

APRIL 1984

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# The Covenant Message



FOR GOD, LAW AND KINGDOM



*why?* WHAT?

*who?*

*where?*

*how?*

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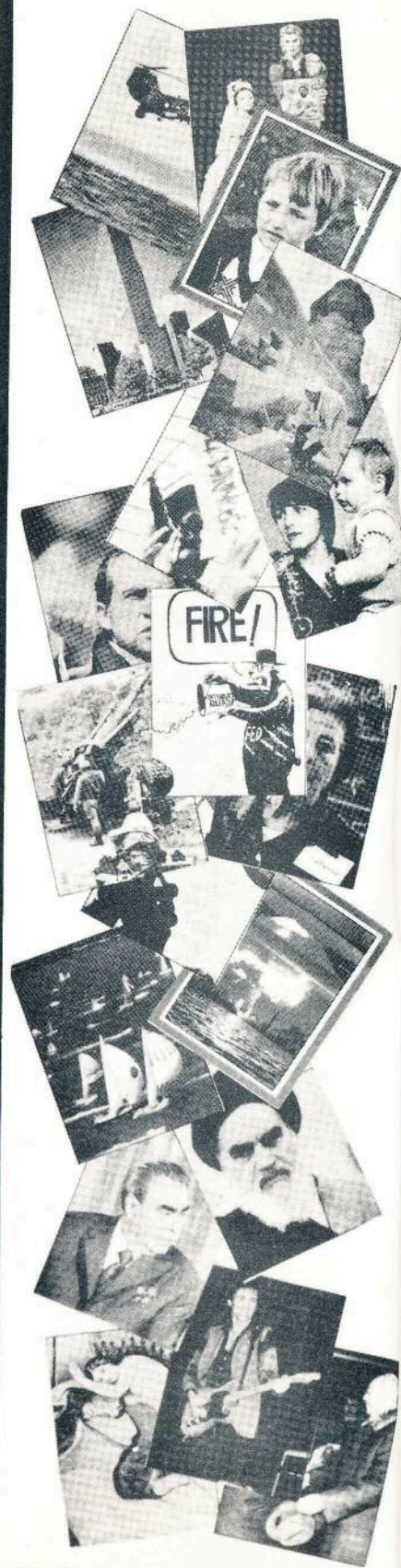
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# The Covenant Message

FOR GOD, LAW AND KINGDOM

VOL 52 NO 4

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APRIL 1984

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## The Covenant Message

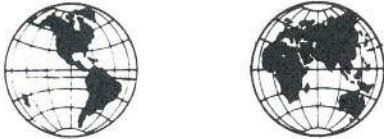
WHAT IS IT

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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## From the Editor

This month, *The Covenant Message* editorial staff casts a bitter-sweet glance over fifty-two years of month-by-month publication, and the lesson is that perhaps man does not easily learn. At least, so it would seem; yet, when nearly-forgotten events are brought out into the light of later development, they are seen to still have meaning not only for the present but for the future. The same challenge remains. The same responsibility must be carried on even if a few changes need to be made.

One such change is now inevitable and results from the consequences of a people who have never learnt obedience to the Law of the Lord. One consequence being the present financial situation. Thus, from the beginning of May, *The Covenant Message* will in future be published according to issues, with ten issues covered by the present subscription of R10; £6; \$10.

We do regret the need for such a step but we are sure readers will appreciate the position. Meanwhile, the articles in this April issue, diverse in scope and key, once again manifest the need for a return to the Lord's Law.

Good reading! And the Lord bless and keep you.

W.G. FINLAY  
Editor

**OUR COVER**

\*\*\*\*\*

**A relic of the past**

**Photo: R. Koch**

**Cover: I. Long, LITHOTONE**

W G Finlay



## The Power in the Pen

For some reason or other, God's Covenant People as found within the Anglo-Saxon and kindred nations and who are *not* the Jews, have always been fascinated by the written word and because they see words in written form, a type of primitive superstition seems to make them accept and believe what is written as the inviolate TRUTH.

The story is told of how in a small village in Scotland, a lecturer on the then Rhodesian situation who knew the country extremely well and was thus able to provide statistical information on what the White people had done for the Blacks, was interrupted by a Scottish lady who said she did not believe a word of what the lecturer was saying. Asked why this was so, she declared that the Whites had treated the Blacks abominably *because she had read this in her newspaper. And what the newspaper wrote was true.*

Unfortunately, the majority in what is called the modern development of God's company of Israel nations follow this trend for "the pen is mightier than the sword". Thus, as one looks at the present world situation one is able to see how it is that our historical institutions, our very way of life, have been ripped apart until our influence, as a people, has all but disappeared and this, mainly because of an overall national acquiescence to what is currently called *world opinion*. But where does this expression come from and how can *world opinion* be ascertained when each race — each sub-race — has its own opinion on any given subject?

*World opinion* is a pure fallacy thought up by a corrupt and controlled news media and yet people believe that such an *opinion* is a reality — *Why?* Is it because in this century, two world wars failed to destroy the true Israel people thus showing that the sword does *not* possess all that power after all? A new weapon — the power of the written word — the pen — was seen as mightier and so, through the written word a mythical *world opinion* was able to take on reality and men came to believe and in believing, have dismantled all their defences. Indeed at present, *the pen HAS become mightier than the sword* — with devastating results.

### The Marks of a Pharisee

The use of the written word as a weapon is no new thing, however, and in this context, attention is drawn to Matthew 23 as presented in the Scofield Bible where this chapter is divided into three sections. The first comprising verses 1 through 12 under the heading "*the marks of a Pharisee*". The second section from verse 13 through 36, is under the heading "*Jesus denounces woe upon the Pharisees*", and the third, from 37 through 39, three verses, under the title "*the lament over Jerusalem*"

It is of course, freely admitted that these headings are merely theological guides to the context. However, they serve to indicate a vital piece of information which our Lord provided. Note verses 1 and 2 in Matthew 23: "Then spake Jesus to the multitude, and to his disciples, Saying, *The scribes and the Pharisees sit in Moses seat . . .*" In other words, there is a collective action by both the scribes and Pharisees in presenting themselves as the authoritative exponents of the Law which Moses, under God, gave to Israel.

Of this same duo, our Lord also said: "Full well ye (both scribes and Pharisees) reject the commandment of God, *that ye may keep your own traditions*" (Mark 7:9). Not for nothing were they called "hypocrites". The Greek *hoop-ok-ree-tace* according to *Strong's Concordance*, meaning "*an actor under an assumed character — a stage player or someone acting under a feigned part*". Thus, our Lord's use of the phrase "*which sit in Moses' seat*" was intended to

expose, not only the spurious nature of their claims, but the spurious nature of their doctrine.

The further indictments of the Lord against these men are of extreme significance as well.

a) In verse 13, Matthew 23, He said: "But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men."

b) Verse 14: "Woe unto you scribes and Pharisees, hypocrites, for ye devour widows' houses and for a pretence make long prayers . . ."

c) Verse 15: "Woe unto you scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves . . ."

d) Verse 16: "Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor . . ."

e) Verses 23 and 25: "Woe unto you scribes and Pharisees, hypocrites . . ."

f) Verses 27 and 29 — the same indictment appears.



There is thus no question but that our Lord held the scribes and Pharisees responsible for the evil present at that time. They were actors. And actors who had gained immense power even though the Pharisees were a sect totally unknown until the time of the building of the second Temple which was *after* 536 B.C. They were even unknown when *National Israel* occupied the land of Palestine.

According to most Bible Dictionaries and the *Jewish Encyclopaedia*, the Perishaya or Perushim, later called the Pharisees owed their creation and existence to the Soferim or scribes who, in their role of both recorders and interpreters of the Law saw the

need for a select “brotherhood” whose members would pledge themselves to the strict observance of the *scribal* interpretations of the Law.

After the death of Judas Maccabeus the Perushim became known as the Pharisees and became as well the *political wing* just as the priests became the *religious wing* through which the interpretations of the scribes were given tangible expression. This explains why at all times, the Lord placed the scribes ahead of the Pharisees in His Indictment against them both.



### The Scribes

The word Soferim — scribes — too only became prominent *after* the building of the second Temple, although there is mention of them in the record of Israel while it enjoyed national existence in the land of Canaan. However, it was only at the time of Hezekiah — between 715 and 687 B.C. — that a so-called *body of scribes* was inaugurated to transcribe old records or put into writing what had been orally handed down. The record for this being found in Proverbs 25:1.

Before identifying this *body of scribes* it should be noted that when Israel, under Joshua, entered the land of Canaan, they failed to kill off the inhabitants as they had been commanded to for several good reasons. One of these being that the Canaanite scribes who remained in the land unfortunately became active in the archives, the day to day happenings. Indirect evidence of which is found in 2 Samuel 8:17.

For some strange reason, most Bible Dictionaries, after describing the role of the Soferim or scribes — as being the recorders of history — simply leave the subject alone until after Zerubbabel's Temple had been completed — when they take over the role of Law interpreters and are presented as the main force behind the Pharisees and Priests. It would seem as though most commentaries would prefer to skip over the Lord's Indictment through Jeremiah in which it is stated that the people, living in Jerusalem, *trusted in the lying words which centred on breaking the Law* — stealing, murdering, committing adultery,

swearing falsely and believing that *because they shed innocent blood in sacrifice*, they could indulge in this incredible behaviour.

In the New English Bible, Jeremiah 8:8 records that the Lord said: “How can you say, ‘*We are wise, we have the law of the Lord,*’ when the scribes with their lying pens have falsified it.” In other words, the scribes had subverted God's Holy Law in the exercise of their office, transposing evil into good, darkness into light, bitter into sweet.

The result soon became evident. Judah, against whom this indictment was particularly valid, went into captivity in spite of all their sacrifices and protestations. As for the rest of Israel and as summed up in Hosea 4, because there was no truth in the land — no knowledge of God and violation of His Commandments — because of all this, they too were destroyed from off the land and went into punishment. The priests, the Levites, who were entrusted with teaching the people the things of God had instead, used the perverted writing of the scribes and consequently, the people came to trust in the lying words which had been written and taught. The very same situation as is found today.

### The Judaeen Substitute

Having destroyed national Israel, the role of the scribes in building a Judaeen substitute was, if possible, even more devastating which is borne out by the *Jewish Encyclopaedia*: “*Although, as will be shown later, the activity of the scribes was manifold, yet their main object was to teach the Torah to the Jewish masses and to the Jewish youth in particular. It was they who established schools, and they were particularly enjoined to increase the number of their pupils. Their mode of teaching is indicated in Nehemiah 8:8, ‘So they read in the book in the Law of God distinctly and gave the sense, and caused them to understand the reading.’ This passage is explained by the Rabbis as meaning that they first read the Hebrew text and then translated it into the vernacular, elucidating it still further by dividing it into passages . . .*”

Thus, the *Jewish Encyclopaedia* makes it plain that the scribes, *not the priests*, were

responsible for the structure of Jewish thought and that whatever doctrine was taught in the synagogues was derived from their interpretation of the Law. In the light of this, the Lord's condemnation that they were "sitting in Moses' seat" and "setting aside the commandment of God and propagating their own traditions" can be clearly understood. Further, there can be little doubt that Pharisaism, or to use its comparatively modern equivalent, Judaism, was the creation of the scribes who used this vehicle to perpetuate their own traditions which not only invalidated the commandments of the Lord but in point of fact, transposed the whole Purpose of God in true Israel. Through the scribes the Jewish claim to be the chosen people was made possible.



A typical example of this type of activity is found in the Revelation which our Lord gave to John in His message to the assembly at Ephesus: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars..." The Ephesians had obviously found out those who, claiming to be apostles of the Lord, yet could not stand against the yardstick of apostleship. Tragically, the Ephesians later left off applying these standards and as the Lord charged: they left their first love.

Nor incidentally, was this claim of apostleship the only area of deception for throughout the Revelation there is the expression "write for THESE words are true", which suggests that other writings were also in existence which were *not* true. In other words, the evil practice of the scribes of the Old Testament had not ended.

### To Deceive The People

It has been contended in many Christian circles that the insidious work of the scribes ended when our Lord — *Yashua*, THE WORD — completed His mission on the earth and that from then on, in the context of the things of God, only the truth would prevail.

Possibly, there would be grounds for such a contention if the Judaeen population had been wiped out and the seed of Esau destroyed. This view, however, has no foundation. Indeed, when in speaking to His disciples concerning the times which lay ahead of them, i.e. before the destruction of the Temple, the Lord stated: "*Take heed that no man deceive you. For many shall come in my name, saying, I am THE Christ; and shall deceive many.*"

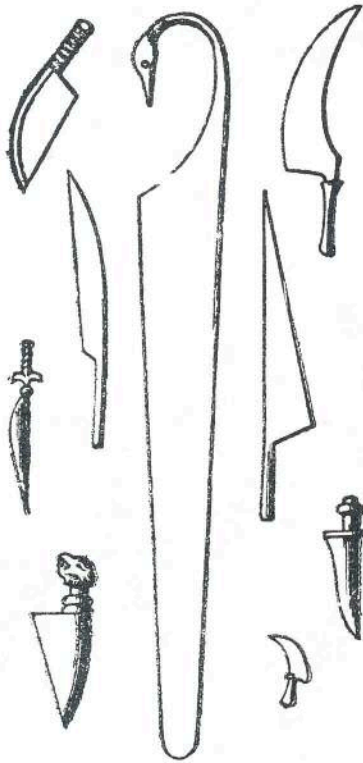
In the Authorised version the translators dropped the article "the" preceding the Greek word *XRISTOS* thus clouding the issue and opening the way for an interpretation which suggests that many would come claiming to be Christ. This has actually happened but it is not what our Lord said. As plainly as the Greek language could record it, He said that many would come *in His Name* — in which they would maintain His seal of authority was on their mission. They would acknowledge Him but would still deceive many. They would use His Name as the basis for their deception.

### The Reason for Deception

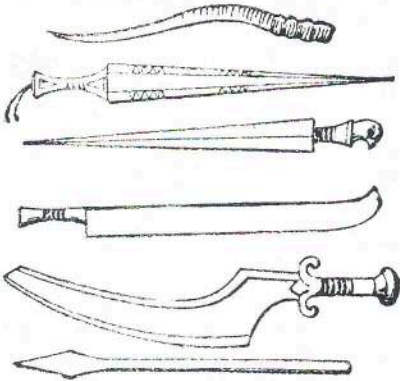
If a definite list of scribal deceptions was available, the truth concerning their work and the reason for it would be clear and easy to expose. Such a list is of utmost importance and the implications attending on it would no doubt shake Christianity. Granted such a list would have to be compiled by an extremely careful researcher and the task would be monumental, but it is of vital importance. For one, the real purpose behind the First Advent has been entirely lost. Our Lord said His Mission was in the context of the "*lost sheep of the house of Israel*" whereas, the teaching and writings of those who came in His Name, was more in accord with the Pharisaic custom of proselytising all and sundry, making the Lord's Mission universal.

When one turns to the Old Testament the motive of the scribes can be more clearly seen. In no way was this a public service as claimed by the *Jewish Encyclopaedia*. In point of fact, Moses had stated of the Law: "The secret things belong unto the Lord our God; but those things which are revealed

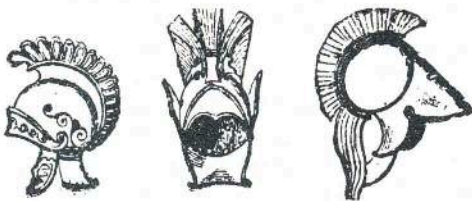
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Ancient Knives



Ancient Bows and Arrows

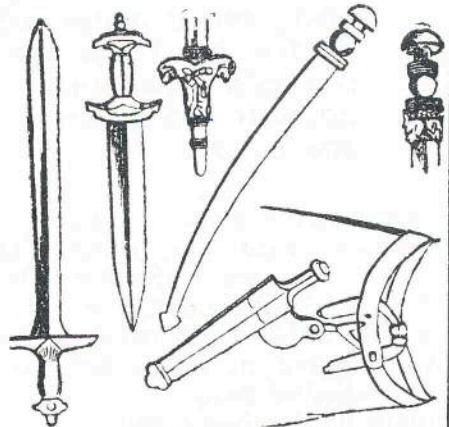


Roman and Greek Helmets

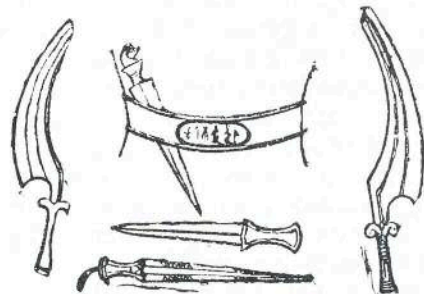


Ancient Armour

OF  
MORE  
THAN  
PASSING  
INTEREST



Various Swords

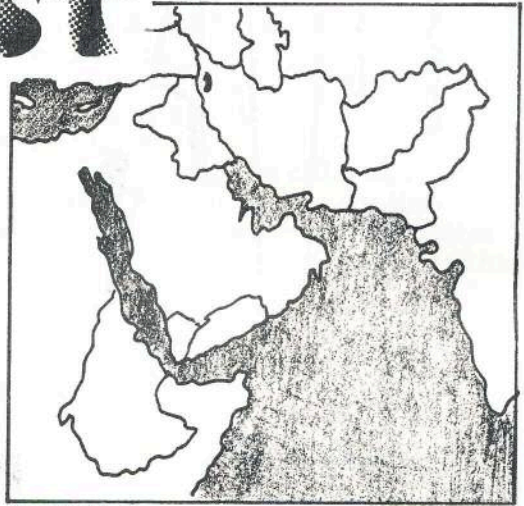


Egyptian Daggers and Falchions

A  
RESEARCH  
DEPARTMENT PROJECT

# THE MIDDLE EAST ENIGMA

THE START OF ANY RESEARCH PROJECT DEALING WITH MIDDLE EASTERN HISTORY GUARANTEES NOT KNOWING PRECISELY WHERE ONE IS GOING — OR FOR THAT MATTER— WHAT ONE WILL FIND FOR IT IS A STORY SHROUDED IN MYSTERY AND INTRIGUE AND TO WHICH ONE IS LED STEP BY STEP.



by U.N. Owen

Our particular quest begins from the time the British Forces delivered Jerusalem from the Turks on December 9th, 1917, which deliverance resulted in a Mandate over Palestine being given to Britain by the then *League of Nations* — which body of itself was also surrounded by strange links and activities.

A starting point could be made in that a month prior to Jerusalem being freed from Turkish control, Sir Arthur James Balfour, then British Secretary for Foreign Affairs, communicated with the Jewish Zionist, Lord Walter Rothschild, which communication indicated that there had been previous correspondence on the subject of Palestine

between the two men. Now finally, it was intimated that the British Government was sympathetically inclined toward the establishment of a national home for Jews in Palestine, *provided such a home was not prejudicial to the then non-Jewish communities in the land.*

There is a great deal of evidence of plans within plans at this time, also that there was never complete truthfulness between all the parties involved. One such instance being when a certain Rabbi Stephen Wise living in America, stated in 1910: "... Mr. Woodrow Wilson will be elected governor of your State (New Jersey); he will not complete his term of office as

governor; in November 1912, he will be elected President of the United States; he will be inaugurated for the second time as president." The Rabbi showed an amazing insight into the future, but later, and according to Douglas Reed in *The Controversy of Zion*, it was found that he had had this information from a certain Colonel House. It was a "foreknowledge of the quality shown by the Protocols" — for neither the Rabbi nor Colonel House had met Woodrow Wilson at this time.

In the *Intimate Papers of Colonel House*, there is revealing insight into the power this man had over political affairs not only in America, but in Britain as well but —

## THE MIDDLE EAST ENIGMA

“his political *ideas* were never clearly formed and were frequently changed, so that he forged an instrument whereby the ideas of *others* were put into effect; the *instrument* itself was brilliantly designed.” Here was the man who compiled the United States draft of the *League of Nations Covenant* — apparently proposed by Wilson as early as 1916. Later and for some unknown reason, House and Wilson were to fall out, but in his *Intimate Papers*, House reveals that when he spoke to Wilson before he assumed the Presidency, suggesting Henry Morgenthau, Chairman of the *U.S. Democratic Finance Committee* and not a Zionist (later, however, his son was associated with the founding of the Zionist state) as Ambassador to Turkey, Wilson replied: “There ain’t going to be no Turkey.” The country seemed about to disappear.

### The Circle of Initiates

Zionism and Palestine were unknown issues to the general public in Britain during World War I but in the background there were men such as Arthur Balfour, Lloyd George, Lord Milner, Dr. Weizmann, Sir Mark Sykes and the Rothschilds. Many belonging to a secret group known as the *Circle of Initiates* which later became the foundation for *The Royal Institute of International Affairs*. Lord Rothschild and Arthur Balfour were definitely involved as were Cecil Rhodes and Albert Grey, these men leaning toward the *Cult of Isis* — “organised around the 1877 manuscript

*Isis Unveiled* by Madam Helene Blavatsky, in which the Russian occultist called for the British aristocracy to organise itself into an Isis Priesthood.” (*Dope Inc.*)

*Whatever the case, the Balfour Declaration was an incredible document which created a devastating situation still being felt today.*

### The Trembling Cup

Historically and very briefly, the Military Administration which had been set up in Palestine subsequent to the defeat of the Turks, lasted until 1920 when this was replaced by a Civil Administration headed by Sir Herbert Samuel and the *Balfour Declaration* was implemented. This was the signal for the commencement of events which gave content and meaning to the description by the prophet Zechariah who, in speaking of the “burden of the word of the Lord for Israel” said that Jerusalem would become “a cup of trembling” (Zech. 12:2) — a situation which gradually developed in Palestine.

In the first decade after the defeat of the Turks, the Palestinian scene became one of intermittent uprisings and riots with Jerusalem being in the centre of this. The second decade saw an intensification of this with two major revolutions by the Arabs in 1936 and 1938. From the Arab point of view, these were fully justified for they viewed the whole situation as a British sell-out with Jewish migrants flooding into Palestine and displacing large portions of the Arab population. On the other hand, the blame

did not lie solely with the British Administration for although they had restricted immigration, they could not control the flooding of the land by illegal means. The 1938 revolution was brought under control after British reinforcements had been rushed to the scene, but by this time the war clouds which had been gathering in Europe broke, and the Second World War was on.

While British and Commonwealth Forces were engaged in a battle for survival, the trembling cup of Jerusalem began to shake with the fore-runner of terrorist campaigns. The *Haganah*, the clandestine armed force in Palestine, together with other extreme Jewish terrorist movements began an active terrorist warfare against the British forces which ended on May 14th, 1948 with the eviction of Britain from Palestine.



Wilson



House

## THE MIDDLE EAST ENIGMA

### The Untold Story

With the recognition of the Israeli State in 1948 one of the greatest turning points in world politics began. In America, the entire foreign-policy of the nation was opposed warning President Harry S. Truman that a Jewish state would threaten U.S. interests while, and according to writer, Peter Grose whose article *The U.S. and the Birth of Israel* appeared in the *Boston Sunday Globe*, Truman's many critics, including Secretary of State, George C. Marshall, suspected him of political opportunism, granting recognition in a play for Jewish votes.

"The *United Nations General Assembly* had voted in November 1947 to partition the British protectorate of Palestine between Arabs and Jews. The 600 000 Zionists of Palestine reluctantly accepted their assigned mini-state, but the millions or so Arab Palestinians refused the state offered them. Inter-communal warfare grew in intensity as the British colonial governors prepared to pull out and leave the Holy Land to an uncertain fate.

"With deep misgivings, Marshall and the State Department had voted for partition but only as an expression of loyalty to the fledgling U.N. The Soviet Union had also voted for the plan, to make sure the British left the region. It was the last occasion as the Cold War set in that Washington and Moscow would vote alike on a major political issue.

"Scarcely was the vote cast when second-echelon offices in the State Department

moved to reverse U.S. Policy and withdraw from the campaign for a Jewish state. Led by George Kennan, head of the Policy Planning Staff, the department warned Truman that the United States was *'deeply involved . . . in a situation which has no direct relation to our national security, and where the motives of our involvement lie safely in past commitments of dubious wisdom.'*" These words possibly being recalled recently when the Reagan Administration hastily changed the rules of its support for Amin Gemayel, the Maronite Christian, President of Lebanon. A dramatic reversal was ordered, the phased "redeployment" of the 1 600 American Marines stationed at Beirut airport. Obviously something had happened.

### The Yellow Ribbon

Amin Gemayel believed the United States would bring peace to Lebanon, but one of the things that happened was a form of psychological warfare — the use of alternating hope and despair.

*"One day the target population is on the edge of expectancy only to be thrown into despair when the sought for event is not forthcoming. When the despair gets to its lowest, the change agent, will again give a false story inducing great hope again, only to again have the target thrown into despair."*

To further appreciate the Lebanon-Middle East story, it is also necessary to understand yet another important point which is that *America gave up her right to declare war when Truman signed the*

*United Nations Charter.*

This was pointed out in an article *The Yellow Ribbon* by Nord Davis printed in *The Covenant Message* some time ago. Further, since then, United Nations' military affairs have always, by prior agreement, been under a Soviet Union Army Officer. Thus, as was shown in the American case against Iran, there is no way the corrupt United Nations would intercede for American — or any other Western — interests.

### Back to 1948

The article under review by Peter Grose is based on recently declassified archives in the United States, Israel and Britain and is adapted from the book *Israel In The Mind of America* which is a significant title to say the least for the proposed partitioning of Palestine in 1948 had the American Chiefs of Staff warning that the United States would be drawn into war; a Jewish state would surely be "a potential outpost of Soviet Communism for the *Zionist Labour Party* stems from the Soviet Union and its satellite states and has strong bonds of kinship in those regions and ideologically is much closer to the Soviet Union than to the United States."

It has been claimed that President Truman tried to stay aloof from this controversy for a time, denying he was after the Jewish vote but — "the American Zionists, with their high-pressure public lobbying techniques, were getting under Truman's skin, as one rabbi triumphantly declared." However,

## THE MIDDLE EAST ENIGMA

things were not going according to plan.

### A Significant Social Dinner

“On Tuesday, February 3rd, 1948, a small group of influential American Jews met with some emissaries from Palestine over dinner at the home of Washington lawyer, David Ginsberg. Benjamin V. Cohen, back in private life after serving as the respected Counselor of the State Department, dropped in along with Robert Nathan, Oscar Gass, Richard Gilbert and other second and third level officials of the Roosevelt and Truman Administrations.

“Speaking for the Jews of Palestine were Moshe Shertok, soon to become foreign minister of Israel under the Hebraicized name of Sharett and Eliahu Epstein, who changed his name to Elath when he became Israel’s first ambassador to the United States.

“The dinner was a ‘purely social’ affair — but over three hours of talk, decisions were made. These sophisticated officials would have nothing to do with the flashy public lobby of the Zionist organization. *They knew their special role could be more subtle, their targets for persuasion pin-pointed with intimate precision.*

“Gen. William Donovan, Eleanor Roosevelt, Ralph Davis of the *American Independent Oil Company* were among their chosen targets; so were Arthur Vandenberg, chairman of the *Senate Foreign Relations Committee*. Democrats like Sumner Welles,

Averell Harriman, Paul Douglas and Adlai Stevenson. Republicans like Thomas E. Dewey and Robert A. Taft. *There was no telling in that election year of 1948 who might best be in the position to help the Zionist cause.*” Unquestionably, support for a future Israeli state was poor and opposition strong.



Weizmann



Truman

Then President Truman received a memorandum from his special counsel — “the man who helped him on his most sensitive political problems, Clark M. Clifford. (Another Colonel House?) Clifford had reviewed all the advice from the foreign policy experts and he sensed as well the mood of the public. “The policy of the United States must be to support the United Nations settlement of the Palestine issue. It is unthinkable that it should fail to back up the decision in every possible way . . .” Clifford knew the kind of principled

talk that appealed to Truman. “Let me say that the Palestine problem should *not* be approached as a Jewish question or an Arab question or a United States question. The sole question is what is best for the United States of America.”

Abandoning a U.N. decision for partition would put America “in the ridiculous role of trembling before threats of a few nomadic desert tribes . . . Why should Russia or Yugoslavia or any other nation treat us with anything but contempt in light of our shilly-shallying appeasement of the Arabs.”

“Clifford’s arguments were precisely those worked out by the dinner guests at the Ginsbergs a month earlier.”

### An Old Friend

On to the scene moved one, Eddie Jacobson, Truman’s Jewish partner in an abortive haberdashery business. And — “Jacobson’s influence on Truman has become a mythology in modern Israel.” He persuaded Truman to receive Chaim Weizmann, now very old. “The meeting was held in total secrecy, not only without public announcement but without even notice to the *Department of State.*”

The crisis erupted not twenty-four hours later. The momentum toward a Jewish state was suddenly stopped — just one day after Truman had given certain assurances to Dr. Weizmann — and Truman was deeply upset. Very conveniently, a certain Judge Samuel I. Rosenmann happened to call at the White House only to have Truman beg him to contact “the little doctor”, Weizmann, and reassure him

## THE MIDDLE EAST ENIGMA

the President had not intended deceiving him.

“Over the next few weeks, Weizmann and Rosenmann held some most discreet discussions . . . Rosenmann relayed Truman’s sincere concern. ‘I have Dr. Weizmann on my conscience’ . . . *Would Rosenmann once again approach Weizmann and tell him in greatest secrecy that if a Jewish state were declared and if the United Nations remained stalled in its search for a compromise, the President of the United States would recognise the new state immediately.* Truman still had not notified the State Department of his promise.”

Some years later, the Israeli Chief Rabbi paid an official call on Truman to “bless” the President with the words: “*God put you in your mother’s womb so you would be the instrument to bring*

*about Israel’s rebirth after two thousand years.*”?

### Further Research

One article could never fully cover the story of the Middle East and in future editions of *The Covenant Message* our Research Department will provide further information, but meanwhile, the following by Rabbi Moshe Schonfield is of immense importance. The words are from *Genocide In The Holy Land* and Rabbi Schonfield states in the Introduction: “. . . Zionists who not only have broken the *mitzvos*, but also have enticed countless thousands of Jewish immigrants to the state of Israel to sin, by turning them into atheists are much worse according to the Torah than murderers. Their goal has been to transform the Jewish people from a religious people to a secular nation . . . The Zion-

ists have attempted to strike at the heart of Judaism in an effort to gain control over the Jewish people. They have used any and all means to secure that goal, including bribery, terrorism, anti-semitism and the violation of the basic human right of religious freedom . . . Terrorism has also been a capstone of Zionism . . . Countless terrorist acts, such as those used in 1950-1951 in Baghdad, Iraq, have been attributed to the Zionist-terrorist acts not only against those opposed to the Zionists, but also against their fellow Jews to persuade them to immigrate to Israel . . .

“Illustrations of these outrageous Zionist methods abound. They pervade the annals of the history of the Zionist state, dating many years prior to its establishment and continuing up to the present. *This presentation is but a fraction of the atrocities committed.*”▲

## An Interesting Fact

In view of the part presently being played in Lebanon by the Druse the following from the *Jewish Chronicle*, February 23rd, 1973 is of importance for it raises many questions with regard the present Lebanese holocaust.

“During Mandatory days in Palestine the Druse on the whole stood aside from the Arab-Jewish conflict, but when Israel’s War of Independence broke out, the Palestinian Druse threw in their lot with the Jews, and fought with them. They have since served in the Israeli Army and many also serve in the Border Police. They have been officially recognised as a separate community since 1957 and since 1962 have had official communal courts. Local sheikhs of the various centres of Druse population are the spiritual leaders of the community.

“There is an Israeli Consul in New York who is a Druse, there are Druse Knesset Members, and in the long run the Druse will probably be able to rise as high as they aspire to in Israeli society and public life. They are hardworking and enterprising.

“The Druse community originated in the eleventh century and is an offshoot of the Moslem Ismaili sect, but the Druse religion is definitely not Moslem. It is an esoteric, secretive religion and only a very few members of the community are initiated into its precepts. It has very few ceremonials or rituals. Intermarriage is prohibited and converts are not admitted.

“There are about 300 000 Druse altogether, of whom 40 000 are in Israel (including those in the Golan). There are some 155 000 in Syria and about 110 000 in Lebanon. The very first mention of the Druse in non-Arabic sources was by the Jewish traveller, Benjamin of Tudela, who toured Syria in 1167.”

# RELIGIOUS SNIPPETS - TO MAKE YOU THINK



## Startling New "Theory"

In April 1983, the *Globe* newspaper carried an article by Len Stone: *Last Supper Based On Signs Of Zodiac*. It was maintained that this startling new theory on one of religion's most revered paintings had stunned both art and religious experts alike.

"Christ represents the sun, and the 12 apostles are the signs of the Zodiac," declared Franco Berdini, Italian painter, author and astrology expert. Berdini's theory is outlined in the book, *Magic, And Astrology In Leonardo's Last Supper*, which was published in Italy. It revolves around his belief that, like so many 16th century artists, da Vinci was fascinated by astrology.

"The sacrament of communion, which is represented by The Last Supper, is a ritual filled with dramatic symbolism," he says. "It's no wonder da Vinci gave his painting a cosmic dimension by fashioning his subjects after Zodiacal symbols.

"Christ, at the centre of the table, extending his arms like rays, represents the sun," he adds. "The apostles, gathered in four groups of three, each represent a month and season of the year.

"For example, at the extreme right-hand side of the table are

Simon the Zealot, Thaddeus and Matthew — representing spring."

"Simon is Aries, because he has only one eye showing, which is the ancient astrological symbol for the sign. Lively, arm-waving Matthew exemplifies Gemini, and Thaddeus has a massive build and neck typical of Taurus the Bull.

"The group closest to Christ's left represents summer," he adds. "Philip, with arms held up to his chest and claw-like hands, brings to mind Cancer the Crab. James the Elder, with his flowing mane of hair and bright yellow robe, is a perfect Leo the Lion. And Thomas, facing Christ and holding up one finger, is Virgo.

"On Christ's right is the autumn group," says the expert. "John is closest to Christ. Yet with his darkened face turned away, he represents Libra, the point at which the summer tips into winter.

"Next is Judas, and his pincer-like hand is representative of Scorpio, the stinging scorpion. Peter, holding the knife behind the traitor's back, is Sagittarius the Archer about to shoot an arrow into the scorpion's tail."

The winter signs — Capricorn, Aquarius and Pisces — are James the Younger, Andrew and Bartholomew, who are huddled on the shaded, wintry side of the room.

Further to the above article it is

interesting to note that in an appendix to the work *The Holy Blood and the Holy Grail*, Leonardo da Vinci is mentioned as being well acquainted with Botticelli (Sandro Filipepi) through their apprenticeship to Verrocchio, an alchemist and exponent of Hermetic thought which deals with occult science.

Like Botticelli, da Vinci was patronised by the Medicis, the Estes and the Gonzagas. The Medicis, an Italian family, ruled Florence and Tuscany during most of the period 1434 to 1737, providing three popes and marrying into the royal families of Europe. The Gonzagas and the Estes being important families in Italian history as well.

The subject of esoterism is of vital importance in any research on religion for it covers many fields such as secret doctrines and practices revealed only to select people of certain religious persuasion or exclusive societies and Leonardo's esoteric interests have been well established with one researcher describing him as an early "Rosicrucian". Vasari, his biographer and contemporary, described him as having "an heretical cast of mind", while according to the work mentioned above, certain authorities have ascribed to him an ancient belief that Jesus had a twin. There seems to be evidence that da Vinci

believed this for in the famous "Last Supper", there appears to be two virtually identical Christs.

### Physician, Author and Mystical Philosopher

The above brief study of Leonardo da Vinci brought to the fore a name not generally known to most people. Robert Fludd (Flud) (1574-1637) who, besides being a physician, author and mystical philosopher was also connected to the Rosicrucian Fraternity, although he never claimed to be a member.

The *Encyclopaedia Britannica* states that Fludd studied at St. John's College, Oxford, before travelling in Europe for six years. Later he earned medical degrees at Oxford and joined the College of Physicians, becoming a prosperous London doctor. Most of his writings represent the culmination of the occult and he derived his ideas from such diverse sources as the story of the creation of Adam in Genesis, the Jewish Cabala, and the tradition of alchemy, astrology, sympathetic magic and chiromancy — divination by the hand or palmistry.

Fludd was primarily interested in establishing the parallelisms between man and the world, both of them being images of God Who, he believed, withdrew Himself from part of His Substance, which subsequently appeared as darkness, or matter. Then, expanding again as light or mind, into matter, He thus gave rise to all the substances of the world. As a mixture of light and darkness, everything in the world has the same nature.

Turning again to the work *The*

*Holy Blood and the Holy Grail* and its research on this man, Robert Fludd, there is mention that he enjoyed the favour of James I and Charles I, both of whom granted him rent from lands in Suffolk and — "He was among the conclave of scholars who presided over the translation of the King James Bible!"

Which surely makes one think?

### The Black Pope

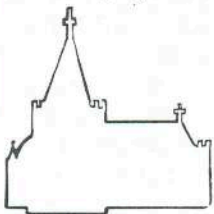
The biggest and most powerful organisation in the Catholic Church was due to elect a new leader — the Black Pope — so named or so it is claimed, because of the colour of his cassock. The Order (Jesuit) was founded over four hundred years ago by Ignatius de Loyola and is run along military lines and often described as "the Pope's intellectual shock troops — although they have often been at odds with Vatican thinking."

Now the new head of the order, Peter Hans Kolvenbach, the second Dutchman to hold the post was being described as "silent and bashful; extremely spiritual; a moderate." Until his election, Kolvenbach was rector of Rome's *Pontifical Oriental Institute*. He is an expert on the Middle East and spent eighteen years in the Lebanon — all of which appears to tell a story and one which yet needs considerable research.

Meanwhile, what of Ignatius de Loyola and the Jesuit Order which has six grades? "There are novices, scholastics, temporal, coadjutors, professed of the three vows and professed of the four vows, the latter two grades being the only ones which confer a share in the

government and eligibility for the offices of the society. Its head, virtually a commander-in-chief, is known as The General. He wields absolute power over the members who are pledged to blind obedience. The General "claims" his obedience from The Pope... (but) such is the extraordinary skill which the relations of the society to the papacy were originally drafted by Loyola, and subsequently worked by his successors, that it (the Order) has always remained organically independent, and might very conceivably break with Rome without imperilling its own existence... the shrewd Roman populace have long shown their recognition of this fact by styling the two "Popes" the "White Pope" and the "Black Pope". In truth, the society has never, from the very first, obeyed the Pope, whenever its will and his happened to run counter to each other." (*From Occult Theocracy*)

According to an undated report, the first Jesuit "general" ever to resign made it possible for the Pope to appoint a "caretaker" to run the Order until a new "general" was elected and this man enjoyed the Pope's trust — which was important in view of the controversy which has recently again surrounded Jesuit activities and political and theological stances. They have been accused of "Marxist tendencies". It is of interest to note that many Catholics have become concerned about their last two Popes with their socialistic leanings and significantly the report to hand on the new Black Pope, maintained that for the first time ever a reigning spiritual leader of the Catholic church was to officiate at a cere-





mony in the Jesuit's headquarters. Like calling to like?

### Thank God for the Pope! \_\_\_\_\_

Picture this: A rabbi praising Pope John XXIII in the pulpit of a Lutheran church. That was the scene at the beginning of this year according to religious writer, John McCoy, as printed in the *Seattle Post-Intelligencer*, 14/1/84.

"Rabbi Raphael Levine, the 83-year-old rabbi emeritus at Temple De Hirsch-Sinai, delighted a packed house at Prince of Peace Lutheran Church with a warm, spirited sermon about our common Judeo-Christian heritage.

"'Pope John began a revolution in the Catholic Church,' said Levine, a stooped, little man with a white goatee. 'He abolished all the taboos about Catholics fraternising with Protestants.

"'And Jews,' he added, chuckling. 'Thank God for Pope John who was big enough to see life as God sees life.' John XXIII, pope from 1958 until his death in 1963, ushered in an era of renewal in the Catholic Church.

"Peering above the lectern, Levine reminded his listeners that God is not Jewish, Catholic, Lutheran, Hindu or Buddhist. 'He is the creator of the universe who governs with love,' he said.

"Levine noted that Jesus taught the same values taught by the Hebrew prophets: justice, compas-

sion, peace, brotherhood, holiness.

"'If those aren't God's teachings, then I'm in the wrong business,' the rabbi told the congregation. 'Those values are the essence of man's relationship to God.'

"Levine's appearance at Prince of Peace Lutheran was arranged in part by Don McCune, one of the church's liturgists. McCune, who conducted the service in a long, white stole that almost hid his cowboy boots, hosted KOMO-TV's 'Challenge' programme in the 1960s."

### Stop the Music \_\_\_\_\_

Rabbi Levine's message of brotherly love notwithstanding Christian friends of Israel were surprised by a recent attack on the Salt Lake City Oratorio Choir as it performed Handel's *Messiah* in Jerusalem's Central Auditorium. As 500 Jewish religious students marched outside the auditorium shrieking violently anti-Christian slogans, approximately 20 other Jewish hooligans fought their way into the auditorium, physically attacking the performers until police were called to eject the mob. As of this time, it has not been determined whether this incident will seriously affect the close relationship between American Christian leaders such as Jerry Falwell and the so-called "last bastion of democracy in the Middle East".

### Hymns Ancient and Modern \_\_\_\_\_

During May 1983, the proprietors of *Hymns Ancient and Modern* produced an up-dated edition of old favourites with new additions. It has 533 titles with 333 from the revised edition of 1950 and 200 from its supplements *Hymns for Today*. Among the latter, Sydney Carter's "Lord of the Dance" with its Shaker tune and an American folk melody.

What is of particular interest too is that the British National Anthem is included in full with an optional alternative to the second verse which, in the original version, is:

*Oh Lord our God, arise,  
Scatter our enemies  
And make them fall.  
Confound their politics,  
Frustrate their naivish tricks;  
On thee our hopes we fix:  
God save us all.*

The alternative verse is:

*Nor on this land alone,  
But be God's mercies known  
From shore to shore.  
Lord, make the nations see  
That all should brothers be  
And form one family  
The wide world o'er.*

It all depends apparently on whether one believes in patriotism or a one-world order.

## An Interesting Fact

Each of the seven days of the week is designated as the Sabbath by various nationalities and religions. Monday is the Greek Sabbath, Tuesday the Persian, Wednesday the Assyrian, Thursday the Egyptian, Friday the Turkish, Saturday the Jewish and Sunday the Christian.

# Cameos of History

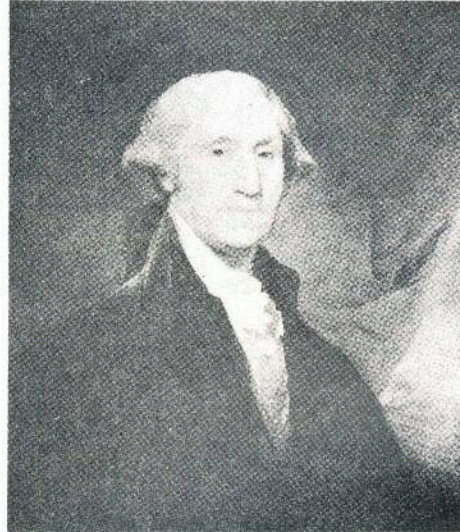
by Lester Luther  
—*The American Mercury*

## The Day Washington Saved the Revolution

After the confused battle of Monmouth on June 28, 1778, the Marquis de Lafayette described General George Washington in these words: "I thought then, as now, that never had I beheld so superb a man." Nowhere else did Washington reveal himself so valiantly and sternly. He held a spell over the soldiers and gave dignity to a cause that often seemed hopeless. He could have been crowned a king by the disillusioned army, but always "in the midst of blank despair Washington kept his heart and his purpose."

After the sufferings at Valley Forge, the Continental Army emerged as a powerful fighting force. The German, Frederick William Steuben, organized the creaky military machine into a disciplined army. On June 18, 1778, the British commander, Henry Clinton, evacuated Philadelphia, and Washington immediately re-occupied the capital. At first he was undecided whether to attack the long British column of some 1 500 wagons or merely to harass its march. "Mad" Anthony Wayne and Lafayette favoured a direct attack. Charles Lee, recently exchanged as a prisoner, and now second-in-command, protested the loudest. When Clinton arrived at Monmouth Court House on June 26, the Americans were plagued with indecision. Then, when the British began to move out, Washington ordered an attack.

The terrain around Monmouth was dotted with ravines, hedges, Comb's Hill and the Wemrock Brook. However, no one anticipated the tremendous heat . . . as high as 100 degrees in the shade. The British and Hessians would suffer dreadfully in their heavy clothing and packs that weighed as much as 100 pounds per man. Before the



Washington, oil painting by Gilbert Stuart, c 1795  
In the Metropolitan Museum of Art, New York.

day would be over, heat prostration would claim nearly as many victims as the actual battle. And the British ten-mile-long train of wagons reduced them to a snail's pace.

Washington's decision was not an easy choice. The fate of his army, of the young Nation, hung in the balance and a defeat could possibly ruin the recent French Alliance. Yet, British power in the Colonies was no longer invincible. The Alliance forced Britain to strengthen its other holdings, notably India, and the French fleet was eager to challenge the Royal Navy. Clinton left Philadelphia with 10 000 men and began his march to New York. Washington remained in close pursuit with some 13 000 Regulars and Militia.

The attack came none too soon, for another day would have found the British in the sanctuary of the Navesink Highlands. The first skirmish was a minor exchange of fire between a British flanking party and

General Dickinson's New Jersey Militia. The second skirmish involved a British covering party and an advanced guard under Anthony Wayne that forced the Red Coats to retreat. The battle then sank into one of the most jumbled of the entire war. Washington, alone, saved it from becoming a combat comedy.

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### Disorganised Action

Before he came upon the field, the line of battle was a hodgepodge of nothing. There were shots here and there, attacks and retreats. Regiments and whole brigades were shifted around like a weird chess game played in a labyrinth. Washington had ordered Lee to "bring on an engagement" but it soon became obvious that Lee had no plan. The troops stumbled about like actors waiting for cues that never came.

Fighting developed with a British rear guard, and the immediate results were about even. Clinton believed it was the beginning of an attack in force. He covered his right flank and marched back to the action. Perhaps Lee thought of isolating the rear guard, but now it was impossible. Lafayette was ordered by Lee to attack the British left, but in seeking better ground the Frenchman's movements looked like a retreat to other American generals. Fear of being cut off from the main army caused them to fall back. Some were ordered by Lee to retire, others were not. The retreat became general until Lee's entire division was caught in the withdrawal. About 5 000 men, baking in the blistering heat, took to the road for English-town, miles away.

For nearly two centuries Lee's actions have either been praised or condemned. Some say the retreat was necessary or Clinton would have swatted them like flies. Others, like the young Alexander Hamilton, said Lee was mad, touched by the heat, cowardly and treacherous. It was no secret that Lee was overly impressed with British might and he was well aware of his unpopularity. Betrayal, perhaps, was too strong a word, for nothing ever came of it from the British.

In the meantime Washington was advancing to Lee's support. His first knowledge of the retreat came from a local resident, and then a fifer was arrested for passing false

rumours. Some civilians told the same story, but the commander-in-chief still refused to believe them. Continuing his advance, he came upon a few exhausted soldiers in obvious flight. Then a regiment came in disorder, followed by entire brigades. The officers didn't even know why they were withdrawing. Still more came back... cursing, stumbling, sweating. And then, Washington saw Lee.



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### Washington Enraged Over Retreat

Without hesitating Washington spurred his mount and rode straight to Lee. For a few moments the American Revolution stood still. Washington was enraged over the retreat. His self-control vanished, and the fierce fighting temper boiled over. He asked Lee why he retreated as soon as the enemy advanced and when Lee knew the main army was coming to his support. Lee had no reply. He stammered as Washington poured out a torrent of questions and verbal explosions.

Of the exact conversation between the two there are many versions. Lafayette, years later, said Washington called Lee "a

damned poltroon," but the Frenchman was elsewhere at the time. There is no doubt that Washington shrivelled Lee with scorn. The most convincing version came from General Charles Scott, who was asked if he ever heard Washington swear.

"He did once," said Scott. "At Monmouth and on a day that would have made any man swear. He swore that day 'til the leaves shook on the trees. Charming! Delightful! Never have I enjoyed such swearing before or since. On that memorable day he swore like an angel from Heaven!"

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### Retreat Was Stopped

Washington's real words have been lost, but not the events that followed. The retreat was stopped forthwith, as Washington took personal command. He was mounted on a white charger and seemed to be everywhere. The men were cheered by his example as he thundered orders reforming the broken lines. As he rode up and down the ranks, the soldiers became infected with his courage. Then suddenly, his horse fell to the ground from exhaustion. Washington was unhurt. He was weary, his uniform drenched with sweat. He called for another mount, leaped into the saddle and spurred the army to action. He moved regiments into positions guarding now against a British counter-attack.

Heavy fighting soon developed with British dragoons and grenadiers. Artillery duels and musket-firing continued without cessation. The training of Steuben was now proving its worth. The Americans conducted themselves like resolute veterans. They deployed and fought with precision and eagerness.

American fire was accurate and heavy. British attacks were met head-on and beaten back. The flower of the English army, along with the Hessians, at long last found their equals. The assaults were furious, but the Americans would not be denied occupation of the field. Anthony Wayne was the fighting hero. He held up on his fire until the British were only forty yards away, then he calmly commanded:

"Wait for the word, then pick out the king birds!"

The fighting continued until the British finally retired to stronger positions. It was about six o'clock. Washington had victory in his grasp, but by the time the regiments were re-organised it was too dark to begin an encounter. The Americans patiently waited for morning, but when it came they discovered the British had evacuated the field during the night.

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### Heavy British Losses

British losses totalled around 1 000 including killed, wounded, missing, sunstroke and desertions. The Americans' casualties were 460 from all sources, though no desertions were listed. Clinton reached New York with the "wreck of his army" on July 5. They were forced out of the middle states as they had been driven from New England.

Lee, smarting under the injury to his pride, requested a General Court Martial. He was found guilty of "making an unnecessary disorderly and shameful retreat". He was suspended for twelve months with Congressional approval. He later insulted the Congress, who then resolved that there was "no further occasion for his services in the Army of the United States".

It was Lee's insubordination that nearly lost the day at Monmouth. Clinton later wrote that Lee's retreat was properly timed: otherwise "his whole Corps would probably have fallen into the Power of the King's army". However, if Lee had stood and fought until the main army came up, the rebellion might have ended then and there. Lee quickly fell from sight, and his only comfort seemed to be in calling Washington "that dark, designing, sordid, ambitious, vain, proud, arrogant and vindictive knave" who was trying to "remove me from the face of the earth". He retired in disgrace to an estate in the Shenandoah Valley.

Both sides fought with incredible valour at Monmouth. The turning point was Saratoga, and that "sink of misery", Valley Forge, which made an army out of a "rabble in arms". There was still a long way to go to the end at Yorktown on October 19, 1781, but after Monmouth it was all gradually down-hill for the British. ■

## The Family within the Nation

### MORAL FIBRE — Selected

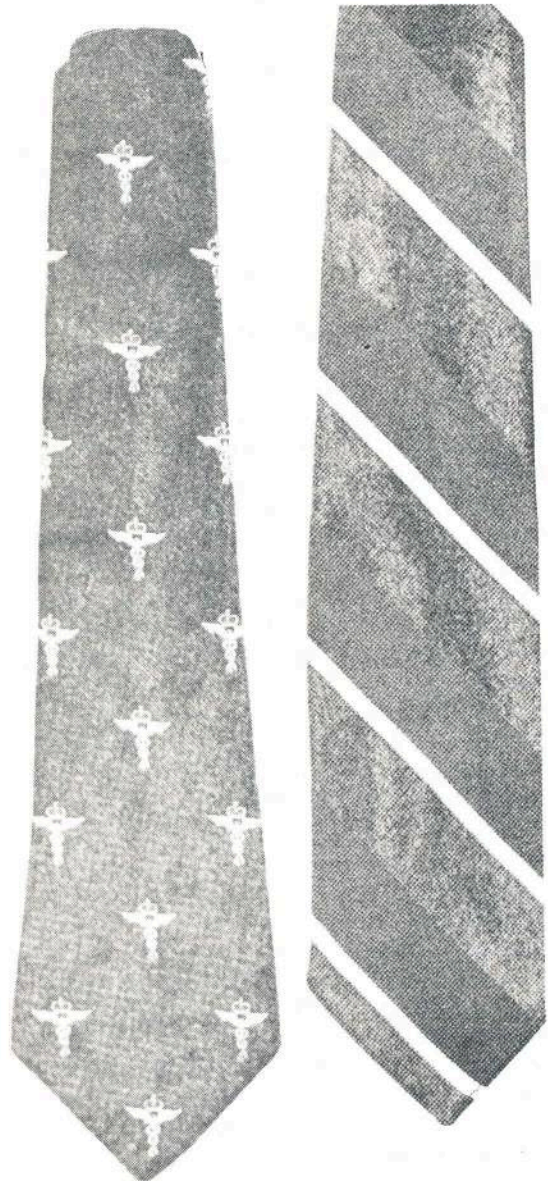
“The Chiefs of Staff,” declared one of Britain’s more prominent Anglican bishops during 1983, “are the only people in our society who are of the calibre I expect. If I were in trouble, which God forbid, it is to them I would turn for help — not my brother bishops.”

This remark caused author Graham Turner of the British *Daily Telegraph* to write a series of articles on Britain’s Forces Chiefs, the last of which provides what can only be called — *A Pattern For True Leadership*. A leadership sadly missing not only in Britain but throughout Anglo-Saxon society today.

Graham Turner writes how when told that one of Britain’s more conservative Anglican bishops thinks that the Chiefs of Staff are the only people in Britain who are of the calibre he expects and that, were he in trouble (“which God forbid”), he would turn to them for help, not his brother bishops, Gen. Sir John Stanier, Britain’s Chief of the General Staff, retorted drily: “Luckily, God will no doubt forbid it” and added, yet more drily: “All I can tell you is that no Chief of Staff would ever make such a remark about a bishop.”

Whatever the general may feel about Britain’s prelates, it is easy to see what the good bishop admires in the Chiefs of Staff. It is not merely that three of the four are privates in the bishop’s own army; while even the sole agnostic, the Chief of Air Staff, Air Chief Marshal Sir Keith Williamson, subscribes wholeheartedly to the Christian ethic. They also uphold a moral code which is a good deal less elastic than that which now obtains in many parts of the Church of England.

Homosexuality for example, is against Queen’s Regulations. Even the proclivity, according to the



Chief of Defence Staff, Field Marshal Sir Edwin Bramall, means that “you won’t get any decent jobs”. The practice ensures that you will be “slung out” or as Williamson puts it, “got rid of administratively”.

The same fate, he went on, would befall any officer who slept with a brother officer’s wife. They’d lost a first-class squadron leader from Strike Command that way. Such behaviour might go unnoticed in the House of Commons or the Civil Service, but the Armed Forces had altogether stricter rules.

The same was true of money. He remembered a flight lieutenant being court-martialled for bouncing a six-pounds-ten-shillings cheque on the mess. At the time, he’d thought how dreadful to haul him up for such a small thing, but it had been the tip of an iceberg and, if you couldn’t trust a man on the ground, you might not feel able to trust him in the air.

As for divorce, said Gen. Stanier, the rate was lower in the Army than the outside world though, sadly, not much. But, whereas in other walks of life, it was of no concern to an employer whether you were divorced, married or even queer, it never went unconsidered in the Services. Under certain circumstances, it could still provide grounds for chucking someone out. No, there had never been a Chief of Staff who’s been divorced.

Some of the Chiefs candidly admit that strict rules have made *them* rather sturdier vessels than they might otherwise have been. “I’d like to think they’re ethics I’d have subscribed to whatever walk of life I was in,” said Williamson, “but it’s not true.”

None of the four struck me as particularly self-righteous, stuffy (“mind if I take my jacket off?” asked the Chief of Naval Staff, Adml. Sir John Fieldhouse) or censorious. On the contrary, they display the wry worldliness of those who have had to deal with all the conditions of man. Yet they are genuinely shocked by what they regard as the moral laxity, not to say turpitude into which they feel some Anglican bishops have fallen.

When I told Williamson the agnostic, about an eminent prelate who wants to redefine chastity to mean “emotional integrity” instead of “no sex” and so allow people the luxury of being both chaste and going to bed with their soul-mates, whether homo- or heterosexual, the response was curt. “I don’t know how that man can remain a bishop,” he said.

“He’s supposed to be setting moral standards for the country, isn’t he?”

Fieldhouse, himself a convinced Christian, was even more scathing about the yet more eminent bishop who takes the line that, if one of his priests has a homosexual “friend” living in the vicarage,



he doesn't inquire too closely what goes on "because we don't question the quality of each others' marriages, do we?"

"If you're going to tolerate what I'd call morally decadent behaviour, what sort of leadership is that?" growled the admiral. "These men's standards aren't high enough. Human beings are inevitably weak, but that doesn't mean you have to get weak standards for them." "The Church of England," agreed Adml. of the Fleet Lord Lewin, the last C D S, "is in a very bad way."

Such lack of sophistry, such wholesale contempt for situational ethics must sound like heavenly music in our conservative bishop's ears. So, too, the continual echoes of "Tom Brown's Schooldays" which ring through the conversation of our most senior officers.

It is a world where you don't show off or sneak, where "sucking up to your superiors is anathema," where restrained, gentlemanly ambition is permitted but "a chap who pushes is thought to be a poor show" (Lewin at first turned down command of Britannia because "I was happy where I was") is a world where you don't let the other chap down.

Yes, agreed Gen. Akehurst, commandant of the Army Staff College at Camberley, it is public school values.

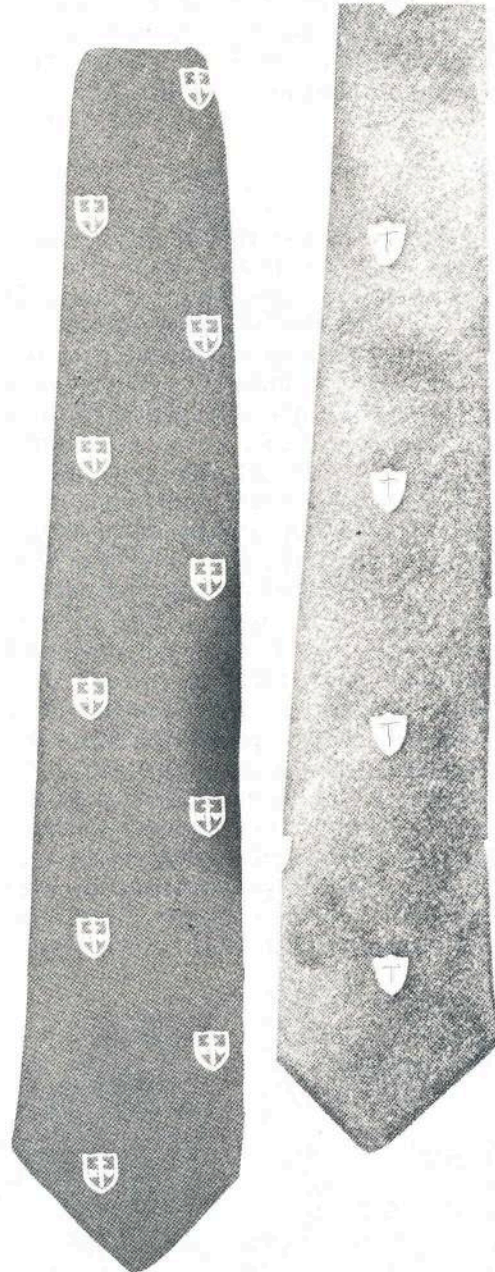
Compared with other professions, self didn't come into it much, maintained Lewin. Really, I said doubtfully. It can't, he insisted, because of the concept of duty. I looked even more doubtful. "It must be so," declared the admiral with a grin. "Nelson said so!" Lady Lewin, a vicar's daughter, was even more definite. The Chiefs *were* different, because they'd been trained to think of other people.

He'd joined at 19, recalled Lewin and, in his first three months, he'd been taught the rates of pay of all his ratings, how they could be promoted, how they should be counselled. Your people *always* came first.

In one way, it sounds painfully priggish. Yet most of the Chiefs lack the self-centredness which Akehurst reckons is the mark of *all* the politicians who lecture at Camberley. So, is the good bishop right? Are our Chiefs of Staff of exceptional calibre? I lean to Akehurst's verdict. "They are usually outstanding men," he said, "but no more so than the other heads of profession who lecture here."

Yet they are *not* entirely as other men are. *They have lived all their working lives by a code which*

*discourages over-ambition, promotes duty and self-discipline and confers on the best a massive and relaxed self-confidence.* Hence, it seems to me, the certainties and the blessed simplicities which the good bishop cherishes. It must make a pleasant change from the world in which he habitually moves. ●



# MYTHOLOGY

and

# HEALTH

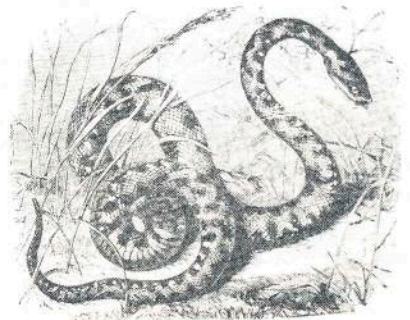
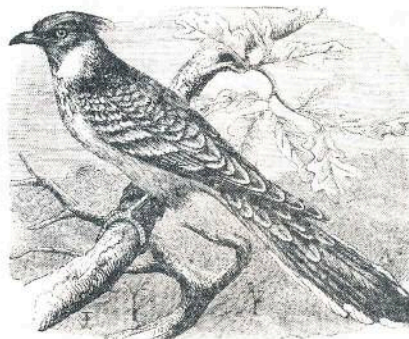
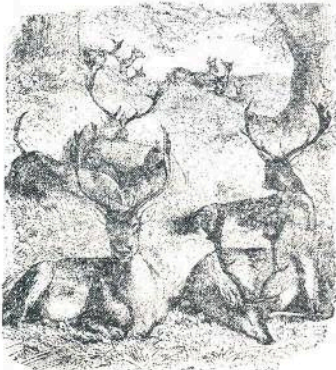
*"They that sanctify themselves, and purify themselves in the gardens behind one (tree) in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (Isa. 66:17)*

The folk-lore of the Highlands and Lowlands bears evidence of archaic survivals of special interest. A remedy for children in extremis in the north Highlands until recently was the liver of a mouse. Roasted mouse was a cure for whooping-cough and smallpox, as in various parts of England. An Irish manuscript story refers to a ceremonial mouse feast in Scotland (Revue Celtique, xiii). The mouse-Apollo cult may have reached Scotland. A Perthshire standing stone is called in Gaelic "*Stone of my little mouse*" — "little" signifying "dear" or "sacred". Mice were supposed to paralyse the limbs of human beings or animals by running over them by night.

Another interesting survival is the Highland prejudice against pork. The black pig is connected with the devil. In Gaelic the story of Osiris has been attached to the memory of Thomas the Rhymer. Lowland and Highland stories refer to an Underworld in which the dead are seen cutting corn and plucking fruit, as in the Osirian Paradise. It has been suggested that these myths survive

from the time when the agricultural mode of life was first introduced. Charms for curing diseases are common, and hereditary "curers" are still known. Medicinal plants like the mugwort have been connected with early Christian saints. *The hazel* is referred to as "a god". Hazel-nuts and apples are fruits of immortality in the Gaelic Paradise. The "milk" of the unripe hazel-nut was given to Highland children, as was "fig milk" to Greek children. Hazel fire-sticks were used to kindle "new fire", and in the Life of St. Kentigern\* the saint makes fire from a hazel branch. *The rowan* is another sacred tree; its berries are the food of supernatural beings.

*The bee* is a soul form, and honey and hazel-nut milk constituted an elixir still remembered as a cure in the Highlands. A Hebridean deity dwells in a tree on a mound, and provides in a sea-shell, called "*cup of Mary*", the "milk of knowledge" for women. *Bride* (the goddess Bridget) is supposed to come from the Otherworld on 1st Feb. (old style), which is in Gaelic Feill Bride. *Her*



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*serpent* wakes from its winter sleep on the same day. The nathair challtuinn (*"snake of the hazel-grove"*) may be the same as Bride's. There are *two suns* in Gaelic — the "big sun" of summer and the "little sun" of winter. Bride rules during the "big sun" period. The "little sun" period is controlled by a fierce *"Old Wife"* who has *one eye* on her forehead. Her chief seat is Ben Nevis. She wanders among the mountains followed by herds of wild animals, including deer, goats, and swine. Various storms are raised by her, and named in connection with her in the Gaelic Calendar. Fires were lit at Beltain (*"white fire"*), at Hallowe'en (in Gael. Samhain — *"summer end"*), and at midsummer. Other *"need-fires"* (in Gael. *"friction fires"*) were lit to charm from disease as occasion arose. In Gaelic the cardinal points are coloured, the north being black, the south white, the east purple, and the west dun. A number of Gaelic words of good omen are based on the name for the south, which is on the right, and a number of words of bad omen on the name for the north, which is on the left. The east is *"before"* (in front) and the west *"behind"*. A Gaelic saying is that

*"evil never came from the east"*. In folk-stories demons and giants come from the north; the wind-hag of spring comes from the south-west; the fairies always come from the west on eddies of wind like the Greek nereids.

The fairy is in Scottish Gaelic sith (pronounced shee), a word which refers to anything unearthly or supernatural, and to the silence of supernatural beings whose footsteps are never heard. Skin rashes that appear in certain diseases are called breac shith (*"supernatural specks"*); *the cuckoo*, which is supposed to dwell in the Underworld, all winter, is an eun sith (*"supernatural bird"*). Other supernatural animals are cro sith (*"supernatural cows"*) and cait sith (*"supernatural cats"*). The water-horse (kelpie), the urisk (satyr), the mermaid, brownie, *blue men* (sea-gods) &c., are also known."

(SCOTLAND, p.119, *The New Gresham Encyclopaedia*, Vol. X. 1927)

\*There are two Lives, one by Joscelynus, a monk of Furness, and the other by an unknown hand. The former is meant here.

# WINDOW ON THE WORLD

## Book Review

A recent trip to the north of Johannesburg to see the extreme damage to the country side caused by the drought and a more than usually scorching sun, brought to mind the work under the above title by Ed Dieckmann, Jr. because what also became obvious, was the numerous large estates which have been taken over by so-called "training" centres of every type. Centres which it would seem deal in "Human Relations Training" and which, no matter how this may be denied, in some form or other deal in *coercive persuasion*. *Thought reform, or brainwashing.*

## THE SECRET OF JONESTOWN: The Reason Why \*

As Mr. Dieckmann states: "It was brainwashing, as used by James Warren Jones, which was the primary cause of the 913 deaths at the pavilion of The People's Temple in Jonestown" and then he points out that there was "another, more dangerous and sinister organisation, as far back as 1949 — two years after The National Training Laboratories Institute was born, (which) spread the cancer that has helped weaken a once great nation — and started the count-down to Jonestown. This organisation being the Zionist Anti-Defamation League of B'nai B'rith (Children of the Covenant). And of his book Mr. Dieckmann says: "It is fitting, in view of the doom that hangs over us, a manipulated society in which even our thoughts are controlled that this book (about Jonestown) should have thirteen chapters. Even to the most sophisticated of us, that number — though few will admit it — has a dread significance. Perhaps Chapter Fourteen will yet be written, in which the warnings in this book are heeded — and the danger removed."

The prologue to the work sets the pattern for the horror in the jungle at Jonestown, November 18, 1978, a murder-suicide without precedent in history, with 913 dead, nearly 300 of them children, has created questions without number — like ripples in a

pool — as to why? Why did they do this?

But above all, rising in crescendo from newspaper editorialists and magazine writers, to TV and radio talk-shows, all of them electric with the shock and incomprehension of human beings who themselves love life and want to live, another question is still being asked.

*How?* How was any one man, such as the "Reverend" Jim Jones, head of The People's Temple in that jungle compound, able to get the other 912, besides himself, to submit to the coercive self-murder of suicide — or murder at the merciless hands of his elite guards?

At first, in the reports of survivors and the news stories of the Associated Press and the *San Francisco Chronicle*, it was thought that indeed there were precedents, such as the famous royal burial pit of the First Dynasty of the Sumerian kingdom, at Ur of the Chaldees in Mesopotamia, around 3100 B.C. Here King A-anni-pad-da was escorted in death by 74 members of his household: musicians, dancers, soldiers, ministers of the court, who drank a poison that, as a recent spectroscopic analysis of residue in the cups has shown, contained hydrocyanic acid,

\*A co-edition by Noontide Press, P.O. Box 1248, Torrance, CA. 90505, U.S.A. and Historical Review Press, P.O. Box 33674, Decatur, Georgia, 30030, U.S.A.

probably distilled from laurel leaves.

Later, at Massada in 73 A.D. a band of 960 Jewish insurgents killed themselves rather than surrender to the Tenth Roman Legion. The mass suicides of 1 000 Japanese civilians on Saipan in July 1944 was also recalled, men, women and children leaping to their deaths rather than give in to the Americans they had been told would torture them.

But the deaths at Ur were as the late British archaeologist Sir C. Leonard Woolley has shown, entirely voluntary on the part of the subjects who, in their own minds, were absolutely certain that they would wake up, after a short sleep, to serve their king as they had before. Ready and eager, they apparently competed for the honour of accompanying him.

At Massada the Jews, led by the fanatical Eleazar ben Yair, knew, since they themselves had killed and tortured so many non-Jews in their revolt (often skinning their captives alive, then disembowelling them to wrap the intestines around their waists in a macabre victory dance), that death and torture, even crucifixion awaited them at the hands of the Romans. And on Saipan the people were convinced, however mistakenly, that the same fate, without crucifixion perhaps, would be theirs if they fell into the clutches of the "barbaric and bloodthirsty" U.S. Marines.

Then gradually a new note began to creep into the speculation, the news stories, a sentence here, a short paragraph there, such as in *Time* magazine's account of December 4, 1978, where it was noted that, "Members were routinely scolded by Jones before the assembled community."

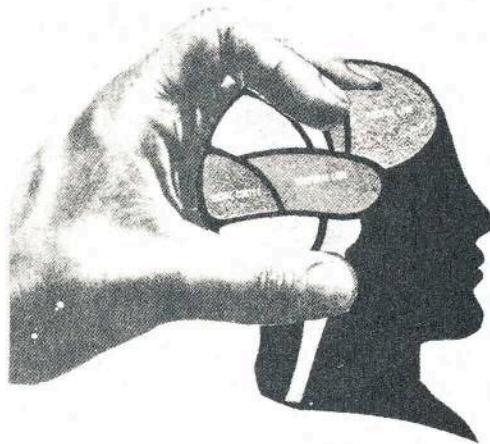
While the pundits, such as Dr. Margaret Singer, a psychologist at Berkeley, continued to speak of "depression and gloom" and of "distressed people," something was scratching at the door, trying to get in, trying to speak up and explain.

Occasionally, as the Jonestown tragedy became, as the Associated Press noted, the top world news story of 1978, there was speculative mention of "mass hypnosis" or some mysterious "psycho-dynamics".

It was *Newsweek*, in its Special Report of the same date, that opened that door a crack with revelations of "three day periods of

brainwashing and intimidation," a routine part of every day for those under the sway of Jim Jones. Among other horrors, the beatings, the terrorising of helpless children, the Cambodia-type regulation of every function from work and sleep to sex, there came mention of "endless re-education meetings," of nightly sessions where each member had his turn "on the floor" before Jones' "throne" to be bullied and criticised by armed security guards until he or she broke down, confessed to crimes and transgressions, and begged to be forgiven.

With the printing, in both newspapers and *Newsweek*, of the pitiful "Letters to Dad," the written confessions and breast-beatings of Larry Jones, 12, and of Osilee Hilton, 84, and two others, only four among the piles of letters found in the bedroom of their beloved "Dad" and leader, the pattern should have been clear. Mention was made, here and there, of the "brainwashing" earlier publicised in the Patricia Hearst case, but without defining the term.



When the book *The Suicide Cult*, by Marshall Kilduff and Ron Javers, came out on December 3, 1978, those of us whose suspicions had been aroused had them confirmed. For in scattered descriptions of the sermons and meetings of "Reverend" Jones, even from the cult's days in Ukiah well before moving to Guyana, "all-night marathons" were mentioned, as well as "catharsis sessions," and gruelling spells of "emotional dissection by other members".

There is even in San Francisco columnist

Herb Caen's Epilogue to *The Suicide Cult*, glancing mention of a strange retreat by the sea at Big Sur south of San Francisco called "Esalen". But there is no follow-up to this place with the odd name. It is as if Caen, who like Kilduff and Javers is Jewish, had earlier, like many another Bay City figure, been mesmerised by the charismatic Jones, and was reluctant to pursue a clue that he himself had drawn attention to.

When I read that I knew, as did researcher and writer Jean Blasdale of Berkeley, with whom I immediately got in touch, the answer to the *how* of the Jonestown slaughter. Where, as Lt. Colonel Alfred Keyes of the U.S. Air Force, who directed the recovery of the bodies, said, "It was about the size of two or three football fields, with people jammed in like at a rock concert... and they all fell dead at the same time."

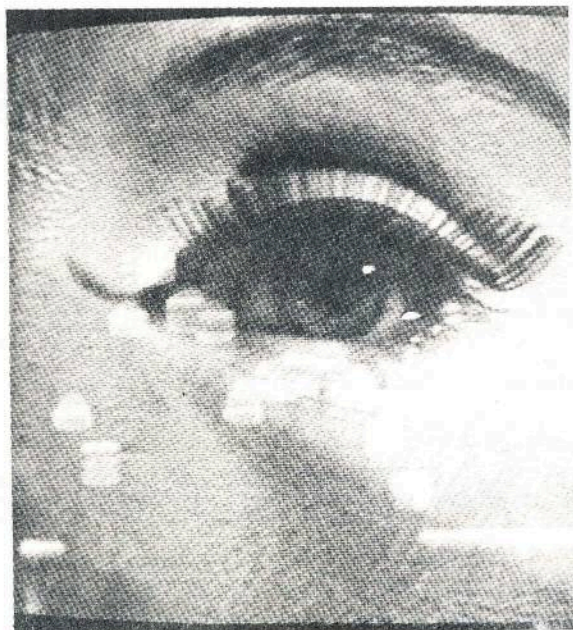
But that door, the door I had expected would now open wide before an irresistible flow of world-wide recognition, did not stay open, not even when *New West* magazine, December 18, 1978, used the revealing term "self-criticism sessions"! Surely I thought, this is it! Now we'll see. Now we'll learn.

But beyond feeble mention here and there, of Korea and the brainwashing used on United Nations prisoners, most of them American, plus news commentator Daniel Schorr's use in a column of the term "group dynamics," the door swung shut again. It was almost as if those who had opened it were afraid of what they would find on the other side.

Why the secrecy or reluctance to look seriously at what had prompted so many people to commit suicide? This is what worried Ed Dieckmann more than anything else and he notes that "At least 40 of the Jonestown people were waiting to leave before they died. Certainly they could not have committed suicide!" But: "The subject of cults is being ignored by the government because it is politically expedient to do so."

A *Santa Ana Register* (California) editorial of November 23, 1978, expressed it so well:

"The Rev. Jones' *a priori* assumptions of how a society should be run constitutes the perfect microcosm of



liberal beliefs running from Eleanor Roosevelt to George McGovern (and even further). They represent a death wish for Western civilisation: 'If we cannot erase class and racial distinctions by the snap of a legislator's fingers, then we deserve, collectively, to toast ourselves with cyanide.' " *This is radical liberal thinking.*

"What is important to remember and to repeat, is that the members of the People's Temple were at first volunteers. One of the things they, in their innocence, volunteered for — under another name — was group criticism. They did not know that, like the bottles of cyanide that finally killed them, group criticism (in any form, religious or otherwise) should be marked *Dangerous! Handle With Care!* And that what such organisations as the National Training Laboratories, Esalen and the various national and international Growth Centres ask others to take on 'faith' can end in mental distress, suicide and even murder."

The book under review ends with the words:

Help us stop it.

Now!

## CONTINUED FROM PAGE 6

belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29). The "revealed things" therefore belong to all Israel and no provision is made for interpreters. In the very next chapter, Deuteronomy 30, are the words: "For this commandment which I command thee this day, *it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up to heaven, and bring it unto us that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring it unto us, that we may hear it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.*"

These verses are self-explanatory leaving no alternative explanation but the scribes were maliciously motivated, using the fact that the art of writing was not a serious accomplishment in Israel, for their own ends. The scribes were the Canaanites, the "writers"; the Canaanite city of Kirjathsepher deriving its name from this fact.

Further, and according to Deuteronomy 7, the Canaanites — who Israel did not destroy because of disobedience — are listed as Hittites, Girgashites, Amorites, Perizzites, Hivites and Jebusites — all descended according to Genesis 10:15 through 18, from Canaan, the son of Ham. Thus, all would have a twofold grudge against Israel.

The *first* grudge would stem from a sense of exclusion from the blessings of Almighty God — possibly the memory of Noah's curse, recorded in Genesis 9:25 would be there. The *second* reason would be the invasion of "their" land under the obvious guidance and blessing of God. Against this background, it is obvious that given half the chance, they would do everything in their power to discredit Israel and when their talent for writing was demanded by the king and priests, they were in a position to falsify the records, falsify the Directives of God and destroy the very people they considered had disinherited them.

Later and in New Testament times, the same perversion of the Truth, as this is centred in the Lord Jesus Christ, took

place and God's people in their new lands were not only denied the knowledge of who they were but denied the opportunity of turning back to the Law of the Lord which alone could provide true freedom and justice. And then and added to all that had already taken place, Rome under Constantine, moved onto the scene. At first tolerating Christianity and then adopting it as a national religion. The canon of Scripture was now drawn up based on Jerome's revision of the then existing Latin version of the Gospels plus his translation of the Old Testament into the Latin tongue. This Latin Vulgate dominating Christianity while the Roman church exercised dominion enforcing its sacraments, confession, mass and prayers to the saints.

#### From the Past Into the Present



Although seldom mentioned today, it was the work of men such as John Wycliffe which helped to break the power of Rome. Following Wycliffe's translation of the Vulgate into English were other works such as the Coverdale version of the Bible, the Matthew version, the Great Bible, the Tynedale Version, the Geneva Bible and the Bishop's Bible of 1572 — all of which culminated in the King James or Authorised Version of 1611.

The Authorised Bible has unquestionably been the main source of Protestant Christian directive for well over two hundred years and it is interesting to note what the *Encyclopaedia Britannica* has to say about it.

"Avoiding *strict literalism* in favour of extensive use of synonym, it was the masterpiece of English prose and the principle Bible used by English-speaking Protestants for over 270 years." Note the words: "*Avoiding strict literalism in favour of extensive use of synonym...*" which is precisely what the Canaanite scribes did so many years before. Added to this the translators blindly accepted the Jews as the Israel of God — all others were the "gentiles" and in this "gentile outlook", synonym, rather than literalism was quite acceptable to them. Thus, they hid so much from God's people and it is small wonder that many have thrown up their hands in despair.

## The Work of the Translators

To research every aspect of the work of the translators is a daunting undertaking, although and as already mentioned, a list of scribal and translation errors is badly needed. For the moment then one example will suffice. Using the Authorised Version and turning to Genesis 18:17 one notes the words: *"And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him."* Note WHO is speaking and WHAT is said.

In the Authorised Version it is the LORD — written in capitals. This is translated from the tetragrammaton which is composed of the TENTH, FIFTH and SIXTH letters of the Hebrew alphabet or reading from right to left in their English equivalents, YHVH. The translators, for reasons best known to themselves, have translated the tetragrammaton as LORD, 6 800 times but have also translated it as GOD — again all in capitals — 800 times.

It is perhaps necessary at this stage to turn to a Bible, in order to understand how this is done and Genesis 6:2 provides an excellent example. "That the sons of God — capital 'G', small 'o' and 'd' — saw the daughters of men (*aw dawm* — Adam) — that they were fair; and took them wives of all which they chose." In the next verse (3): "And the LORD said, . . ." — all in capitals and translated from YHVH. Verse 4 again has the "sons of God" but verse 5 reads: "And GOD saw that the wickedness of man (*aw dawm*) was great in the earth . . ." The name GOD is written here in capitals and is translated from YHVH.

### EL

The word "God" is also presented as the English equivalent of the Hebrew EL, ELOAH and ELOHIM and in taking EL

first, it is noted that it is translated as capital "G" with a small "o" and "d" roughly fifty times, the context invariably indicated "mighty" or the "strong" or the "first" one. To show the context in which this appears, Deuteronomy 7:21 which deals with the promise of victory to Israel in its invasion of the land of Canaan is an excellent example. "Thou shalt not be affrighted at them: for the LORD (YHVH) thy God (Elohim) is among you a mighty God (EL) and terrible." The Hebrew EL being a title implying power. However, while it is used of YHVH of Israel, it could also be used of Lucifer whom the Lord Jesus Christ referred to as the "prince of this world" (John 12:31). The word "prince" from the Greek AR KHONE which means: "the



first in rank and power". Thus, to simply translate EL as GOD is to hide an attribute which, while essentially applying to YHVH, could apply to Lucifer as well.

### The ELOAH

The ELOAH is a singular word from AH LAH meaning to worship, serve and adore. It is also rendered as God — capital "G" followed by small "o" and "d". Again there is the same feature as in the title EL for while its primary application should be toward YHVH, according to Matthew 4:8,9, Lucifer is again involved: ". . . All these things will I give thee, if thou wilt fall down and worship me." Significantly, our Lord did not deny that the kingdoms of the world were under Lucifer.

### ELOHIM

Again translated as "God". Many have suggested that this plural Hebrew word indicates the Trinity in action but as the actual word is plural without qualifying any specific number, dogmatising must fall into the category of speculative interpretation. It is interesting to note however, that in Isaiah 45:18 the two names YHVH (Yahveh) and ELOHIM are used in connection with Creation but separated in terms of activity:

*"For thus saith the LORD (YHVH) that created the heavens; and God (ELOHIM) himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD (YHVH): and there is none else."* YAHVEH created the heavens — the Hebrew word being BARA — *"to bring something into being out of nothing."* On the other hand, ELOHIM "formed" — YATSAR — the earth. Formed being: *"to fashion or mould something out of that already in existence."* It is synonymous with functional power or, as F.L. Chapell stated in his lectures on the *Names of the Deity*, the word ELOHIM carries the meaning of active powers or potencies.

Significantly, in the account of Israel receiving the Law, there is the dominating expression — "the LORD thy God" or more correctly, YHVH THY ELOHIM and in the plainest language, this ties the power and potential of Israel to YHVH. Dr. James Strong, in his concordance, states that "ELOHIM" means: *"gods in the ordinary sense; but specifically used in the plural especially with the article, of the Supreme God; occasionally applied by way of deference to MAGISTRATES; and sometimes as a superlative: — angels, God, gods, goddess, judges and the mighty."*

### The Abraham Story



There is no doubt that a great deal of harm has been done through the work of the scribes and other translators, well meaning or otherwise. And that the results have been devastating. However, the soliloquy of YHVH in respect of the future of the Abrahamic family in Genesis 18 would seem to be another matter altogether. It will be remembered that in verse 19, YHVH states quite categorically: "FOR I KNOW HIM (Abraham), that he will command his children and his household after him, and they shall keep the way of the LORD . . ." Here is YHVH's KNOWLEDGE of Abraham.

The account in Genesis 22, however, seems to deny this knowledge: (Verse 1): *"And it came to pass after these things, that God did*

*tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am."* If YHVH KNEW Abraham as stated in Genesis 18:19, the tempting or "proving" of Abraham in Genesis 22 in which Abraham was told to "offer" Isaac would be an exercise totally out of keeping with the nature of the LORD. If He knew him, why prove him?

"And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD (YHVH) called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:10-12).

The Hebrew word translated above as "know" is exactly the same word YADAH as appears in Genesis 18 and which puts the whole exercise in a rather sad light. For the question is, why did the "angel of YHVH" stop Abraham when it was Elohim or simply EL who asked for the offering? Abraham, it will be noted, did not see WHO called him but merely responded to the call. Could it not have been Lucifer who sought to kill the "child of promise" just as he, through Herod at a later stage, tried to kill the son of God? This would indeed answer many questions.

It may be contended that the word in Genesis 22:1 is written as ELOHIM but it should be remembered too that the scribes in the Old Testament days were unquestionably responsible for a lot of interference even going so far in the 6th century B.C. as to write the tetragrammaton of YHVH and then divide the line and write in the vowels AOA — which represented the Hebrew ADONAY meaning Lord, master or anyone in authority — underneath. As they tampered with the Personal Name of YHVH which He put on Israel one is quite entitled to ask what other names and events they tampered with as well with the result that a wide gulf now separates true Israel from YHVH.

However, there is the comfort that when His people call Him, He, YHVH, will answer. May that day soon come when the power of the pen will be turned only to good.



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