opposition, the foundation for the Reformation was laid.

While north-western European resistance to Rome was smouldering, the new world of the Americas had been discovered and in the conquest of the new world by the Portuguese and the Spaniards, Rome set about the eradication of the old Indian cultures, replacing these with Spanish and Portuguese Roman Catholicism. The glowing reports which were sent to Spain by the missionaries in which the beautiful picture of "Indian souls saved for Christ" was depicted, forgot to mention the coercion of the military and other forces which hastened the conversion of the Indians to Rome's brand of Christianity.

Back in Europe, the smouldering resistance to Rome flared up and no amount of Papal threats of ex-communication were able to prevent the consummation of that resistance — the Reformation. Britain and the north-western European nations were now freed from the totalitarian, ecclesiastical tyranny of Rome — the Bible was freed from Popish, priestly manipulations but in the euphoria of this new-found liberty, men failed to see that the very Bible which had been liberated from Roman dominion, was the same collection of 66 Books which the Rome-dominated *Third Council of Carthage* had pronounced as the only yardstick for Christian worship. Thus, while it is perfectly true that the power of the Roman priesthood had been broken, one should remember that that priesthood had derived its power from *their* interpretation of the same 66 Books and as it happened before, *so it could happen again*.

The Post-Reformation Era

Having lost its absolute control over Britain and the Scandinavian countries, the

Roman church directed its activities elsewhere and the reformed and Jesuit-initiated *Congregation for the Propagation of the Faith*, missions were established in Japan, China and India — with Central and South America also receiving its share of Jesuit evangelism. However, the 17th and 18th centuries saw a decline in missionary activity and whether or not this was due to local resistance and reluctance to voluntarily embrace a religion which was foreign to their history, cannot be ascertained. All that one does know, is that this period was marked by a missionary stagnation which may have been caused by the lack of military and economic resources which formerly made the missionary's task easier.

Another reason for this may have been the expansion of the Anglo-Saxon nations throughout the world for while these people were vigorous Protestants, they were not motivated by a desire to convert the whole world. This motivation came in the 19th Century and was energised by the growing popularity of the political ideology of democracy which had been given birth by the French Revolution. In the early years of the 19th Century, theological thinking had shown that Protestant scholars were divided into two camps — one evangelical and the other politically liberal — with the latter aligning themselves with the principles inherent in the revolutionary ideology of the equality of all men. In those years, many a political sermon was preached from the pulpits in which it was suggested that man should be allowed to exert his own sovereignty in the realisation of his destiny on the earth and that this should not be curtailed by primitive religious restrictions. Up to this point in time, the theological currents which were evident in their messages, were restricted to speculation but with the advent of Darwin's theory of evolution, the liberal theologians felt that they now had the required "scientific proof" that *their* theories were correct and by the end of the 19th Century, one finds that the Sovereign God of early Protestantism was being replaced by one who showed his willingness to co-operate with democracy and the new concept of humanism — hence the birth of the "social gospel".

What, in effect was happening, was

exactly the same as had happened when the Roman priesthood appropriated to itself the exclusive right of interpretation of the Bible. Arising out of this pretension, they demanded that God, in the Person of His Son, conform to their rituals. In *The Manual for the use of Confessors*, by Abbé Gaume, one finds the following. "What language of man can speak of the dignity and greatness of the Priest? The first man was great — Moses was great — Joshua was great — kings of the earth are great — but there stands a man greater still. This is the man who every day — *when he pleases* (our italics) — opens the gates of heaven and addressing himself to the Son of the Eternal, to the Monarch of the worlds, says to Him: 'Descend from the throne and come.' Docile at the voice of this man, the Word of God, He by whom all things are made, instantly descends from His seat of Glory and incarnates Himself in the hands of this man, more powerful than kings, than angels, than the August Mary... The Priest, powerful as God, can in an instant snatch the sinner from hell..." The late 19th Century theologians did not go as far as the Roman priests but when they began to demand that the LORD God co-operate with their democratic theology and abrogate His Sovereignty, the theologians were well on the road to emulating the Papists and their blasphemy. What they had indeed forgotten was that James, in his Epistle, had stated that there was "no variableness nor shadow of turning" in the LORD (James 1:17) and that the LORD Himself had stated: "For I am the LORD, I change not..." (Mal. 3:6). While theologians may demand and teach that God is very accommodating and conforms with the demands of the time, His Word tells a very different story.

Since that time — and pursuing the ideology of the "social gospel" — one finds an easily discernible pattern toward establishing a *one-world religion* on a par with the trend toward establishing a *one-world political structure*. In 1922, the *Commission on Goodwill Between Christian and Jews* was formed and while this was an integral part of the Federal Council of Churches in the United States, it became an independent organisation in 1932 which has been very successful in creating the concept of "Judeo-

Christianity" — bridging the gulf between the unbridgeable. Since then and on other fronts, one finds the whittling away of faiths which have dominated different people from time immemorial and this process has been achieved through banks and financial institutions — shades of the "conversion" of the Chazars to Judaism! In Africa and Asia — in lands which are rich in natural resources — one finds the rulers in these countries encouraged and in some cases cajoled by unscrupulous men to borrow money for prestige projects and when they default on payment — as indeed many have done — these rulers are in no position to argue any point raised by the holder of the purse-strings. Thus political and religious conversion to a specific way of life is simply a matter of economic pressure and the machinery has been created whereby *all the nations of the earth*, can be coerced into both a political and religious one-world situation. Propaganda of course, has it that only in this manner will the world know peace — a softening up prior to the implementation of the most tyrannical despotism the world has ever known.

This is precisely the situation as is foreshadowed in the symbolic language in the 16th chapter of the Revelation of the Lord Jesus Christ. It will be noted that it states: "...and great Babylon came in remembrance before God" (Rev. 16:19) and if one thinks back to historical "Babylon", one sees a tyrannical political-cum-religious one-world system (Dan. 3) to which all were expected to pay homage. As one considers the present world situation, it must be admitted that this same situation is not too far off. However, throughout all the many vicissitudes in the history of men, one very vital factor has been ignored and that factor is the LORD'S Plan with His true Israel people. This Plan has, at its root, the dignity of separate identities — as it was in Creation — the pride of inheritance and the joy of living under the Directive which the LORD has for them. Indeed, the Plan of the LORD God of Israel is the true Scriptural alternative to the present blue-print for satanic one-world control.

CONSIDER YOUR VERDICT



MOSES and the “ETHIOPIAN WOMAN”

“And Miriam and Aaron spoke against Moses because of the Ethiopian woman he had married: for he had married an Ethiopian woman” (Num. 12:1).

By way of answer to this question, attention is drawn to the Hebrew words which have been translated “married” in the context of Moses and the “Ethiopian woman”. In Hebrew, the word for a legitimate marriage contract is *chathan* into which word is poured the full implication of a God-blessed union of two people. However, the word translated “married” and of which Miriam and Aaron accused Moses, is *laqach* which means *to take* and is used to describe the action of the *nephilim* in Genesis 6:2 in which they “took their wives (bed companions) of all which they chose”. It is in this context that Miriam and Aaron charged Moses and not in the context of his legitimate marriage to Zipporah, the daughter of Reul, priest of Midian (Ex. 2:21).

The full history of Moses, while not detailed in the Old Testament, is hinted at in Stephen’s speech before the Sanhedrin (Acts 7:20-22). The record by Josephus fills in several gaps and one is able to piece together the story of how it was that Moses could be charged with merely “taking” the Ethiopian woman and of which he was accused by Miriam and Aaron.

As is known, the daughter of the Pharaoh, Thermuthis, raised Moses as her own child, a fact which created the animosity of the priests who saw in his general demeanour a positive threat to their control over the royal household. Matters came to a head when the Ethiopians, whose country adjoined the Upper kingdom, i.e. the southern boundary of Egypt, began to invade the land. After preliminary skirmishes, it was found that the Egyptians offered no resistance and so the Ethiopian army pressed further northwards and finally took Memphis.

In the consternation which followed, it was decided to appoint Moses as General of the Egyptian forces and in this the priests who, notwithstanding the national emergency continued their opposition to Moses, saw an opportunity by which they could be delivered from Moses’ influence in the court. They advised the Pharaoh that it was the wish of the gods that Moses lead the Egyptian army. As is well known, the gods of the Egyptians were wood and stone images which could not, in any way, communicate to the priests and one is able to see that the priests were hoping that Moses would be killed in the battles which had to be fought.

Moses had no intention of being killed for one is able to see the qualities of leadership in his preparations against the Ethiopians. The Ethiopians, contemptuous of the pathetic resistance by the

Egyptians, still took no chances and guarded the approaches to Memphis with all vigilance. The flank of the city defences was marshland which was full of serpents — indeed a death-trap to any force which attempted an attack from this direction. They thus felt sure against any Egyptian counter-attack.

In the vanguard of his army, Moses had a company of *ibis* tenders and here again, the astuteness of the Hebrew General of the Egyptian forces is seen. The ibis, a bird whose qualities for destroying serpents is well known, was employed by Moses to clear a path through the snake-ridden approaches and before the Ethiopians were aware of it, the Egyptian army was attacking in force on the undefended flank. The result was confusion for the Ethiopians who fled in panic. This victory stimulated the Egyptians who then destroyed all opposition before them. Pushing southwards, the Egyptian army found no resistance until they came to Meroe, the royal city of the Ethiopians, which resisted all attempts to take it. This city was an island in the midst of the Nile, Astapus and Astaboras rivers and, in addition, had a strong wall surrounding it.

While Moses sought the means whereby he might take the last fortress of the Ethiopians, he was observed by Tharbis, the daughter of the Ethiopian king, who saw in Moses a mighty and invincible man. She desired to be such a man's wife and consequently sent a messenger proposing marriage with him. Moses readily agreed to this on condition that the way be opened whereby he could take this last bastion of the Ethiopians. This was agreed to and Meroe finally fell. Josephus' record tells that Moses consummated his agreement and left, leading his victorious Egyptian army back to Egypt. No further mention is made of Tharbis and she most certainly was not with Moses at any time subsequent to the Ethiopian expedition.

It was this incident to which both Miriam and Aaron made allusion and not the legitimate marriage with Zipporah when Moses had been forced to flee to Midian. It is thus small wonder that the Lord struck Miriam and Aaron with leprosy for in this accusation they were bringing up a matter that had become history and which had transpired before Moses was called by God to His Service. Far from condemning those who speak out against mixed marriages, God condemned Miriam and Aaron for their insidious suggestions against Moses.

*** **

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IT HAS BEEN SAID . . .

THAT within the last two decades an unmistakable pattern has emerged in Anglo-Celto-Saxondom which is cause for grave concern. It can no longer be doubted that leaders of both spiritual and political spheres are obsessed with an almost fanatical desire to involve this “company of nations” in a situation which has only one recorded parallel — “as it was in the days of Noah”.

THAT today, little children, all little children, are at the mercy of devils who have waged an aggressive campaign to make sexual activity between adults and small children “legally and socially acceptable”. On the 10th January, 1977, an article in *The Scotsman* expressed concern about the situation and hoped that some MP might take up the matter. As far as is known, no one did.

THAT as custodians of God’s Sacred Law, we Anglo-Saxon-Celtic and kindred people are seen as the final barrier in the overthrow of everything which is decent and holy, hence the tremendous pressure to destroy our moral and spiritual power and above all our children.

THAT Articles 55 and 56 of the U.N. Charter pledge members to international cultural and educational co-operation with UNESCO. As the late Congressman, Usher L. Burdick, put it, “To bring this country (all Western countries) into line to accept world government, many things must be done by the U.N. and her agencies, such as UNESCO. First of all, love of Country is found by these conspirators to be very deep and hard to destroy. Here UNESCO comes into play, *to teach these children with specially trained teachers*, that love of country interferes with loyalty to a world organisation, that *they must* transfer their loyalty to a World Organisation.”

THAT a whole generation has been polluted, corrupted, brainwashed. Crushed and pounded into “pink” shapes and ready to be thrown as fodder to the political party hogs and dogs.

THAT Isaiah wrote of just such a situation: “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: and they all look to their own way, every one for his gain, from his quarter.”

THAT before the battle of New Orleans, so we are told, an unusually dense fog descended on the fields outside the city, where General Jackson’s army was to make its stand. As he rode out to inspect his ill-equipped troops, a young soldier spoke up. “But General, Sir”, said the boy, “How can I defend myself against an enemy I can’t see?” “Sooner or later”, replied the General, “The enemy will show himself and you will know what to do.” Looking upward a moment as if for guidance, he added: “And in your future life, if you survive this — *and by God, you will* — you will be confronted by many unseen enemies of your hard-fought liberty. But they will show themselves in time — *time enough to destroy them.*”

THAT in order to destroy the enemy and to avoid catastrophic tribulation we need NOW a National return to Almighty God and His Divine Law.

THAT then “. . . *ye shall know the truth, and the truth shall make you free*” (John 8:32).

OF MORE THAN PASSING INTEREST

ILLUSTRATED BY
M. SHAW - BUTLER

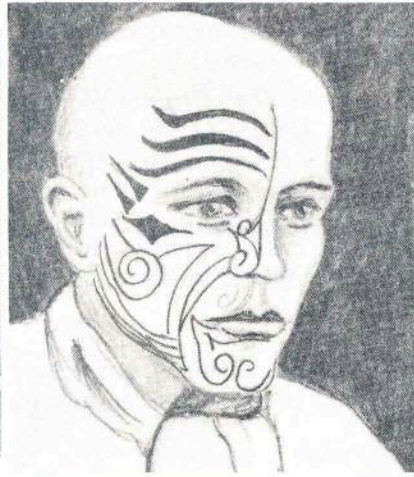
In the first drawings of this new series attention was drawn to tattooing as being a universal practice for not only self-glorification but because it is believed by many to provide magic protection from demons, accidents and disease.

Of interest to readers is the following report by Bjorn Benkow and Peter West published in the *Darling* magazine, March 30, 1983, under the title "Tattooing The Mind":

"TODAY a new group of 'Skinheads' has emerged, which, as in all past generations, originates from the ranks of England's young, unemployed, and uneducated. As before, they too have joined ranks in forming a tribe ... complete with tribal markings.

"Not only can Skinheads be recognised by their shaven heads but also by their war paint. Their war paint, however, is very different. It cannot be easily removed — if at all — because it has been engraved in their skins. And though they try hard to attain it, this tribe will never find peace because their war paint will remain for ever etched in skin and mind.

"Just a spitting distance from the plush London Savoy Hotel and Simpson's Restaurant, is the Lyceum, music temple of the Skinheads. Every night the 'Skins' leave their daytime haunts of Leicester and Trafalgar Squares, and slowly file down



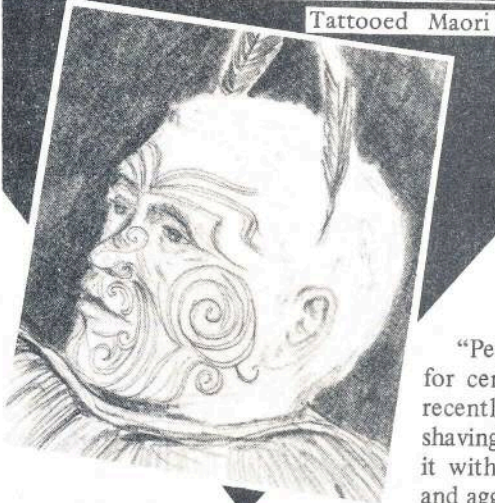
the Strand to an evening of ear-bashing from one of the explosive 'Skin-bands'.

"With their bleached faces, shock-horror hair cuts and army-style boots they march in groups of 15 or more. Their leather jackets and wrist bands are covered in cheap chrome studs, and their necks and shaven heads are painted with tattoos of swastikas and spider webs. Tourists and theatre-goers give them a wide berth and anybody remotely foreign is in for a string of verbal abuse — if not physical attack — from these moving art galleries.

"The 'Skins' are devoutly British and hate all foreigners. Their particular form of 'patriotism' is best reflected in their choice of tattoos, which have always been a Skinhead tradition. It's an identity badge that shows the other 'Skins' that they are not scared of pain and that they're as hard as the next man — or woman . . . a true macho tribal custom which has been handed down through the centuries. (But which is not a British custom.)

"Tattooing stretches back to before the birth of Christ, when in Japan the tattooist would pay his subject to allow him to practise his craft on his body. Upon the subject's death, the tattooist would inherit the skin, remove it from the body and hang it on the wall like a piece of parchment.

Tattooed Maori

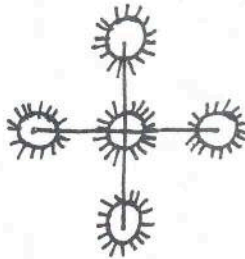


Tunisian tattoo

"People have had tattoos for centuries, but it is only recently that the fashion of shaving the head and adorning it with symbols of patriotism and aggression has begun.

"A far reaching effect of tattooing goes beyond any physical abrasions. A leading consulting surgeon maintains that it is not just the skin that is scarred, but the mind as well. Some tattooed clients will eventually suffer psychological depression, and in some cases a complete distortion of their personal image. It's an unescapable problem; every time they look in the mirror their indelible cause of torment looks back. In some cases just the knowledge of a tattoo can lead to severe depression . . . and, the worst horror of all, there's really no successful way of ever removing a tattoo totally. Even the latest method using a carbon dioxide laser still leaves a scar in the shape of the original tattoo and takes years to do.

"Skinheads argue that they'll always be Skinheads and that their movement will never die, so they'll always wear their tattoos with pride. Only time will tell, however, whether they continue to wear these disfigurements with pride . . . or shame. But one thing is certain. They'll wear their tattoos until death."



"oil well" (Tunisian tattoo)



YOU AND HEALTH

The
 “Diseases
 Of
 Egypt”

—No Liberty Without Law

To the supercilious, any suggestion that God’s Holy Laws should be invoked as the remedy for today’s ills is untenable, for to them, anaesthetised by the social gospel of anti-nomianism (lawlessness), God’s Law was abolished at Calvary from which point in time — so they contend — human conscience became the only discipline for human behaviour. If this is so, why, in the name of sanity are the Anglo-Saxon people suffering the “diseases of Egypt” and why are *they* on the receiving end of the judgments which God has prescribed for His people alone if

they failed to obey His Law?

Through the work of such men as Dr. Armand Ruffer, W.A. Smith, A.B. Shaw, J.K. Mitchell, F.A. Boyle, A.T. Sandison and a host of others, today’s generation of true Israelites is in a position to know precisely why they are such a sick company of nations and what the Lord meant by His phrase “the diseases of Egypt”.

These men, through exhaustive examinations of the mummies of ancient Egypt, have provided a graphic illustration of life as it was lived in those far-off days, plus the amazing picture of the ancient diseases which took their toll of the population. For instance, a photograph of a *femur* originally that of a high-born Egyptian who lived during the period referred to as the time of the Old Kingdom indicates malformations such as can result from *chronic rheumatism*. Similar misshapen bones have been found on thousands upon thousands of mummy skeletons suggesting that chronic rheumatism afflicted an extraordinary large number of persons through the course of Egyptian history. Is it purely coincidental that this disease of ancient Egypt is becoming increasingly prevalent in the Anglo-Saxon people today? Is this merely one of the environmental factors with which God’s people have to deal in the pursuit of their occupations — or is it a call from the Lord to remember the cost of disobedience to His Law?

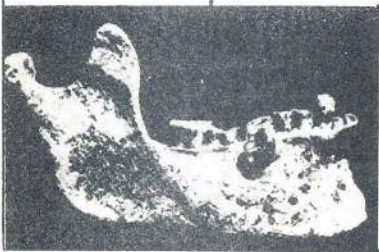
Rheumatic diseases — a collective term which connotes pain and disability of the musculoskeletal system — was estimated to be one of the leading causes of crippling the United States in 1976. Over 22 million Americans, or at least 10 percent of the population were affected by this in one form or another. So serious is this disease that the National Arthritis Act of 1974 was initiated, the implementation and financing of which cost the Federal Government an estimated 39.2 million dollars in 1975. Would it not be a “good” of inestimable value if rheumatic diseases could be a thing of the past? It could be — if the people accepted the Constitution which the Lord God provided for them.

In 1903, Elliot Smith, whose investigations of the mummies of Egypt had provided so much incentive for further medical examination of the dead of Egypt’s past, intimated

that his research on the upper and lower jaws of men who lived when the pyramids of Giza were built, indicated symptoms of paradentosis which men today consider the by-product of modern times. After examining some five hundred skulls from the graves at Giza and noting the social progress toward an affluent society, Smith concluded that the middle and upper classes in Egypt suffered from dental caries as much as modern man and that this resulted from the increasing *refinement of food*. While one would hesitate to equate dental caries with the diseases of Egypt, the presence of this condition, together with the fact of refined food found in the burial jars accompanying the dead bodies certainly coincides fairly well with modern notions of the relationship between caries and food today.



DENTAL CARIES



The fact of the increase in the incidence of smallpox should be noted, although this is predominantly in Africa, but cases have been reported in both Britain and the United States. In a photograph of King Ramses 5th (circa 1200 – 1085 B.C.), one may see that which Armand Ruffer recognised as the typical lesions of smallpox – a disease which ravaged Europe until the discovery of vaccination which, while it certainly contained the disease, has not by any means eradicated it. It is, of course, a fact that vaccination of children against this disease is mandatory in most Anglo-Saxon countries

RAMSES 5th—
SMALLPOX
LESIONS



and while this has served to cut down the known incidence of the disease, the vast moving populations from other lands today is helping to revive the horror of this disease of ancient Egypt.

Another of the diseases of Egypt discovered by Armand Ruffer was announced in 1910 when he made known the results of microscopic analysis of the preserved kidneys of two mummies of the 20th Dynasty. In these he found the calcified eggs of an intestinal worm that was the terror of the inhabitants of the Nile Valley and which affected two out of every five persons. What Ruffer discovered was the *bilharzia worm*.

While *bilharzia* is a disease found predominantly in Africa, South America and the East, the migration of people from these countries into the Western Anglo-Saxon lands has meant they have brought this disease with them and any full medical check-up performed today invariably takes in the possibility of *bilharzia* being present. As this was undoubtedly one of the diseases of Egypt and as the Lord warned that modern Israel would be afflicted with these, it would serve to set out the life cycle of this worm.

Bilharzia, a fluke, *Schistosoma haematobium*, is picked up by a person either bathing, drinking or simply wading in infected water. The parasites enter the bloodstream – it is thought through the skin – and travel to the portal vein which carries the blood from the intestines to the liver where they stay for approximately six weeks

BILHARZIA WORM

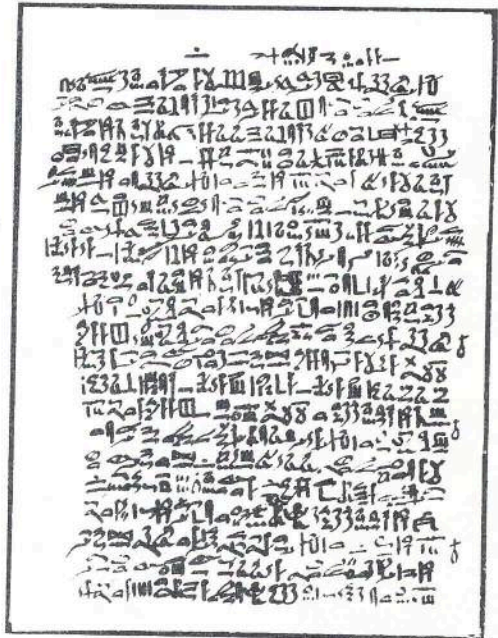


and become mature adults. The male and female copulate in the portal vein — the female then moving off to lay her eggs in the mucous membrane of the bladder, rectum or lower colon. The eggs leave the body in the urine or faeces and if one drops into water — it may be a placid pond, a slow moving river or lake — the egg changes into a miracidium, in which form it can swim. The miracidia search out a water snail which becomes the host for its next development — the cercaria. The cercariae live in the water until the next unwary person comes along and the cycle starts all over again.

The effect of this disease on a person is indeed most serious. The eggs in the bladder or rectum cause irritation and bleeding while chronic inflammation in the bladder could lead to stones and possibly cancer. While men are still seeking an adequate treatment for this disease, according to *Pear's Medical Encyclopaedia*, the drugs used "produce side effects ranging from abdominal pain and nausea to heart failure or temporary madness". *Bilharzia* is one of the diseases of Egypt and is taking its toll in Anglo-Saxon lands today simply because the people will not heed the Law of the Lord which controls the presence of the alien in the midst and also the resistance to disease in the dietary laws.

Another of the diseases of ancient Egypt — and this despite the dry air of the country — was tuberculosis — a conclusion arrived at by Ruffer and Elliot Smith after exhaustive examinations of the mummy of a priest of Amon which showed unmistakable signs of the typical curvature of Pott's disease which is an accumulation of tubercular pus beneath the lumbar muscle. Couples with their families, all victims of spinal tuberculosis,

were found buried side by side in the common grave attesting to the toll taken by this disease. There is very little need for comment on this for its existence in Anglo-Saxondom today is yet another evidence of the people's departure from God's Law. Other diseases in Egypt — all substantiated by an in-depth examination of the mummified organs — the liver, stomach and intestines — of Egypt's ancient dead reveal that chronic gall-bladder infections took their toll as did appendicitis and cirrhosis of the liver — a condition frequently caused by chronic alcoholism. Ruffer found bacteria which indicated the presence of bubonic plague while the Ebers Papyrus indicates



EBERS PAPYRUS

that amoebic dysentery, typhoid fever and cholera were constant menaces to the people. Atrophied kidneys, that fatal consequence of chronic renal inflammation and abscesses were frequently found in canopic jars thus indicating yet another modern illness as obtaining in ancient Egypt. Venereal diseases too were rife in Egypt — an attestation to the loose morality of the people engendered by the affluence of society at that time. Today's situation is almost the same with identical immorality attending this. According to the American Social Health Association, over eight mil-

lion persons in the United States experienced some form of venereal disease in 1977. During this year, a new form of gonorrhoea made its appearance which was resistant to penicillin and while combinations of antibiotics have been used against this, results have been far from satisfactory.

Poliomyelitis, a paralyzing disease of the nervous system caused by a virus infection of the anterior horn cells of the spinal cord and the nuclei of the motor cranial nerves, while being under control at the moment is by no means totally eradicated. A photograph of a memorial stele shows a door-keeper making offerings to a goddess and clearly seen is the shortened leg which, after extensive research by J.K. Mitchell and W.R. Dawson and other specialists, was pronounced as indicating poliomyelitis. While there was some resistance to the diagnosis in this particular case, the prevalence of this disease a few years ago would certainly support both Mitchell and Dawson's conclusion. Yet another of the diseases of Egypt has taken its toll in modern Israel.

POLIOMYELITIS



—To be continued

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FREEDOM OF THE PRESS**AN ACT OF PARLIAMENT**

The year was 1695, the dead Queen was Mary II, the king William III, and in London a decisive move went "almost unnoticed" — Parliament abolished censorship of the press.

While the Abbey was hanging with black for the funeral of the Queen, the Commons came to a vote, which at the time attracted little attention, which produced no excitement, which has been left unnoticed by voluminous annalists, and of which the history can be but imperfectly traced in the Journals of the House, but which has done more for liberty and for civilisation than the Great Charter or the Bill of Rights. Early in the session a select committee had been appointed to ascertain what temporary statutes were about to expire, and to consider which of those statutes it might be expedient to continue. The report was made; and all the recommendations contained in that report were adopted, with one exception. Among the laws which the Committee thought that it would be advisable to renew was the law which subjected the press to a censorship. The question was put, "that the House do agree with the Committee in the Resolution that the Act entitled an Act for preventing Abuses in printing seditious, treasonable, and unlicensed Pamphlets, and for regulating of Printing and Printing Presses, be continued." The Speaker pronounced that the Noes had it; and the Ayes did not think fit to divide.

A bill for continuing all the other temporary Acts, which, in the opinion of the committee, could not properly be suffered to expire, was brought in, passed, and sent to the Lords. In a short time this bill came back with an important amendment. The Lords

had inserted in the list of Acts to be continued the Act which placed the press under the control of licensers. The Commons resolved not to agree to the amendment, demanded a conference and appointed a committee of managers. The leading manager was Edward Clarke, a staunch Whig, who represented Taunton, the stronghold, during fifty troubled years, of civil and religious freedom.

Clarke delivered to the Lords in the Painted Chamber a paper containing the reasons which had determined the Lower House not to renew the Licensing Act. This paper completely vindicates the resolution to which the Commons had come. But it proves at the same time that they knew not what they were doing, what a revolution they were making, what a power they were calling into existence. They pointed out concisely, clearly, forcibly, and sometimes with a grave irony which is not unbecoming, the absurdities and iniquities of the statute which was about to expire. But all their objections will be found to relate to matters of detail. On the great question of principle, on the question whether the liberty of unlicensed printing be, on the whole, a blessing or a curse to a society, not a word is said. The Licensing Act is condemned, not as a thing essentially evil, but on account of the petty grievances, the exactions, the jobs, the commercial restrictions, the domiciliary visits, which were incidental to it. It is pronounced mischievous because it enables the Company of Stationers to extort money from publishers, because it

empowers the agents of the government to search houses under the authority of general warrants, because it confines the foreign book trade to the port of London, because it detains valuable packages of books at the Custom House till the packages are mildewed. The Commons complain that the amount of the fee which the licenser may demand is not fixed. They complain that it is made penal in an officer of the Customs to open a box of books from abroad, except in the presence of one of the censors of the press. How, it is very sensibly asked, is the officer to know that there are books in the box till he has opened it? Such were the arguments which did what Milton's *Areopagitica* had failed to do.

The Lords yielded without a contest. They probably expected that some less objectionable bill for the regulation of the press would soon be sent up to them; and in fact such a bill was brought into the House of Commons, read twice, and referred to a select committee. But the session closed before the committee had reported; and English literature was emancipated for ever, from the control of the government. This great event passed almost unnoticed. Evelyn and Luttrell did not think it worth mentioning in their diaries. The Dutch minister did not think it worth mentioning in his dispatch. No allusion to it is to be found in the Monthly Mercuries. The public attention was occupied by other and far more exciting subjects.

Maacaulay, *History of England*

YOUR HISTORY RECALLED

Cameos of History

No Crown for Washington

In the year following the surrender of General Cornwallis at Yorktown, George Washington, already called the “Cincinnatus of the West” and “Father of his Country”, received a letter from an officer of the Revolutionary Army, a Colonel Nichola whose first name has not come down to us, claiming that the Thirteen Colonies could “never become a nation under a Republican form of government, and proposing “the establishment of a kingdom with Washington at the head”.

The horror with which Washington viewed this suggestion is evident from the following reply which Washington dictated straightaway to his secretary, Jonathan Trumbull:

Newburgh May 22nd '82

Sir,

With a mixture of great surprise & astonishment I have read with attention the Sentiments you have submitted to my perusal.—Be assured Sir, no occurrence in the course of the War, has given me more painful sensations than your information of there being such ideas existing in the Army as you have expressed, & I must view with abhorrence, and reprehend with severity—For the present, the communication of them will rest in my own bosom, unless some further agitation of the matter shall make a disclosure necessary.—

I am much at a loss to conceive what part of my conduct could have given encouragement to an address which to me seems big with the greatest mischiefs that can befall my Country.—If I am not deceived in the knowledge of myself, you could not have found a person to whom your schemes are more disagreeable—at the same time in justice to my own feeling I must add, that no man possesses a more sincere wish to see ample justice done to the Army than I do, and as far

as my powers & influence, in a constitution, may extend, they shall be employed to the utmost of my abilities to effect it, should there be any occasion — Let me conjure you then, if you have any regard for your Country — concern for yourself or posterity — or respect for me, to banish these thoughts from your mind, & never communicate, as from yourself, or any one else, a sentiment of the like nature.—

With esteem I am Sir
Yr Most Obed Ser
G. Washington

Yesterday

Navigation means finding position, and position, as we learned in school, means latitude and longitude. Latitude has long been familiar; ever since the Greeks noticed that the sun rode lower in the sky as they went north, and higher as they went south, men have known how to measure it. Eratosthenes, when he estimated the diameter of the world by measuring the length of the shadow of a flagpole at Alexandria, and coupling the knowledge with the fact that the sun at Aswan 7 1/2 degrees further south cast no shadow at all, used his knowledge of the concept of latitude long before the birth of Christ.

Longitude, on the other hand, has been far more elusive. A method of determining it on land has been known for only three centuries, and a workable method for use at sea for only two. During the great navigations such giants as Columbus and Vasco da Gama considered determining it to be impossible. When the British Government offered a prize of 20 000 pounds in 1714

PAST DECISIONS AND YOUR FUTURE

President Francois Mitterand of France, in a message at the start of 1982, rightly and roundly condemned the Conference of Yalta. France, excluded from the *tête-à-tête* of the Big Three World Conquerors on 4-12 February 1945, thus once again has challenged the Western nations *not* to recognise the judgments and the boundaries there agreed upon — particularly in Eastern Europe — as inexorable fate. Facts make fate the world over and prejudices and hatreds that had been draped with the mantle of sacred truths in 1945 will no longer be so recognised two generations later.



YALTA: fact or fate?

A Brief Characterisation

by Dr. A.R. Wesslerle

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America has a tendency either to worship or to damn her chiefs of state. The vain-glorious emotions presently associated with the centenary of Franklin D. Roosevelt's birth — and that not just in the United States — might be used easily to gloss over some of the most glaring errors committed by this man and his advisors at Yalta, and before at Teheran, and handed down to his successor, Truman at the Conference of Potsdam.

Tellingly, today's Soviet press speaks of FDR in glowing terms. The spring, 1982, issues of *Pravda* and *Izvestia* applaud his sense of vision, first, in recognising the USSR diplomatically but, above all, in his wartime relationship to the rulers of the Kremlin which laid the foundations for "international stability and security". President Reagan's foreign policy, on the other hand, is excoriated as the very antithesis of Roosevelt's "rationality".

No wonder. FDR and his most intimate advisors made sweeping global concessions to the Soviet totalitarians which drastically altered the face of the earth and substantially impeded the work of his successors. Briefly, Franklin Delano Roosevelt's presence at Yalta had consequences in the Far East, the Mid East, central and western Europe and, of course, in the world at large.

Part I

In exchange for a vague promise to enter the war against Japan two or three months after the end of the European war — a promise kept only on 8 August 1945, after the first atomic bomb already had been dropped — Stalin's "sphere of influence" via the Manchurian railways, was extended to northern and southern Manchuria including the commercial harbour of Dairen and the naval base of Port Arthur, his "status quo" domination over Outer Mongolia was acknowledged, and he was allowed to annex outright the Kuril Islands and southern Sakhalin which had been Japanese since 1875 and 1905. Thus, with Roosevelt's encouragement, Stalin continued his policy of imperialist Red expansion in the footsteps of the Tsars. The results of the Russo-Japanese War of 1904-05 which once had given rise to the Russian revolts of the same year and, ultimately, to the Revolutions of 1917, were expunged. In a move that should seem particularly ironic to Americans, Franklin Roosevelt destroyed the outcome of the Treaty of Portsmouth of 1905, arranged through the good offices of his cousin, President Theodore Roosevelt, and celebrated by a front-page cartoon in the *Harper's Weekly* of 24 June of that year which shows a solemn President urging a glowering Tsar and a proud Mikado to "Let us Have Peace".¹

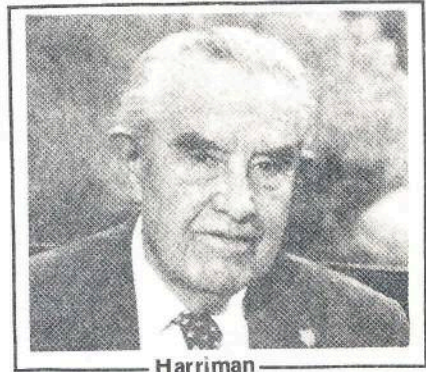
Note that, true to ancient imperial tradition, the legally constituted Government of China, engaged in a life-and-death struggle, was not apprised of those generous gifts of its sovereignty and its territory to a powerful neighbour until too late. The following weighty conversation between Roosevelt and Stalin — otherwise attended only by Molotov, Harriman and two translators — held toward 4 p.m. of Saturday, 10 February

1945, decides the fate of the largest nation on earth:

Roosevelt: "... Naturally, our agreement about Port Arthur and the railroads needs China's approval. Would you like to inform T.V. Soong (the Foreign and Prime Minister of China)...? Or should I treat the matter with Chiang-Kai-Shek?"

Stalin: "It would be better if you approached him."

Roosevelt: "Good... I'll send an officer to Chungking (China's wartime capital)."²



Harriman

Without success Harriman tried to persuade the President to have at least Port Arthur declared a free port under international supervision. At the Conference of Cairo, in November, 1943, FDR had promised Chiang-Kai-Shek the complete return of *Manchukuo* or Manchuria to China.

In East Asia, therefore, Yalta opened the door to Soviet expansion and to the "communisation" of heavily industrial, formerly Japanese-dominated Manchuria, of northern China and Mongolia and, ultimately, of most of that huge continent north and east of Iran, India, Burma and Thailand. Without FDR America's costly land wars in Korea and Indochina would have been less inevitable.

In the Middle East, Churchill and Roosevelt had permitted the USSR to occupy the former Tsarist Sphere of Influence in the north of Iran which included the volatile regions and provinces of Kurdistan, Azerbaijan, Gilan, Mazanderan, Gorgan and Khorasan. Britain swallowed the rest. These developments took place on and after 25 August 1941, while the ink was not yet dry on the paper of the Atlantic Charter in which Roosevelt and Churchill had proclaimed the inviolability of the indepen-

dence, the territories and the boundaries of nations.

In the meantime, from 1941 to 1945, the Soviet Union increased her pressure on Turkey and Iraq, nations which were similar to Iran in that they were neutral but traditionally had been in the crossfire of British, Russian and French power interests. Soviet plans included territorial and economic concessions such as the "leasing" or the donation of the Straits of the Bosphorus and the Dardanelles to the USSR and the handing over of the eastern provinces of Turkey — again a direct continuation of Tsarist Imperialism.

At Yalta, on 10 February, after 6 p.m., the seventh plenary session yields this result concerning Turkey:

Stalin: "... According to the Convention of Montreux (1936-the author) the Turks have the right to close the Straits not only in case of war, but also when, in their opinion, the danger of war exists. I demand an immediate revision of the convention... It is an intolerable situation that Turkey can throttle Russia at any time."

Roosevelt: "I understand you completely! I hate it when nations erect barriers between each other. Look at the 3 000 mile long boundary between Canada and the United States: no fort and no soldier stand on the entire border. Besides, it is... *understandable that the USSR wishes to have an ice-free port in the west*" (underlined by author).

Churchill: "I am also in agreement, under the condition that the independence and the integrity of Turkey are guaranteed."³

After some discussion the Soviet request wins the day. At Yalta as in the long run, Britain proved unable to resist Stalin in the face of American amity toward the Soviets and it was not until 1946-47 that President Truman saw his way toward containment in the Near East.

In toto, it may be stated with but slight hyperbole that the Soviet occupation of Afghanistan in 1980, her threat to Turkey and the eastern Mediterranean, her designs on the Persian Gulf, on Arabia and on East Africa, and her power dominance over most of Asia north and east of a line from Baghdad to Bombay to Bangkok, were made much easier by Yalta, as well as by Teheran and Potsdam.

Part II

In Europe, the conclusions of the Yalta Conference concerning the division of Germany west of the Oder River into zones administered by an Allied Control Council were kept rigidly, months later, by the Americans and the British. It should never be forgotten that the heart of Europe, vital to the survival of all the continent, East or West, had been occupied by the forces of the West first and then abandoned to the depredations of the Red Army. This heartland included western and southern Bohemia with the large industrial city of Pilsen, the German state of Thuringia, heavily industrial Saxony up to the Elbe River, parts of Brandenburg-Prussia and of the Baltic coastal state of Mecklenburg.

Despite the urgings of the United States' General Patton, of Winston Churchill — who had "seen the light" about Soviet power far too late — and of General Montgomery, American politicians still under the spell of Yalta expressly declined, from March to May, 1945, to take Berlin and Prague while it was still possible. Patton's forces were grounded by administrative fiat in Bohemia a few miles west of Prague even though a jeep, or jeeps, full of American G.I.s toured Prague and were celebrated by the populace. Had Prague been occupied by America, the frightful atrocities visited by Czech mobs on their German compatriots — compatriots of 800 to 1 000 years — would have been avoided. Had Pilsen, Leipzig, Magdeburg, Wismar been kept, and had Berlin and Prague been taken by America and Britain — steps which would have required few sacrifices in 1945 — all of European and world history since then would have differed fundamentally from today's sorry "reality".

The charge, sometimes disputed, that in 1944 and early 1945 Churchill and Roosevelt abandoned the Polish Government-in-Exile in London to Stalin's designs by ceding eastern Poland to him while throwing to the Poles, in compensation, the territories of eastern Germany, is justified. When the Polish premier-in-exile, Stanislas Mikolajczyk, visited Roosevelt in June 1944, the latter explained to him that "Stalin is no imperialist... (He) is very deft... has a sense of humour".⁴

In illustration of this humour Roosevelt related "Uncle Joe's" toast, at the Conference of Teheran, to the "death of at least 50 000 German officers" to which Churchill had reacted angrily and which he, FDR, then sought to improve by toasting to the death of "...at least 49 500 German officers in battle."⁵ Prime Minister Mikolajczyk and his ambassador, Ciechanowski, apparently failed to be amused as they were reminded of the fate of 20 000 Polish officers "liquidated" by Stalin, some of them thrown into mass graves in the woods near Katyn.

Caught between the Kremlin's devices and the aspirations of his nation, Mikolajczyk resigned in November, 1944. His successor Arciszewski — a socialist and a fighter in the Polish underground until July 1944 — was equally unwilling to impart his blessings to an act of national catastrophe. On 3 February 1945, Arciszewski sent Roosevelt a telegram the text of which, in excerpts, is worth remembering:

I trust that you will not take part in any decision which endangers Poland's legitimate rights or her independence and that, in regard to Poland, you will not recognise any *faits accomplis* . . . If the European peace is to endure it must rest upon the principles of justice, of respect for the law, of good-neighbourly relations and of trust, in the lives of peoples . . .

The so-called Provisional Government in Lublin has declared openly that it will treat all soldiers of the Inner-Polish Army and of the Polish Underground Movement as traitors . . . Mass arrests and deportations already have taken place . . .⁶

The White House gave Ambassador Ciechanowski the cold shoulder. He succeeded but once in grabbing hold of Roosevelt's *intimus*, Harry Hopkins: "What could be more important than laying the cornerstone, now, for the future co-operation of united nations on the basis of American principles and the Four Basic Freedoms?" In a fit of laughter Hopkins replied, "We also have to think of the 1948 elections!"

Premier Arciszewski, his government, and his nation were sacrificed to the communist-dominated "Lublin Government" formed under Stalin's aegis.

Thus, Yalta, its antecedents and its consequences can in fact be blamed for the futility of the periodic uprisings in Soviet-occupied Central Europe: for the uprising in the Soviet Zone of Germany, 17-19 June 1953; for the revolts in Poland in the spring of 1956, in 1970 and in 1981/82; for the Hungarian Revolution of 1956; for the Spring and the Fall of Prague, 1968. Without Yalta these fateful bloodbaths, this oppression of the spirit of entire, great nations would not have taken place. Without Yalta they would have been unnecessary.

Part III

National catastrophe on a cataclysmic scale befell the people of Germany, her old men, women and children.

Teheran, Yalta and Potsdam laid the foundation for the most abhorrent "ethnocide" in history: the expulsion of twenty million (20 million) Germans and Hungarians from their age-old national homelands in central and eastern Europe, and the attendant destruction of many of them: in the Soviet Union; the Baltic states; Poland proper; the lands of eastern Germany; Czecho-Slovakia; Transylvania and the Carpathians; Rumania and Yugo-Slavia.

In brief, by the end of 1950, 7.95 million Germans from the east had experienced an "orderly transfer" to the three western zones (the Federal Republic of Germany), 4.4 million to the Soviet Zone, and over 300 000 to Austria. By 1952 the number of German expellees in West Germany had risen to ten million, with an additional 2.2 million political refugees — not expellees — from the Soviet Zone of Germany by August 1953 — a problem of stark survival and of absorption into a war-shattered country of a magnitude unparalleled anywhere.

More than three million men, women and children from the German areas of east-central and eastern Europe perished or are listed as "missing" in the desolate wastes of the Soviet Union. Mass expulsions of Germans had been contemplated since 1848 and, with growing vehemence, since 1866 by the Pan-Slav theorists of Prague and Moscow and, since about the turn of the century, by Western ideologues such as the British geo-

politician and Chairman of the Imperial Shipping Committee, Halford Mackinder. The storms of outraged indignation which swept Britain when Germany rose to the rank of naval power were stoked carefully by the press lords of Fleet Street. The jingoist outcries in which such papers as the *Daily Mail*, the *Daily Telegraph* and the periodical *Vanity Fair* indulged paralleled the more weighty sentiments expressed by dynamic personalities such as First Sea Lord (after 1904) Admiral Sir John Fisher and his superior of later days, First Lord of the Admiralty Winston Churchill. If opinions be permitted, it seems quite clear that these mass media campaigns were rooted in the same persons — or the same circles — and in similar policies at the time both of the First and the Second World Wars.

Several cruel “population transfers” were effected at the end of the First War which, apparently, further whetted the radical appetites of Eduard Benes, at various times League of Nations delegate, Foreign Minister and President of the Republic of Czecho-Slovakia, a sinister figure behind aspects of the Yalta and the Potsdam Conferences.

Still, Yalta stands and falls on its own demerits.

No wonder the Right Hon. Mr. Boothby declared in the House of Commons on 10 October 1945:

Nobody realises more clearly than I do that the high aspirations expressed in the Atlantic Charter have long ago gone by the board, but few can have thought, even a year ago, that we were fighting this war in order to turn Central and Eastern Europe into a desert containing a decimated population.⁸

JCS 1067 (Joint Chiefs of Staff directive number 1067) almost managed to convert all of western Germany and much of western Europe into a wasteland also. This document, issued in April, 1945, was entitled “Directive to Commander in Chief of United States Forces of Occupation Regarding the Military Government of Germany” and specified:

... 4.b. Germany will not be occupied for the purpose of liberation but as a defeated enemy nation... You will strongly discourage fraternisation with the German officials

and population...

5.a. ... Controls upon the German economy may be imposed ... as they may be essential to protect the safety and meet the needs of the occupying forces and assure the production and maintenance of goods and services required to prevent starvation or such disease and unrest as would endanger these forces...

b. ... Thus it should be brought home to the German people that the responsibility ... for any breakdowns in those controls will rest with themselves and German authorities...

16. ... You will take no steps (a) looking toward the economic rehabilitation of Germany, or (b) designed to maintain or strengthen the German economy...⁹

Under the conditions of utter chaos then prevailing in Germany JCS 1067, if put into effect according to the letter of the law, would have rung the death knell both for tens of millions of people in West Germany and, probably, for the reconstruction of the highly interdependent economies of all of Western Europe, as well. The probable consequences might have been anarchy and revolt in the entire region — and a welcome opportunity for communism to step into the void.

Who had drawn up this remarkable paper? In 1944, three United States Government agencies had composed competing versions looking toward a putative reconstruction of Germany: (1) the Department of State under Secretary of State Hull; (2) the War Department under — the Republican — Secretary Stimson and his able and intelligent Assistant Secretary, McCloy; and (3) the Treasury Department. What seems to have been true of other eras of the twentieth century U.S. history also proved true in this case; the State Department was too weak to make its more statesmanlike version prevail, the War Department was interested mainly in planning for a non-political, military, occupation and it was the Treasury — with Roosevelt’s support — that won the day *and* the year *and* the war. The name of the Secretary of the Treasury was Henry Morgenthau. His closest assistant was the communist, Harry Dexter White.

Lest we jump to unnecessary conclusions I should emphasise that the Morgenthau-White Plans — Morgenthau’s variation was more severe than White’s — in their destruc-

tiveness echoed the counsel of British Conservative Vansittart whose roots, in turn, were firmly implanted in the mass media hate campaigns that preceded and accompanied the conduct of the First World War on the British side.

Rebus sic stantibus it was not until 15 July 1947, that JCS 1067 was superseded by JCS 1779 and its more statesman-like terms:

While continuing restraints... our Military Government (will take) measures which will bring about the establishment of stable political and economic conditions in Germany and which will enable Germany to make a maximum contribution to European recovery...

... 5. It is an objective of the United States Government that there should arise in Germany as rapidly as possible a form of political organisation and a manner of political life which, resting on a substantial basis of economic well being, will lead to tranquillity within Germany and will contribute to the spirit of peace among nations...¹⁰

On 20 July 1948, the Western Allies and Dr. Erhardt carried out the Currency Reform, a monumental first step toward economic and political reconstruction. From 26 June 1948, to 29 July 1949, the Soviets blockaded Berlin and the West replied with the Air Lift. On 4 April 1949, the United States and her Western Allies established NATO. After nine months of deliberation the new constitution, the German Basic Law, was ratified on 23 May, 1949. The first elections to the Parliament at Bonn followed in August. Dr. Adenauer, the Catholic former mayor of Cologne, was the first Federal Chancellor of Germany.

Conclusion

Tentative characterisation of Roosevelt's wartime diplomacy. Briefly, very briefly, the surest conclusion concerning FDR's conduct of foreign relations is that this scion of the East Coast Upper Caste was neither a communist nor a socialist, appearances to the contrary. Neither was he a realist — self-proclaimed or otherwise — nor an idealist who strove to master the con-

crete demands of life, in the mould of President Woodrow Wilson. No. Quite simply, he was a power politician whose talents in juggling and besting the competing interest groups of this country proved insufficient to wrest a lasting peace from the jaws of victory abroad. He, and his most intimate advisors, had little inkling of what an intelligent policy of prudent self-interest meant for his country and for himself. He had hedged himself in with a rigid ideology which distorted his perceptions and his policies. He sought escape from ideological rigidity in the arms of an equally rigid, starry-eyed, aura of overblown "plans" on a cosmic scale. Placed face to face with a serious global situation as the leader of the strongest country on earth he proved delinquent to America, a disaster to the world.

Three examples: At Yalta, on Saturday, 10 February, Harry Hopkins slips Roosevelt this incomprehensible note (on the matter of exacting reparations worth 20 billion gold dollars from Germany): "Mr. President, the Russians have given in so much at this conference that I don't think we should let them down. Let the British disagree if they want to..."¹¹ Roosevelt gives in.

His intransigence on the "unconditional surrender formula at the Conference of Casablanca, and later, met with the feigned opposition of Churchill and, initially, even of Stalin who reasoned that it would prolong the war by provoking desperate resistance among the peoples of the Axis Powers, particularly the Germans and the Japanese. His reply to this opposition, and to similar objections from the Joint Chiefs of Staff, and his comment on the State Department memoranda that the German Army and the German people were ready — in 1943-44 — to make peace "over the heads of the Nazi Government" took the following form:

Washington, 1 April 1944, ... I have spoken with Admiral Leahy... The trouble is that the reasoning of the memorandum presupposes a reconstituting of a German state which would give active co-operation apparently at once to peace in Europe. A somewhat long study and personal experience in and out of Germany (!—the author)

leads me to believe that German philosophy cannot be changed by decree, law or military order. The change in German philosophy must be evolutionary and may take two generations . . .¹²

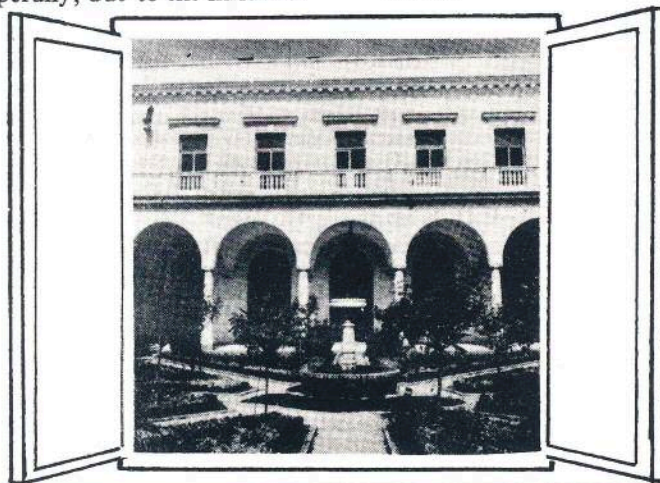
On his return from the Quebec Conference, Roosevelt calls Francis Cardinal Spellman of New York to the White House for a friendly chat, on 2 September 1943:

The division (of the world) will be simple . . . The Far East goes to China. The Pacific to the United States. Africa and Europe will be divided between Russia and Great Britain . . . I hope the Russian intervention in Europe won't be too rough . . . (It is to be expected that Germany, Austria, Hungary, Croatia and other countries will receive Communist-dominated governments). But what can we do about it? . . . Hopefully, due to the influence

of the Europeans, the Russians will become less barbaric in the next ten to twenty years . . . France might escape communism if it gets a government a la Leon Blum . . .¹³

On FDR's ideas about which other European countries might be saved from communism, he intended to allow popular elections in: "France, Italy, Holland, Belgium, Norway and Greece. Not . . . Czecho-Slovakia."¹⁴ No mention of Denmark and Sweden, nor of Turkey. Not a glimmering of comprehension of the conditions which the realisation of his facile dreams would impose upon the entire world and this, his own, country.

As for Yalta, its precedents and its consequences still are very much with us today. They promise to remain so for some time to come.

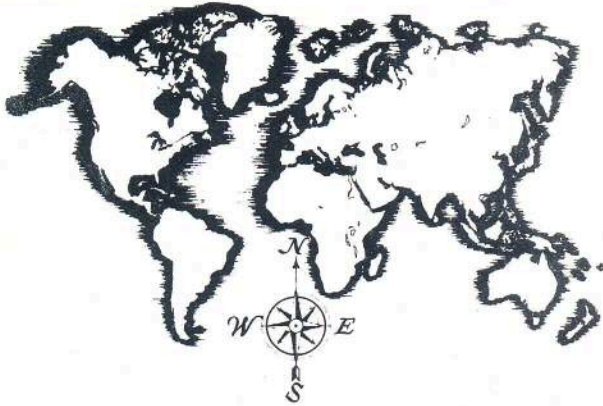


Livadiya Palace
Yalta.

(Where F.D.R., Stalin,
and Churchill met
for the Yalta
Conference.)

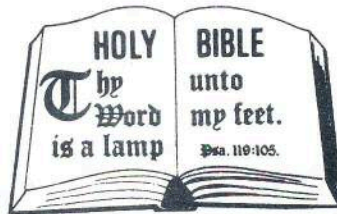
Footnotes

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2. Arthur Conte, *Die Teilung der Welt. Jalta 1945* Munchen, Deutscher Taschenbuch Verlag, 1967 p.300. French original: *Yalta ou le partage du monde*.
3. Conte, *op. cit.*, p.304.
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11. Robert E. Sherwood, *Roosevelt and Hopkins*, Volume 2: "From Pearl Harbor to Victory" New York, Bantam Books, p.503.
12. *Foreign Relations of the United States*, Diplomatic Papers 1944, Washington, D.C., Government Printing Office, 1959, p.484: "Consideration of the Application of 'Unconditional Surrender' Terms to Germany; Unofficial Peace Feelers from Germany" 17 December 1943; p.499: "The Ambassador in Spain (Hayes) to the Secretary of State" 7 February 1944; pp.501-502: "Memorandum by the President to the Joint Chiefs of Staff, 1 April 1944."
13. Conte, *op. cit.*, pp.94-95.
14. *Ibid.*



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