

The Geopolitics of Righteousness

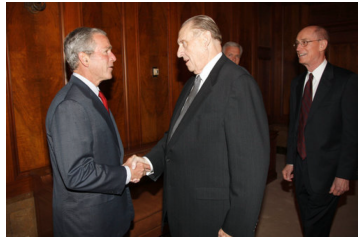
Knowing that I was born into the Mormon Church, someone once asked me if I knew anything about the Church's possible connections to Masonry or secret societies. While I was aware that the Church borrowed some of its ritualistic and symbolic elements from Masonry, I was less aware of specific details, as I was never invited into the temple to see them and because my own friends and family members who were invited wouldn't tell me much about it. Since that time, many excommunicated and otherwise disillusioned Mormons have come forward, revealing many of these details. Moreover, a number of scholars have also expounded upon the influence of Masonry, occultism, cosmology and folk magic on the Church, regarding things like temple architecture and endowment ceremony. While this is all interesting, it is but a part of something bigger and more telling; the Church's connections to wealth and power in general.



I have singled out the Mormon Church here not because it is unique in its connections to wealth and power. It most certainly is not. I have singled it out only because I was born into it and because it has impacted my own life. I have no desire to deride the people of the Mormon Church. In my experience, they are just ordinary, well-meaning people. It's the higher-ups that concern me, for reasons that we are about to consider. While it won't do to criticize something simply for the purpose of defaming it, it's equally important to understand history as best as we can, no matter what the implications of such examination may be. Somewhere in the middle, there has to be a place to connect and sort out the truth. While I know that such a place does exist, I'm equally certain that not everyone is prepared to meet in such a place.

While the historical context out of which social movements arise is crucial to understanding them, not all facets of such context are necessary for my objective here, which is to demonstrate the Church's relationship with wealth and power and better understand the nature of that relationship. A more comprehensive look at the historical context and origins of Mormonism would have to consider many other things. For example, it would have to consider the possible influence of certain esoteric traditions of that era, such as Rosicrucianism and Freemasonry, especially considering both Joseph Smith Jr. and his father were involved with the latter. It is also well known that Mormon doctrine contains ideas that are similar to the ideas of Emmanuel Swedenborg. Sarah Cleveland was married to a Swedenborgian at the time of her plural marriage to Joseph Smith in 1842. The following year, Smith recorded receiving a revelation regarding eternal marriage in Doctrine and Covenants. John Chapman (aka "Johnny Appleseed" who was close in age to Joseph Smith Sr.) was also Swedenborgian who did much traveling missionary work for the New Church which organized in North America in 1817. And consideration might also be given to the possible teaching of the principles of Kabbalah to Joseph Smith by his close friend, Alexander Neibaur, the first Jewish person to join the Church (and Hugh Nibley's great grandfather). While fascinating and undoubtedly valid, many such historical associations are not necessary for my stated aims here. Anyone interested in a more thorough examination of the possible influence of various esoteric traditions on Joseph Smith should refer to the works of Harold Bloom, Michael Quinn, Lance Owens, John L. Brooke and others.

It's puzzling that a religion which had such financial difficulty early on, that was so defiant of the government authorities, that was at odds with the scientific community and had so much dissent within its own ranks could become one of the fastest growing religions in the world. It stands to reason there could be more to it than hard work and clean living since many people live just as clean and work just as hard. Why would a belief system assuming a posture of righteousness marginalize and discriminate so brazenly against other social groups in policy and doctrine, as well as in statements from leadership? After all, doesn't talk of being the "only true church" seem seriously out of step with more fundamental, universally accepted ideals such as tolerance, selflessness and good will toward fellow men? Again, the Mormon Church is not unique in this regard, in assuming a posture of ultimate righteousness. But a question well worth asking is, who benefits from this sort of doctrine? Is the extreme hatred between religious groups that we see today really natural, or is it played upon and exacerbated by those who not only have the power to do so, but who would also benefit the most by keeping the people divided and therefore unable to organize to promote social justice?



While at Stanford's Hoover Institution in the late 1960s and early 1970s, scholar Antony C. Sutton wrote a three volume series detailing how American technology built the Soviet Union. This work was lauded by Zbigniew Brzezinski; *"For impressive evidence of Western participation in the early phase of Soviet economic growth, see Antony C. Sutton's 'Western Technology and Soviet Economic Development: 1917–1930,' which argues that 'Soviet economic development for 1917–1930 was essentially dependent on Western technological aid.' (1)* In 1983, Sutton's *"America's Secret Establishment: An Introduction to the Order of Skull and Bones"* was published. In the introduction, Sutton poses the questions; *"Why did we build the Soviet Union, while we also transferred technology to Hitler's Germany? Why does Washington want to conceal these facts? Why have we boosted Soviet military power? And simultaneously boosted our own?"* Thanks to Sutton's work and others like it, it's no secret anymore that the Skull and Bones historic membership roster reads like a who's who of the American "power elite," to borrow a term from C. Wright Mills. Every year, fifteen initiates are tapped during their junior year and initiated into the Bones headquarters, affectionately known as "the tomb," and taken on a retreat to Deer Island off the coast of New York, an island owned entirely by Skull and Bones' alumni organization, the Russell Trust Association.

Skull and Bones and the Mormon Church were founded within two years of one another (1832,1830) in New England on the hotbed of restorationist enthusiasm and the Second Great Awakening. This period was also characterized by a strong anti-Masonic sentiment condemning Masonry for its secrecy, exclusivity, and possible undue influence and subversion. The founding of the Anti-Masonic Party in 1828 was spurred on by the disappearance (and presumed murder by Masons) of William Morgan after his announcement of his intentions to publish a book exposing Freemasonry. Morgan's widow, Lucinda Pendleton Morgan, would remarry in 1830. She and her new husband, George W. Harris, became Mormons a few years later in 1834. By 1838, George W. Harris was already a high priest in the Church. According to historian, Todd Compton, Lucinda also became one of Joseph Smith's wives around 1838. In 1841, some fifteen years after his presumed murder, William Morgan would become the first person to be baptized into the Church posthumously (2). In 1842, Joseph Smith became a third degree Master Mason. He was deemed such "on sight" by the Illinois Grandmaster, an honor

and rare occurrence in Masonry. After Smith's murder in 1844, Lucinda was "sealed" to Joseph Smith, for eternity in a rite of the Church.

Skull and Bones was founded at Yale University in 1832 by Alfonso Taft and William Huntington Russell after a dispute between several Yale debating societies regarding that year's Phi Beta Kappa awards (the nation's most prestigious honor society). Both Taft and Ezra Taft Benson, who were about the same age, descended from the first US Taft and founder of the US Taft Family. Benson was not a Bonesman, but would become a prominent Mormon leader in the following decade. He joined the Church in 1840 and had become one of the Quorum of the Twelve by 1846, at the age of 35. Of course the Taft family would go on to become a political dynasty.

The Whitney family also had close ties to the early Mormon Church and would also come to have a large presence on the Skull and Bones membership roster in the coming decades. William Collins Whitney, William Payne Whitney, Harry Payne Whitney, and John Hay Whitney, William Dwight Whitney, and Edward Baldwin Whitney, and Eli Whitney Blake Jr were all Bonesman. Newel Kimball Whitney was not a Bonesman, but he *"was called to serve as a manager of the Mormon Church's financial operations. Much of the Whitney family's resources were donated to the building of the Kirtland Temple."* (3) He would later become part of Joseph Smith's Quorum of the Anointed. His grandson, Orson Ferguson Whitney, would become a member of of the Quorum of the Twelve Apostles. Newel Kimball Whitney provided substantial financial support to the Church;

"Over time the importance of N. K. Whitney and Company to the financial survival of the early Latter-day Saints has been largely forgotten. But Church members today are still reaping blessings from the generosity and consecration of Newel Kimball Whitney." (4)

But the Church's connection to the Whitney family was far more than just financial;

"the Whitney family was linked to the Church by heritage and kinship as well as by commitment. That relationship was reciprocal. The Church was one of the most important influences on the Whitney family, and the family had and still has great impact on the Church through the continuing contribution of its faithful members." ... The son of Horace Kimball Whitney and Helen Mar Kimball, Orson F. Whitney was the grandson of Newel K. Whitney and Heber C. Kimball, and the son-in-law of Daniel H. Wells, the third husband of Newel's widow, Emmeline." ... "Others closely tied to the family by kinship or by marriage included General Authorities J. Golden Kimball, Reed Smoot, Heber J. Grant, George Albert Smith, and Joseph F. Smith." (5)

Around the turn of the century, the Church's fortuitous access to funding would continue. This time it would come from Utah's first millionaire, David Eccles, a Mormon who; "*On two occasions he came to the rescue of the Mormon Church in a financial way by lending it large sums of money at no interest.*" Eccles "*bought into banks, insurance companies, railroads, beet sugar factories, flour mills, construction companies, condensed milk plants, and canneries, coal mining ventures, electric light plants, a hotel in London and the Grand Ogden House in Ogden.*" He was "*president of sixteen industrial corporations and seven banks*" and "*a director in twenty-four other banks and industries*" at the time of his death. **(6)** Not surprisingly, his son, Marriner, would become a millionaire by age 22. Marriner Eccles was part of the Progressive Movement, the ostensible aim of which was eliminating corruption in government. Contrary to its billing, however, the movement would give us many of the trappings of today's easy money system which, in the cases of The Federal Reserve and Fannie Mae, have been instrumental in creating today's economic woes. Marriner also participated in the Bretton Woods negotiations which would implement a global system of monetary management that included the World Bank and IMF, a system now widely looked upon as having played a key role in crushing nations around the world with debt, undermining their sovereignty with draconian lending stipulations, working to liberalize international trade against the will of sovereign nations. With the help of the UN, which works on similar principles of forced acquiescence and manufactured consent, the aforementioned corruption and control of corporate elites was catapulted to a more global level.

Marriner would become the 7th Chairmen of the Federal Reserve from 1934 to 1948 and remain a member of the Federal Reserve Board until 1951. He advocated deficit financing and played an important role in centralizing the power of the Federal Reserve from New York to Washington. **(7)** In fact, the building that houses the Federal Reserve headquarters in Washington was named after him. The infamous secret meeting in 1910 at Jekyll Island Club off the coast of Georgia laid down the plans for the Federal Reserve Act of 1913, a key development in the Progressive Movement and the mother of all oppressive institutions which, not unlike the World Bank and IMF, controls through the mechanism of debt. It is worth pointing out that this secret meeting involved some of the most powerful interests at that time, including the Rockefellers, Morgans and Vanderbilts. It might also be noted that attendees Col. Edward Mandell House and Paul Warburg would go on to help found the Council on Foreign Relations in 1921. Isn't it this sort of secrecy, cronyism and undue influence that concerns us all, and on either side of the political aisle? It would be nice if we could take statements like the following at face value; "*When Presidents from the United States would come to Utah in the 50's and 60's, it was a tradition to stop at President McKay's apartment for breakfast, and then to Marriner Eccles apartment for coffee or tea.*" **(8)** But given the surrounding facts, this is easier said than done.

Though there were undoubtedly some positive developments that came out of the Progressive era (which were necessary to make the movement politically viable) the contrast between its stated aims and its actual results is a sharp one, considering some of the other products of the era, including Taylorism, prohibition, temperance, a strong dose of eugenics, a central bank run by private interests and a very industry friendly federal regulatory agency which we now know made a regular habit of destroying documents relating to the investigations of alleged crimes committed by some of the largest financial institutions. Moreover, there is no shortage of evidence suggesting the reforms of the Progressive Era were not merely shortsighted. Distinguished Research Professor Emeritus (York University in Toronto) Gabriel Kolko's "The Triumphs of Conservatism," for example, details the top-down plans for control by the big business interests that promoted the government reforms and regulations of the so called "progressives." (9) Noam Chomsky suggests that even ostensibly liberal administrations have been far more aligned with elites than with the people, specifically citing the Roosevelt administration and its "planners" who designated an area called the "Grand Arena" which had to be "dominated" by the US, drawing parallels with "Wilsonian progressivism." (10) Other significant developments of the Progressive Era were the Paris Peace Conference and establishment of the League of Nations in 1919, which all but guaranteed Hitler's rise to power by many accounts, ensuring the continuation of WW1 into WW2, Wilson's "war to make the world safe for democracy." Who benefited from these efforts? For more details, see John V. Denson's, "The Six Months that Changed the World."

So the Church had friends in high places, and from the very beginning. The Church returned the favor of financial support with doctrinal support. The dark skin motif as a sign of sinfulness (the "Lamanite" people in Mormon doctrine) would have been very useful to the Establishment in providing validation for the "indian removal" which was in full swing at the time of the early Church. In fact, the very year the Mormon Church was founded (1830), the Indian Removal Act was also passed. Large areas of the United States previously inhabited by the Five Civilized Tribes were made subject to cession and annexation. Native Americans were being subjected to terrible atrocities for decades to come. In 1838, for example, Federal troops began rounding up Cherokees and putting them into internment camps to await relocation. On the infamous "Trail of Tears," historians estimate that approximately 4,000 of the 16,000 Cherokee indians who made the 1200 mile journey (on foot) perished from famine or disease (11).

The time was ripe for religious awakening and the evocation of divine obligation as justification for expansion. In 1845, newspaper man John O'Sullivan first coined the term "manifest destiny" in an article advocating the annexation of Texas, evoking the idea of the Provincial duty of Anglo Saxon Americans to expand their civilization. In fact, when the Mormons arrived in Salt Lake City in 1847, the city was actually in northern Mexico. Coincidentally, the Mexican American War was underway when they arrived.

The following year, the US would win that war and annex 530,000 square miles, the third largest acquisition in US history. Lo and behold, the Mormon's found themselves back in the United States and they hadn't even moved. In the late 1860 and early 1870s, President Grant's "Peace Policy" involved replacing indians with Christian missionaries to supervise indian reservations, with the goal of "civilizing" Native Americans, assimilating them into society and converting them to Christianity. The Mormon doctrine of the Lamanites as the wicked, indigenous peoples of the Americas would also continue on, in fact, long into the future. In 1960, for example, Mormon Church apostle, Spencer W. Kimball suggested at a LDS Church General Conference that the skin of Latter-day Saint Native Americans was actually turning lighter and more "delightful":

I saw a striking contrast in the progress of the Indian people today... The day of the Lamanites is nigh. For years they have been growing delightful, and they are now becoming white and delightful, as they were promised. In this picture of the twenty Lamanite missionaries, fifteen of the twenty were as light as Anglos, five were darker but equally delightful. The children in the home placement program in Utah are often lighter than their brothers and sisters in the hogans on the reservation. At one meeting a father and mother and their sixteen-year-old daughter we represent, the little member girl—sixteen—sitting between the dark father and mother, and it was evident she was several shades lighter than her parents—on the same reservation, in the same hogan, subject to the same sun and wind and weather... These young members of the Church are changing to whiteness and to delightfulness. One white elder jokingly said that he and his companion were donating blood regularly to the hospital in the hope that the process might be accelerated." (12)

How many of us would come up with something so extreme and racist of our own accord? While some racial bias may exist in all of us to a certain degree, how much is this exacerbated in the pews and by elitist orthodoxies which encourage the idea of a "chosen people" or "only true church" ? Surely it ought to be enough to simply be one of the true churches. Why must there be only one? Who benefits from such an intrinsically divisive, hard line stance? Social elites have long since used social stratification of various sorts to diffuse radical energy, a strategy that became known as 'divide and rule' or 'divide and conquer,' (13) which not only helps distract attention away from their own atrocities but it simultaneously discourages people in the lower classes from looking at one another as possible allies in class struggle. Howard Zinn, for example, describes how classism contributes to this idea; "wealth is distributed in such a way as to turn those in the 99 percent against one another: small property owners against the propertyless, black against white, native-born against foreign-born, intellectuals and professionals against the uneducated and unskilled. These groups have resented one another and warred against one another with such vehemence and violence as to obscure their common position as sharers of leftovers in a very wealthy country." (14) The middle class is used

as a buffer to protect elites from the vast numbers in the lower class, making effective organization or revolt less likely;

"Those upper classes, to rule, needed to make concessions to the middle class, without damage to their own wealth or power, at the expense of slaves, Indians, and poor whites." ... "In a highly developed society, the Establishment cannot survive without the obedience and loyalty of millions of people who are given small rewards to keep the system going: the soldiers and police, teachers and ministers, administrators and social workers, technicians and production workers, doctors, lawyers, nurses, transport and communications workers, garbage men and firemen. These people—the employed, the somewhat privileged—are drawn into alliance with the elite. They become guards of the system, buffers between the upper and lower classes." (15)

Such racial discrimination has proven a useful tool in dividing and alienating people from one another, neutralizing their potential to organize against tyranny and injustice. And in the case of the Mormon Church, this applies to more than just the Native American Indian, as the sensibilities of Mormon Church leader, Brigham Young, make quite clear;

"You see some classes of the human family that are black, uncouth, uncomely, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind....Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin." (16).

"Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so." (17).

And this sort of divisive viewpoint is not unique to the Mormon Church. As a society, we have been conditioned to believe the problem is always the "other," the other faith, the other party, the other race, the other people. Large swaths of citizenry take a negative view of the "other" without even trying to understand the subtleties of the "other's" doctrine in any genuine sense. Is this natural? Or does the overclass use religious institutions and political movements as tools of division, not to mention distraction, encouraging the people to look away from foreign policy atrocities and grossly undemocratic domestic policy, and engaging history in a celebratory manner as opposed to one that really seeks to understand? At the time of the early Church social elites were using various mechanisms (eg; race laws) to manufacture contempt between Indians, blacks, and poor whites to help protect monied interests from rebellion and insurrection. And Mormon beliefs did not just encourage hatred between races. Mormons faced stiff resistance from their own communities, even to the point of needing their own militia.

Plural marriage and claiming to be the only true church are examples the sorts of beliefs that are bound to create societal schisms. Even family members become alienated from one another as a result of being asked to believe things on the word of the Church alone, to believe things which fly in the face of reason, common sense and even intuition, things no less strange than the sorts of things Mormons criticize others faiths for. It is a simple matter of statistics and human nature that those with a greater proclivity to challenge the status quo, a perfectly natural constituency, will heed the call here. The ensuing division and alienation is inevitable. Maintaining that certain prominent Church leaders can predict the future and heal the sick is one example. Anyone genuinely serious about possessing such abilities would surely qualify and quantify them to demonstrate their validity, which could be arranged very easily. Such talents would be far too valuable to society to be given such aloof, secretive treatment. The fact that no validity has been demonstrated in any transparent, intellectually responsible manner begs for skepticism. What effects are bound to follow from an ideological system, let alone the many others, which makes these sorts of claims? Isn't such practice destined to create division in society, even within its own ranks? Which class of society benefits from such alienation within families and communities? What are their chances of organizing to create social change, or even just getting along, with all manner of social schisms in place? How can families and communities remain united and function cohesively under such conditions?

Despite their outward philanthropic endeavors and voiced opposition to many of the damaging values of mainstream society and popular culture, the primary thrust of many organized religions is more often in keeping with the Establishment and the status quo, not against it. Are we not obliged to acknowledge the continued tolerance, if not outward support, of aggressive foreign policy, economic marginalization and even outright destruction of fellow human beings who are utterly defenseless, in order that the geopolitical status quo be maintained? By any sane standard, a public condemnation was required, for example, when the United Nations (heavily US influenced) imposed economic sanctions on the people of Iraq, resulting in the deaths of 500,000 Iraqi children. The clear moral imperative to issue such a condemnation should have become even clearer after US Ambassador to the UN, Madeleine Albright, stated on television that the deaths of those children was "worth it." (18). Where was the public condemnation from the Mormon Church? Notably absent.

Also recall prominent Church leader, Ezra Taft Benson (grandson and namesake of the aforementioned Ezra Taft Benson) in the 1960s and his denouncement what he described as "*creeping socialism and Godless Communism*;"

"There are some who apparently feel that the fight for freedom is separate from the Gospel. They express it in several ways, but it generally boils down to this: Just live the gospel; there's no need to get involved in trying to save freedom and the Constitution or stop communism. Of course, this is dangerous reasoning,

because in reality you cannot fully live the gospel without working to save freedom and the Constitution and to stop Communism." (19)

This was, no doubt, music to the ears of the financial interests behind the Vietnam War, just as rampant hyper-nationalism and the First Red Scare were for the interests behind World War 1. In fairness, other prominent Church leaders were in disagreement with Benson's outspoken pronouncements, a good public relations maneuver. Yet somehow it was Benson who got the airtime and is the most memorable. To this day, one need only look as far as Youtube to find his famous anti-communist speeches. Meanwhile, how easy is it to find the coverage of the prominent Church leaders who were (supposedly) in disagreement? Also bear in mind that Benson was supported by the President of the Church, David O. McKay. Should religions play this sort of role? Is it appropriate that religions be used as a platform of propaganda for military aggression and justification for wars, much less illegal ones? Benson was a member of the "Quorum of the Twelve," and former US Secretary of Agriculture under both terms of Dwight D. Eisenhower. In 1966, he published a pamphlet entitled "*Civil Rights, Tool of Communist Deception.*"



But what has perhaps been most instructive is the Church's Zionist inclinations and outspoken advocacy of the restoration of the Jews to the Holy Land. "*We believe in the literal gathering of Israel and in the restoration of the Ten Tribes,*" states one of the Articles of Faith. In June of 1832, the first edition of the first Church newspaper, The Evening and Morning Star, stated; "*That it comes to bring good tidings of great joy to all people, but more especially to the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set His hand again the second time to restore them to the lands of their inheritance.*" (20) In 1841, prominent early Mormon apostle Orson Hyde went on a mission to Jerusalem where he recited a prayer on the Mount of Olives. Part of his prayer reads;

"Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets -- for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honor of Thy name."

During the 1870s, early proto-Zionists, called "Hovevei Zion" (Lovers of Zion), started the first settlements in Palestine with many more following in the 1880s, having fled the Russian pogroms. On March 10, 1872, Orson Pratt delivered a discourse in the Salt Lake Tabernacle where he said,

"When the Rothschilds and great bankers among the Jewish nation shall return back to their own land to rebuild the city of Jerusalem, carrying their capital with them, it will almost ruin some of the nations, and the latter will go up against Jerusalem to take a spoil." (21)

In 1875, Baron Lionel de Rothschild traveled to Salt Lake, arriving on Oct 31. A few days later, Rothschild, as well as Prince Frederick of Wittgenstein and Count Turenne would visit with President Brigham Young. (23) Who would have guessed that the leader of such a seemingly humble, fledgling church would be keeping this sort of company?

The following year, in a discourse he delivered at the Tabernacle on April 6, President of the Quorum of the Twelve, John Taylor, addressed a discussion he had had earlier with Baron Rothschild regarding the purpose of the Temple, among other things. (24) In his book Presidents of the Church, former emeritus professor of religion and philosophy at Brigham Young University and director of the BYU Jerusalem Center for Near Eastern Studies, Truman G. Madsen, alludes to that interaction between Taylor and Rothschild;

"During his presidency John Taylor gave an interview that seems to me to have great significance. At one point he was visited by a Jewish man named Baron Rothschild, who was known at the time as the wealthiest man in the world."

"How much influence did President Taylor have on Baron Rothschild to do those things? We cannot know. But it is clear that in some ways John Taylor understood the future of the Jewish people better than the Jewish people themselves." (25)

Madsen also points out the fact that;

"Baron Rothschild became a major factor in preparing the way for what is known as the Zionist movement in the Holy Land."

Was there some sort of alliance between the Rothschild family and the Mormon Church? Was their shared interest in Zionism merely coincidental? Did the Rothschild's believe it would help advance their Zionist agenda to support a religious institution which already had a Zionist slant of its own, or were they the reason such a slant was there in the first place? Either way, given the reputation of the Rothschild family, one couldn't be faulted for wondering if there might be some sort of secret combination in the making here,

especially in light of the fact that the Mormon Church has today called over one million missionaries to serve in over 170 countries in almost as many languages and dialects.

In the early part of the twentieth century, political efforts to control this critical region really began to galvanize. In 1916, the secret agreement between Britain, France, and Russia, known as the Sykes-Picot Agreement concluded. It outlined territorial allocations in the Middle East between the three countries. The agreement is seen by many as a turning point in Western–Arab relations, as it laid the groundwork for the Treaty of Sevres at the Paris Peace Conference a few years later, where the League of Nations' harsh treatment of Germany (in the Treaty of Versailles) also contributed to the collapse of the Weimar Republic and thus Adolf Hitler's rise to power later on. At the time of the Sykes-Picot Agreement, the British Cabinet was also pursuing pro-Zionist discussions **(26)**. In 1917, the Balfour Declaration was made by British Foreign Secretary Arthur James Balfour in a letter to Baron Rothschild, president of the British Zionist Federation, expressing sympathy for Jewish Zionist aspirations. **(27)** A month later, Britain had forced surrender from the Ottoman Empire in the Battle of Jerusalem. In 1922, the League of Nations gave Britain the power to administer the Mandate for Palestine **(28)**, formalizing the division of Palestine, establishing legitimacy for foreign control in the region and establishing a homeland for the Jews in Israel.

In 1921, on the fourth anniversary of the Balfour Declaration and during the period when the Mandate for Palestine was being created, David O. McKay, one of the Twelve, would travel to the Mt. of Olives, despite civil unrest in the region, to pray for the return of the Jews to their homeland;

*"On that date every shop in the city was closed and the people indulged in such serious rioting that British soldiers were called into action and armored trucks carrying machine guns were stationed about the city. The trouble started as a protest against the declaration of Lord Balfour of England, that Palestine should be set apart for the Jews. By this declaration, the British statesman set in motion, to a far greater extent than he imagined, the fulfillment of prophecy, for not only do the Bible and the Book of Mormon foretell such a gathering of the Jews, but a modern prophet, Orson Hyde, one of the Twelve, predicted that England would play a leading part in this gathering." **(29)***

Similarly, in 1979, Mormon Church President, Spencer W. Kimball, went to Jerusalem and to the Mount of Olives to dedicate a garden built in memory of Orson Hyde's prayer in 1841. Kimball's dedication "was seen by several thousand in person, and later by uncounted others on television. Many attending the dedication were members of the Church who had journeyed to the Middle East to see the dedication as part of Biblical tours. Portions of the dedication service were broadcast via satellite to the United States by two television stations who sent film crews to cover the dedication." **(30)** A few months after Kimball's dedication, on July 30, 1980, the Knesset adopted the Basic Law

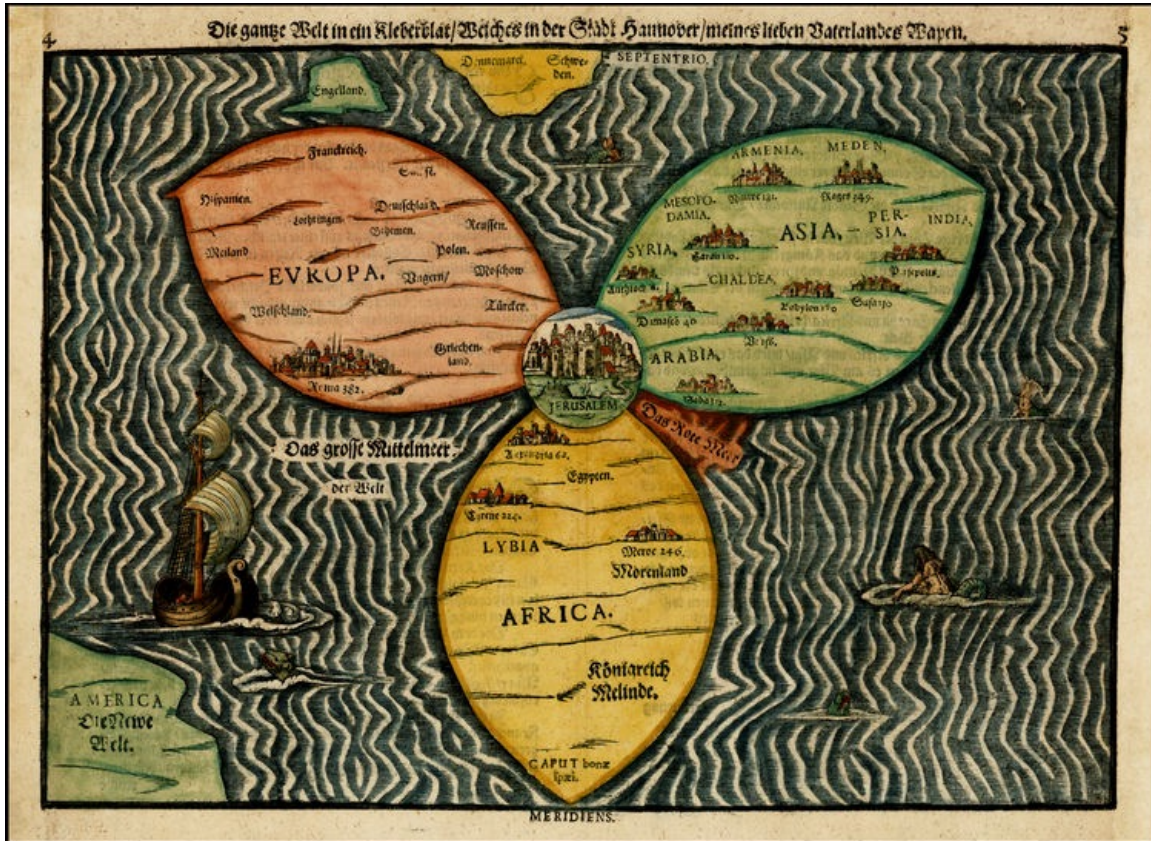
(Jerusalem, Capital of Israel) which restated Jerusalem's status as the complete and united capital of Israel.

The significance of this region can scarcely be overstated. Long before oil was discovered in Persia, the Middle East was looked upon as a vitally important region. Besides being the home of the world's earliest civilizations, cultures and religions, its central location helped make it a global crossroads that was important strategically for economic and military reasons. During most of the nineteenth century, Britain and Russia were involved in a strategic, economic and political rivalry in the Middle East, a struggle that was dubbed "The Great Game" (generally regarded as the period between the Russo-Persian Treaty of 1813 to the Anglo-Russian Convention of 1907). Britain looked upon this region as being vital in preventing the Russians from advancing upon British India.

One has to wonder then if there might be an agenda behind Zionism other than the ostensible one, even before the discovery of oil. What of the glaring disparity between the widespread fixation upon the restoration of the Jews to the Holy Land and the utter lack of such concern for the Native Americans and their ancestral lands? Indeed it seems likely that this noble posturing in support of the people of Israel likely has less to do with human rights than it has to do with securing a region of such great geopolitical significance. In fact, this is very reminiscent of what noted author and historian, James Peck, suggests the human rights movement has become today; *"a potent ideological weapon for ends having little to do with human rights—and everything to do with extending America's global reach,"* adding that;

"Washington's grand strategy was to create an integrated, cooperative global capitalism under U.S. leadership. About this there is no ambiguity; the goal was never far from the calculations of policy makers, and it remains a remarkably fundamental and consistent objective. However bitter the policy controversies at the highest levels of American government, there was always agreement on the need for defending such a globalist esprit." (see "Ideal Illusions")

It is a curious thing indeed that Mormon doctrine regarding the American Indian (Lamanites) lent itself so well to the Indian removal and the massive annexation of lands which was under way in America, while other Mormon doctrine (Zionist beliefs) was supportive of the land grab that was about to happen in the Middle East. Aren't American Indians entitled to be restored to their ancestral lands just as the people of Israel are? And aren't Palestinians also equally entitled? Is the posturing in support of the people of Israel genuinely righteous in nature, or is it geopolitical?



Heinrich Bunting's Clover Leaf Map, a figurative map of the world, first published in 1581.

So while the Mormon Church may very well have steered clear of direct involvement with secret societies and Masonry, there is no question it has had a very strong association, from the very beginning, with power and influence, with prominent families of the old Eastern Seaboard, with prevailing economic interests and people of extraordinary monetary means and political agendas. There is a familiar pattern here, an all pervasive pattern that reveals, upon inspection, a great disparity between billing and reality, between “anti-establishment” religious movements and what we know in our hearts to be genuinely anti-establishment, quite reminiscent of the disparity between so-called “grass roots” political movements and what we know a real people’s movement really is or even the disparity between an “organic” label and what we know good food to be. Such incongruity, which exists in a variety of settings, demonstrates a propensity for

realpolitik, convenience and throwing in with stories that sound good, feel good, don't make waves or otherwise fall foul of the culturally sanctioned playpen of thought.

By and large, there is far more awareness, for example, of the six million Jews who perished in Hitler's concentration camps than of the tens of millions of others killed in the same war, including gypsies, Polish and Yugoslavian civilians and Russian POWs who were brutally slaughtered, many buried in mass graves. Likewise, most emphasize Hitler's role in all this while believing the League of Nations, Stalin, Roosevelt, and Churchill, as well as various industrial and financial interests had nothing to do with it. Everyone has heard of the Holocaust, but who knows about Operation Paperclip? Everyone has heard of Hitler's concentration camps, but how many have heard of Operation Keelhaul, the Bleiburg Massacre or the untold, tens of thousands (hundreds of thousands by some estimates) of rapes committed by the Allied troops at the end of the war? Hitler is oft characterized as the proverbial lone gunman here, despite mounting evidence to the contrary, such as Edwin Black's, "War Against the Weak," which enjoyed the assistance and support of "*more than fifty researchers in fifteen cities in four countries assisted by scores of archivists and librarians at more than one hundred institutions,*" exposing on no uncertain terms;

"the sad truth of how the scientific rationales that drove killer doctors at Auschwitz were first concocted on Long Island at the Carnegie Institution's eugenic enterprise at Cold Spring Harbor" . . . "millions were murdered in Europe precisely because they found themselves labeled lesser forms of life, unworthy of existence - a classification created in the publications and academic research rooms of the Carnegie Institution, verified by the research grants of the Rockefeller Foundation, validated by leading scholars from the best Ivy League universities, and financed by the special efforts of the Harriman railroad fortune."

Incidentally, it was the Carnegie Endowment and the Rockefeller Foundation (along with the Ford Foundation) that were later investigated by the Reece Committee, authorized by the House in 1954 and headed by lead investigator Norman Dodd, for suspected subversive activities and using their vast wealth to exert undue influence upon important institutions of higher learning, enabling what they called "oligarchical collectivism."

We are encouraged to idolize philanthropists for their generosity, naively assuming they receive nothing in return other than their very fortuitous social status. Never do we discuss the institution that philanthropists help perpetuate, how much of their wealth was actually earned (vs inherited) and in some cases, what old money bankrolled them. Scarcely does anyone consider the economic effects that hoarding vast wealth has on the economy and, by corollary, the rest of humanity. We don't bother to ask why the definition of charitable donation has broadened so much since its inception in 1917, what philanthropists' tax exempt status costs the taxpayer or the fundamental conditions that create poverty in the first place. We are quick to point out how much philanthropists

give yet are loath to contrast that with how much they keep, as if such vast sums of wealth should even exist, anywhere, ever. In short, we have been conditioned to view philanthropy in a very lopsided manner. Discussions about philanthropists have a strong tendency to land in the same old place of hero worship and realpolitik. Certain customs and institutions are entrenched and are just too big to fail, or so the story goes. Asking for real, transparent, measurable results is bad form here. Acquiescence to this facade of altruism is vital to maintaining the status quo. Ironically, it was billionaire, Bill Gross, who summed it up so nicely;

“When millions of people are dying of AIDS and malaria in Africa, it is hard to justify the umpteenth society gala held for the benefit of a performing arts center or an art museum, ... A \$30 million gift to a concert hall is not philanthropy, it is a Napoleonic coronation.”

The aforementioned, glaring disparity between billing and reality can scarcely be overemphasized. Nor can it be overemphasized that such lack of veracity cannot be laid at the feet of any one institution, the Mormon Church or any other. Rather, it must be looked upon as the product of cultural conditioning, a conditioning which works through a variety of social institutions, political movements, religions, mass media and the education system, all working in their own way to help shape the public mind. The importance of such control has been alluded to by many influential people, like Ed Bernays, who stated; *“we are dominated by the relatively small number of persons ... who understand the mental processes and social patterns of the masses. It is they who pull the wires which control the public mind,”* and Walter Lippmann, who held that ordinary citizens were *“ignorant and meddling outsiders”* and should be *“spectators of action”* as opposed to actual participants. Bernay’s and Lippmann’s sentiments are quite reminiscent of Madison’s emphasis on the importance of the *“wealth”* of the nation, as well as Hamilton’s belief that;

“The voice of the people has been said to be the voice of God; and however generally this maxim has been quoted and believed, it is not true in fact. The people are turbulent and changing; they seldom judge or determine right. Give therefore to the first class a distinct, permanent share in the government.”

We are encouraged to ignore our own, innate sensibilities and adopt in their place a set of values created by someone else. Such conditioning is, by design, in keeping with the established power structure and economic interests. But within the confines of authoritative value systems it is difficult for our natural, unique, innate sensibilities to develop, sensibilities without which our lives cease to be our own. Though there is some good work to be done within many of these value systems, this is highly dependent upon our own interpretation, on intellectual integrity and an open minded, objective approach. It's not our participation that is problematic but rather the way that we participate, for we are encouraged to adopt very extremist attitudes. We are encouraged, if not directly

instructed in some cases, to adopt the manichean worldview, embracing belief systems in their entirety, in a polarizing, extremist, all-or-none fashion, as with the "believer/denier" framing of environmentalism, the "with us or against us" characterization of US foreign policy or the "God's chosen people" mentality so prevalent in religious settings. Such convenient assumptions give political and religious leaders license to do just about anything, from espousing racism and validating the displacement of peoples (eg; Native Americans, Palestinians) from their homelands to supporting aggressive, interventionist foreign policy or even illegal wars, giving even the most atrocious policy decisions an air of legitimacy. More than anything else, this smacks of a mechanism to ease the conscience of the guilty. So while we are encouraged not to "cherry pick," cherry picking is precisely what we must do. Insofar as we fail to separate "the gold from the dross," to borrow an idea from Thomas Jefferson, do we act as our own jailers.

"Among the sayings and discourses imputed to him by his biographers, I find many passages of fine imagination, correct morality, and of the most lovely benevolence: and others again of so much ignorance, so much absurdity, so much untruth, charlatanism, and imposture, as to pronounce it impossible that such contradictions should have proceeded from the same being. I separate therefore the gold from the dross; restore to him the former, and leave the latter to the stupidity of some, and roguery of others of his disciples. Of this band of dupes and impostors, Paul was the great Coryphaeus, and first corrupter of the doctrines of Jesus. These palpable interpolations and falsifications of his doctrines led me to try to sift them apart." (Thomas Jefferson to William Short, Monticello, 13 April 1820)

By any sane standard, there is nothing intrinsically wrong with assembling with other, like minded people. The problem, it would seem, is the dogmatic, doctrinaire attitudes that are so often cultivated in these settings. Why? Is it impossible to enjoy brotherhood and comradery with like-minded people without belittling other social groups? Who benefits from this? How much of our creativity and innovation has never been realized because we were busy toeing some ideological party line, taking an all-or-none, hard line sort of stance which alienated us from our own natural allies? What sort of values would characterize our society if we knew nothing of the "progressive" or "conservative" orthodoxies trumpeted incessantly in the mainstream media and popular culture? Isn't this just more fuel to the already raging fire that is systematically working to weaken family and community? Surely we can participate in any ideological system without falling into dogmatic slumber, without waging war upon our own, innate faculties of reason. Surely the damaging, divisive tenets are very easy to spot and, more importantly, not vital or necessary. In addition to celebrating our past, it seems then that we should give equal consideration to internal contradictions, especially when they are flagrant, so that our future prosperity might be a more legitimate, valid one. It's also seems important to remember who benefits the most from all this division and deception, and the old adage, that insofar as we fail to learn from failures are we likely to repeat them.

In 1797, Scottish physicist and mathematician, John Robison wrote "*Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati and Reading Societies*" after becoming disenchanted with various elements of the Enlightenment and the secret society. In 1798, the Reverend G. W. Snyder sent Robison's book to George Washington. Washington wrote back to Snyder on October 24th of that same year;

"It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am. The idea that I meant to convey, was, that I did not believe that the Lodges of Free Masons in this Country had, as Societies, endeavoured to propagate the diabolical tenets of the first, or pernicious principles of the latter (if they are susceptible of separation). That Individuals of them may have done it, or that the founder, or instrument employed to found, the Democratic Societies in the United States, may have had these objects; and actually had a separation of the People from their Government in view, is too evident to be questioned." (31)

Presumably this Illuminati, which was founded in Bavaria in 1776, died out long ago. Whether it did or didn't, the secrecy and subversion which made it so troubling persists, despite being widely frowned upon. On April 27th, 1961, a young John F. Kennedy addressed the American Newspaper Publishers Association at the Waldorf-Astoria Hotel in New York City.

"The very word 'secrecy' is repugnant in a free and open society; and we are as a people inherently and historically opposed to secret societies, to secret oaths and to secret proceedings. We decided long ago that the dangers of excessive and unwarranted concealment of pertinent facts far outweighed the dangers which are cited to justify it." (32)

Yet today the web of influential round table groups and secret societies just seems to grow ever more powerful, groups consisting of government and corporate leaders who collaborate in secrecy, utterly unaccountable to any sort of constituency other than themselves. So it's to be expected that leaders today get away with a lot of blatant disregard for due process, which we are conditioned to be tolerant of. But while we can't change how our country is being run, we do have control over how we characterize and look upon it. That the Rumsfeld Pentagon had the full support of the Bush administration when Rumsfeld reported they had lost 2.3 trillion dollars back in 2001 is not something we could have changed. We cannot change the covert, false flag operations conducted to validate interventionist foreign policy. We could not have done anything about their false claims of WMD in Iraq. We can't change the raising of the debt ceiling ad infinitum, the Obama administration's support the nation's largest banks as recipients for trillions of

bailout dollars, or the administration's willingness to keep the recipients those funds a secret.

But while we cannot change any of that, we don't have to sugarcoat, whitewash or otherwise go to such great lengths to sweep it under the rug either. Bernay's and Lippmann were not the only ones who have pointed out that deception on the part of leadership is a necessary part of a smoothly functioning, stable society. From Machiavelli to Plato, this idea and derivatives of it are recurring themes. There must be some real truth tooth's sort of thinking, but from the vantage point of whom and at what cost? The devil's in the details, and the slope does not get any slipperly than this one. It seems to me that the intrinsically divisive, alienating effects of political and religious deception, which comes not only from the pews but from a mass media drubbing, are too crippling to justify any upside here. If ideas like "lying for the lord" or calling an oligarchy "democratic," or even a republic for that matter, don't bode poorly for all involved, save the one percent, then what does? And if we acquiesce to the notion that cronyism, corruption and rule by the proverbial hidden hand can somehow fly under the banner of "populist" or "democratic," then it should come as no surprise as it continues to unfold.



Notes:

1 - Zbigniew Brzezinski - "Between Two Ages: America's Role in the Technetronic Era" - p.283

2 - <http://www.lds-mormon.com/morgan2.shtml> - also see wikipedia - William Morgan

3 - http://www.understandingmormonism.org/newel_k_whitney

4 - <https://www.lds.org/ensign/2005/04/thou-art-the-man?lang=eng>

5 - <https://www.lds.org/ensign/1978/12/the-newel-k-whitney-family?lang=eng>

6 - <http://historytogo.utah.gov/people/davideccles.html>

7 - <http://neweconomicperspectives.org/2012/12/jumping-the-abyss-marriner-s-eccles-and-the-new-deal-1933-1940.html>

8 - http://www.mormonpress.com/marriner_eccles_a_mormon_new_dealer

9 - <http://word.world-citizenship.org/wp-archive/795>

10 - http://therealnews.com/t2/index.php?option=com_content&task=view&id=31&Itemid=74&jumival=5870 ... http://www.youtube.com/watch?v=aeMxM6fW_vE

11 - <http://teachinghistory.org/history-content/ask-a-historian/25652>

12 - <http://scriptures.byu.edu/gettalk.php?ID=1091&era=yes>

13 - http://en.wikipedia.org/wiki/Divide_and_rule

14 - <http://www.wattpad.com/122727-howard-zinn-a-people%27s-history-of-the-u-s?p=353>

15 - <http://www.historyisaweapon.com/defcon1/zinnvil3.html> ... <http://www.historyisaweapon.com/defcon1/zinncomrev24.html>

16 - Journal of Discourses, vol. 7, p. 290

17 - Journal of Discourses, vol. 10, p. 110

18 - <http://www.youtube.com/watch?v=R0WDCYcUJ4o>

19 - David O. McKay and the Rise of Modern Mormonism - p. 316

20 - http://mormonsandjews.org/html/Jewish-LDS_Highlights.html

21- Journal of Discourses, Volume 14, discourse 46, p. 352

23 - The Historical Record, vol. 9, p. 93

24 - Journal of Discourses - Volume 18, discourse 23, p. 193

25 - Truman G. Madsen, Presidents of the Church , - pp. 79-81

26 - http://en.wikipedia.org/wiki/Sykes%E2%80%93Picot_Agreement

27 - <http://history1900s.about.com/cs/holocaust/p/balfourdeclare.htm>

28 - http://en.wikipedia.org/wiki/British_Mandate_for_Palestine_%28legal_instrument%29

29 - David O McKay - Around the World - p.187, 188; and David O McKay and the Rise of Mormonism - p.11)

https://books.google.com/books/about/David_O_McKay_and_the_Rise_of_Modern_Mor.html?id=3UBXLlkLEQwC

30 - <http://www.lds.org/ensign/1979/12/news-of-the-church/president-kimball-dedicates-orson-hyde-memorial-garden-in-jerusalem>

31 - [Washington letter to Reverend G.W. Snyder](#)

32 - http://www.jfklibrary.org/Research/Research-Aids/JFK-Speeches/American-Newspaper-Publishers-Association_19610427.aspx