

TEACHINGS OF THE BOOK OF MORMON

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Helaman 6

Crime

Secret Societies

Egyptian Mythology on the Origin of the World

We are on the sixth chapter of Helaman now. It is one of those epoch chapters; it's like chapter 46 and others. If this was all we had of the Book of Mormon, it would be enough to attest to its authenticity right down to the ground. This is a chapter on crime. It starts out happily and then suddenly things go sour. You notice we start out when they broke down all trade barriers and other barriers between them. They began to prosper greatly, and they could go to whatever parts of the land they would. The Lamanites could go wherever they wanted, and they had "free intercourse one with another, to buy and to sell, and to get gain according to their desire. And it came to pass that they became exceedingly rich, both the Lamanites and the Nephites." They had plenty of gold and silver. It was an almost gaudy civilization.

Here's a December 1980 *National Geographic*. You can always pick this stuff up in anything. Here's a typical marketplace. Of course, this is during the time of the Conquistadors. This is much later, but there's this lavish wealth. As it says here, "Cortez reports a crowd of 60,000 bartering for goods in one market [that's business, you see]—turkeys, armadillos, rabbits, cotton boles, girds, bolts of finest cloth, quilts filled with gold dust [notice it talks about the weaving and the gold here], straw mats, corn, pottery, feathers for lavish ornament. . . . When disputes arose they were settled by a judge. Dress identifies region or occupation." Here's a high-ranking warrior appearing all dolled-up fit to kill, and here's another one. [Notice] the buildings and magnificent ceremonial centers they set up—places like this. This is the sort of thing that Ammon and Amulek preached in—tremendous things built by the labor of the people who were oppressed, who came to listen to them. This is the December 1980 issue. You can pick up illustrations of the lavish civilization. In other words the Book of Mormon isn't exaggerating. It is not Joseph Smith letting his imagination run wild, as some people have said—Mrs. Brodie, for example.

The curious workmanship [is mentioned]. Verse 11: ". . . and thus they did become rich. They did raise grain in abundance . . . And they did multiply and wax exceedingly strong in the land. And they did raise many flocks and herds [agricultural and pastoral], yea many fatlings. Behold their women did toil and spin, and did make all manner of cloth [they are trading their cloth here], of fine-twined linen and cloth of every kind, to clothe their nakedness." Among the Navajo, for example, only the women can spin in some tribes. Among the Hopis only the men make the cloth, and the women make the pottery. But you get these cultural notes all through the Book of Mormon.

Verse 14: ". . . they did also have great joy and peace, yea, much preaching and many prophecies concerning that which was to come." Well, everything is happy here, a good brotherhood, and all the rest of it. Then something happens in verse 15; things start to go

sour again. What is going on here? Obviously, there is an underground, but what is it? The chief judge “Cezoram was murdered by an unknown hand as he sat upon the judgment-seat.” And his son was murdered also. It sounds like the judges in Colombia today. The judge murdering goes right on. Well, as I said, there must be something going on here. The people began to grow exceedingly wicked all of a sudden, almost overnight. Why is that? Well, the next verse explains it again—how quickly we run into these things in a post-war boom or something like that. Notice the perils of peace. Nature takes its course right into prime time today, and so we get this.

Verse 17: “For behold, the Lord had blessed them so long with the riches of the world that they had not been stirred up to anger, to wars, nor to bloodshed [this is how it happened]; therefore they began to set their hearts upon their riches; yea, they began to seek to get gain that they might be lifted up one above another.” Why does it have to be that way? We notice it always does. That’s the way it works. That’s the only way you measure your wealth, to compare it with [the wealth of] someone else. “. . . therefore they began to commit secret murders, and to rob and to plunder, that they might get gain.”

Anything to get gain, and notice that you’re right here on prime time in this verse 17. They rob and murder and plunder because of the four things Nephi talks about—the high living, the wealth, the display, the glitzy clubs, and the crime that goes right together with it. And the power, of course—power is the whole thing, and the luxurious living. These things make up the ever popular stock of our evening TV programs today that we call the prime time.

Now it becomes systematized. The cooperative action is the most effective, we see here. There is a corporation formed that attracts members, and because of that they can do as they jolly well please, as we learn in verse 19. The crime ring is exposed—a mixed Mulekite, Nephite, Lamanite operation here. All of them were mixed in on it, as we learn in verse 9 as well. Verse 21, “. . . Satan did stir up the hearts of the more part of the Nephites [most of the Nephites united with those robbers] . . . and did enter into their covenants and their oaths [the whole nation seemed to become one big conspiracy here], that they would protect and preserve one another in whatsoever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings.”

This is the other brotherhood. Notice they are entering into covenants. Recently, they were in another kind of covenant entirely. Have they lost their heads or something? Well, a few comments here may be in order. Today, crime covers the earth like the miasmatic vapor of smoke the Book of Mormon talks about that will cover the whole earth. That miasmatic vapor of crime covers the earth from pole to pole, whether it is the Valdez or the equatorial forest, or whatever it is—various degrees of crime. Incidentally, that mist, that vapor of smoke hangs over the earth as the last phase of extermination. First, we create the garbage, which is the main thing we create today. How do we get rid of that? The ultimate thing is to burn it. That’s the end, this smoke that hangs over the earth.

Crime is everywhere. This is possible because of degrees of crime, little crimes, big crimes. The Egyptians have many words for *crime*. They can say ʾisft, wrongdoing, mischief, or they can say ʿw3t, crimes of greed, or they can say d̄w, which is vicious crimes, evil intent, rancorous crimes. There is s̄d, crimes of rebellion, refusing to go a certain way. There is this long list. The famous 125th section of the Book of the Dead lists 42 basic

crimes. Forty-two is a sacred number with the Egyptians, and you get that very clearly in the book of Ether. We'll see how 42 figures all through the Book of Ether. But 42 is the number of crimes, just as it is the number of virtues. But that is far from a complete number, as King Benjamin tells us in his talk to the Nephites. Remember, he says, I cannot number the ways in which crime may be committed. I just have to tell you the few things you can do that are right. He actually says that he cannot enumerate all the ways that a person can sin. You can make up quite an impressive list, can't you?

Even the Jesuits failed to exhaust the list with their probabilism—Molina and others. They tried to make a complete list of crimes for the purpose of the Spanish Inquisition, etc. What kind of punishment would be given for what kind of crimes? Of course, when you confess then you must be given absolution, after you've made certain recompense. How great is the crime and how many Ave Marias do you have to say? So they had it figured out to the fourth and fifth decimal place, how much a crime is a crime. Of course, that is a complete waste of time, because all crimes are the same. We say there are little crimes and big crimes but there's one thing that makes them all crimes. What is it? Crime is anything that disfigures the true image of things.

Perhaps the two oldest writings in existence (they both claim it) are the Shabako Stone from Egypt and the Sefer Yeshira of the Hebrews, usually attributed to Abraham. They both tell the same thing—namely, we all have seven receptors. We have seven gates of knowledge by which information reaches us from the outside world. That's the anthropic theory. We get our ideas of the outside world through the seven openings in the head—two eyes, two nostrils, mouth, and two ears. That makes the seven gates of knowledge, seven gates of wisdom and perception. But we have only one projector and that is the mouth. The word is the only way we can project what we have in us. This is analyzed, especially in the Shabako Stone. When we get these impressions, they pass through the brain, and we get certain images. They go down to the heart and we give them certain estimates and place. It's like the left and right side of the brain, you see. The right side works on it one way, and the left side in another way. The right side coordinates things. So you get your image and it's brought to the heart. Then it comes up to the tongue, and the word is what your image of the world is. That's what you project; that's the world you live in. They tell us that. That's why the word is so important. If you foul up the word, if you make it wrong, you can spoil everything, destroy everything. That is why it can be made so subtle because you have to be taken on trust. That's the only way of conveying what you have in mind is through the word. There's body language, I suppose, and that sort of thing. You can fake that. So you must trust my word implicitly if we are to communicate because that is the only access you have to the world I live in. We have to agree on things to communicate.

Like Jacob and Laban, we need to meet on a common ground. See, Jacob and Laban agreed to meet at dawn at a place where a stream flowed, where there was a stone circle with a line through the center, one on one side and one on the other side, to settle their affair. That's a very ancient way, the archaic way, that happened throughout the ancient world. We find that in Genesis. So, we must meet on a common ground like that. The ancients called it a maidan, a fair field. It's basic in chivalry. We have to meet on a fair field where we have an equal chance. You can't move the goal post every time you feel like it. That way there is no game. It's the same way if you deceive when you speak. There is no game at all if what you are telling me isn't true, and you know it isn't. How am I to know if it's true or not? You can't move the goal post anytime you want, but that's what we do all the time. Everybody's doing it today. It's the thing—we are taught to do it. We

give courses on strategies of salesmanship. Well, strategy is defined as deception practiced on an enemy. It is deception. That's the way you win wars by strategy, by making the enemy think what you want him to think, which is wrong. You deceive him as to your position, your strength, your intentions, everything about you. You must deceive the enemy for effective strategy. It's strategy that wins battles and wars. So we have strategies of salesmen—how to beguile people into buying things they don't want, how to bamboozle them. What is your relationship with another person when you are trying to get around him that way? It breaks down all confidence and faith. The whole structure of society is undermined and begins to rot and corrode in that case. So we have a maidan, a fair field.

If I'm using that trysting place (trysting means "a place of trust"), to set up an ambush and entrap you when we meet there [I'm destroying our communication]. That's what nearly all public relations is. That's what we do now; we scheme in those things. It's one of the biggest businesses we have. Of course, public relations is faking things, the unreal. And so what I am doing is destroying our universal discourse, as they call it. This is the anthropic principle that the quantum physicists talk about so much. The ultimate crime is to deliberately distort and smash our common sphere of existence. Because [you've] deceived [me], I don't know whether I can trust you or not.

In the end there are degrees of crime, but there are no degrees of crime. There is a degree of offense with a musician. A mediocre musician is not better than a bad musician. A mediocre musician is a bad musician—or a mediocre dancer, artist, or actor [is a bad one]. It's excruciating. Say, you have a guy who gives a violin recital, and he's just a little bit off most of the time. Well, that's horrifying. That gives you goose flesh and makes you want to scream. That's just as bad as if he was completely off on every note. There are no degrees here. You distort it and it's distorted, and that's that. Little distortions can be the most deceptive and the most ruinous. A mediocre teacher, like myself, is a bad teacher; he is not just mediocre. If he is mediocre he is wasting the students' time and his time and he's bad. The good ones are—well, let me know when you find one.

The most violent crime, for example, and the most timid crime commit the same outrage. They rend and distort the structure of things; they tear everything apart. When I lose my temper and do something really violent to somebody, that's breaking down the faith and trust that exist in society. But white collar crime is worse, because there you don't at least have the courage to break into the bank and run a risk at night. In white collar crime you are deceiving friends who trust you. These are people who trust you, and you are robbing from them. That is far worse, I think, than knocking someone over the head. Not that we should practice either one. I'm not recommending it, but they are equally bad.

So, we live and move and have our being in a world of great and small crimes, and great and petty deceptions. But now the question the Book of Mormon brings up here, and this is an important one. Is there a center? Is there a nucleus? Is there a fountainhead? Is there a source? Is there a director to this operation? Is it a single operation that goes on? We have talked about the Battle of the Bulge. In what they call the Operation *Wacht am Rhein* their business was deception, and they succeeded entirely. The whole thing was deception. What they did was dress whole units in American uniforms and send them behind the lines to circulate back there. That's why I didn't have to stay at Bastogne, which helped my nerves. I was immediately whisked off to Paris and reassigned back to the same front because I knew French and German, and they were dropping these spies everywhere, in uniforms to confuse the picture.

What was the operation? Was Operation *Wacht am Rhein* a number of little separate operations, or was it just one big operation? When we see people lying, deceiving and tricking everywhere, is that little individual weaknesses here and there? Yes, it is. But is there any coordination? Is it part of one big operation? Is this run by Satan? Is there a Satan in charge of things here? Any operation, to be most effective, must be organized, coordinated, centralized, systematized. In other words it has to be managed. Now, here we have an example of this, and this is why you have these brotherhoods. We talked about the oaths and covenants to go with it. They are a vital and organic part of crime. You'll always find these oaths and covenants because there has to be trust among criminals. To be more effective in your crime you must organize. As I have said before, one criminal can't trust another unless he takes the most terrible oaths and must pay the most terrible penalty, so this is what happens.

I am going to read some texts here that are very interesting. First is the Al-Arish text. Here's a picture of it. This was found in 1894, I think, on the boundary between Egypt and Palestine. This is a shrine, basalt, very hard rock. It was found almost at Elarish or Ismailia, on the boundary line between Egypt and Palestine. It goes back to a very early time. It's at least 4,000 years old, but it reports events much older. This says, "the shrine of Ismailia," but it's called the Elarish text. I'm going to read you something from it. It has been edited by Goyon. Let's see what he says here. This is a story about crime, and it's very old, the oldest one we have. "There was a time when Shu reigned as the perfect, absolute, king. He reigned over both heaven and earth, and the seas, and the underworlds, and all things. He ruled all things by righteous law upon his throne, which was the throne of his father." So Shu is reigning on the throne of his father. This is in the pre-existence, and he reigned over all things at this time. This is the "golden age." All people have this "golden age" idea.

"The father, Horus Re Herachty and *mk hrw* wanted to establish on earth an equivalent to his palace in heaven, in the heavenly order of things"— because heaven is designed and laid out with geometrical perfection, etc., representing all the laws of truth as men understand them. That was what he was going to do, and he wanted to build it at the "white wall." Well, that goes back to the very first time Egypt was settled, when the "white wall" was set up.

"Then the majesty of the gods said to the great council of the gods, which was obedient to him, that they should hold an assembly and discuss the creation of something parallel on the new earth. He said to them, 'We will go down and create there upon the earth an order like unto that which we have in heaven—in the east part of the earth, in the garden eastward.'" Then it's a ritual-complex described here by drawing a picture of a stone circle, and then a grove, the sacred grove. There's a picture of the stone circle, and then a grove, the sacred grove. It's called the *iyat* and *bs* (bes). *Iyat* is a sacred gathering place, and *bs* (bes) is initiation, and the sacred grove is there.

"They beheld it and saw it was good, in the realms of light. When it was completed they said, 'Let us go down there and have a great conference and a celebration, to celebrate its founding upon earth, the order of things as they are in heaven. Then they all did as God had commanded.'" He didn't ask them to, it says, ". . . as was commanded by the Lordship of his Majesty." So they all went down to celebrate because they had the order on earth. They had the shrine and they describe it here, the way it's laid out. Then what happens?

Satan breaks in here. It describes how Seth, who is Satan here, wants to spoil the whole thing. He comes in and wants to be made the head of everything. He brings his sacred band with him. He has those that have sworn fealty to him, a third of the hosts of heaven sort of thing. They follow him and come down the sacred way which leads to this holy place. Incidentally, after they had finished the plan of everything, it says, "This plan shall be consulted in times of crisis or of troubles of that kind." Then there was the lake and the road for the procession.

"They brought the earthly heaven to the Mount of Shu which is the temple, which is the place of initiation on earth where men learn the things of heaven down here below." (Then we are trying to find out where Satan breaks in on the scene here.) The plan and the things they taught were secret. They talked about the ordinances and the completion of the temple. It is all after a heavenly model and is the seat of universal government.

Then a new section begins here with Satan and his hosts: "Then it happened that the children of Apep [those who had rebelled against the plan, the rebellious followers of Apep] came. They entered into the garden at dusk, when it was dark, and darkness fell upon the earth as they came in." Just as Homer said, "And his coming was like the coming of night" when he came to slay and bring the plague, etc. He destroys everything. Suddenly, it says that the Children of Light were living on the mountains, and they invaded from the plains. This is the story of the Sethians and the Cainites, which we will mention presently.

It says here in the next section that the hosts of Re and Shu remained in the mountains where God still ruled them, as in Zion of old—upon the hills and upon the mountains. Remember where Enoch preached?

"It was in the pre-existent time when Re was in the garden on earth, and it was defended by a great wall." This time they couldn't get in here. The gods were elevated above all these things, but then Satan gets his hold and he really raises a rumpus. It says, "Then the majesty of Re went forth to meet head-on in conflict the secret combination, the brotherhood." *Abwt* means "those who have been joined to him in his family, those who have been intimate with him, those who have sworn their oaths." So Satan and his army and the Lord's [army] clash here. "It was at this holy place that they clashed." (Then what turns out here?) Shu takes the place, and there is no more resistance. Shu is the sole victor. He sets up a tent shrine in defiance of the opposition, but then there is more trouble. Then he [Satan] strikes again. There's one section that says he never repents, he never changes, he will always be there.

Well, this is one old text. The idea is that you have organized crime going on in a very early time. Along with that there is the Victory over Seth. I just happen to have a couple of pages in hieratic of the Salt Papyrus, 825A, which deals with the same thing in the beginning. This deals with the terrible times at the time of the Flood. It talks about how even the gods sat with their hands upon their heads mourning, and all the children of earth were in turmoil. It talks about the Flood and the terrible things that happened at that time because of the wickedness of men. That is another very old one which was republished by Derchain recently.

This one is a good one. It is the *Victory over Seth*. There are many manuscripts of this, some of them very old. This describes the same event, but it says in the title at the

beginning, “This ceremony of the overthrowing of Sutekh [Seth, Satan] along with his followers, along with his devoted clan is a celebration, a ceremony of the overthrowing of Sutekh and his faithful band. This is performed in the Temple of Osiris of Amenti, the great god, the lord of Abydos. It is to be performed daily in a small reduced fashion in every temple in Egypt at a particular hour, even as it is performed here but in the reduced form. This is the basic temple ordinance of Egypt. It begins with the Fall, with Satan’s interruption in things. First it describes certain ritual dress.

Then we get to page seven, but I’ve used this in some other contexts and misplaced it. I’ll have to begin on page nine, which is just as good, I guess, because it describes what is going on—the terrible indictment. It is written like the Bible in parallel passages. A passage is written and then it is repeated in other words. It says here, “Thou hast performed violent acts.” That’s the way it is described in the Shabako Stone. “Thou has committed crimes in the presence of God, and the mischief thou hast done has been reported to the most high God. And the Great Council has taken it under consideration. The secretary in heaven, the third member of the Godhead, has taken due note of it and has drawn up the list of indictments for the court. They are aware of what you have done; they bring these charges against you. Your ultimate condemnation will be the fire.”

The earth complains that it has been violated, as it does in the Book of Moses. The world has rebelled; men are in a terrible state. Geb is Adam, our literal father. The principal of patriarchal succession is Geb. He organizes the human family. He is the first father on earth, Shu above but our first father, Geb, down here below. He addresses the Council of the Gods and asks why these things come forth before us. “Who is raising all this warfare among the children of men? The earth is in turmoil, the earth is in an uproar, completely disorganized because of them.”

Again, he [Satan] has it well organized. It is Sutekh, the same one again. He is incurable. It tells us a little later on that he comes back again and again and always turns out to be the same. He destroys the temple. Here’s what happens: “He and his hosts have gained control of everything. They are cutting down all the trees. They are hunting and fishing everything away.” This is a time of extermination again. They barge into the annex of the temple. They disrupt everything with loud, raucous voices. They raise a rumpus everywhere.

They talk about the lumber business, which is offensive because they have been taking logs out of reserve forests. Of course, they were very precious in Egypt. They defile the temples with their false ordinances and dances, etc. It is the archaic temple and he says, “You’ve renewed the fighting.” Then [there are] the taboos and abominations. They trespass in all the holy places, and they practice piracy. They loot everything in every city they visit. They plunder all the peaceful places. They are bandits, in other words. He is the lord of misrule. “He rules with blood and horror,” it says here. Upon his throne he scorns civilization. Here again and again, he is very well organized. Here it gives the genealogy of Adam. It goes back to a man by the name of Adam. These oldest accounts are of somebody who rebelled, and raised hell, and organized it. He had his band following him, and we have been ritually fighting him everyday. That is what they do here.

Then [there are] the Sethians and the Cainites, of course, in the oldest books of Adam. A rich literature has come forth recently. After the children of Adam divided, the Sethians lived on the mountains. There were very few of them after the people had gone down into the plains and caroused, founded Babylon and become luxurious. And Nimrod had built

the tower and all these things. Remember, the Book of Mormon will tell us all this. It goes back to the Tower.

But there have always been these secret combinations and the two brotherhoods, each claiming to be the righteous one. The most famous perhaps were the Pythagoreans. How do you tell the difference? Each accuses the other of one evil. You'll find from now on that there are large societies, usually suspected of being worldwide, of these brotherhoods, both good and evil ones. They are always accusing each other of just one crime, world domination. The Pythagoreans were very lofty thinkers. Their oaths and covenants, which came from Egypt, were secret. They took sides unwisely in certain political things. Some popular uprisings burned them out and destroyed their order, but they were a great influence and they still are. They carried on in other orders after that. You have the Isiacs in early republican Rome, before the empire. They passed a law forbidding the cult of Isis to come from Egypt to practice in [Rome] because they thought it was a crime against the empire. They thought it was seeking world domination. They had an empire then, but they didn't have an [emperor].

So you have the sicarii . Do you know what the death squads in Colombia call themselves? They call themselves *sicario*. The sicari were Roman. In Varro's great work on agriculture, which was written before Augustus' day, there's a story [about this]. The richest men in Rome had met in the Forum where there is a big map of Italy on the wall. They were discussing where their estates were and boasting about their wealth. They were waiting for one man who was exceedingly rich and influential. Finally, his servant came and said, sorry, his master wouldn't be able to come to the meeting because he was just murdered by one of the sicari. A *sica* is a little knife, a short knife you carry under your robe. You just slip through the crowd, assassinate somebody, and you are on your way. These people in Colombia still call themselves *sicarios*. Their organization is the *Sicaria*. Anyway, he had made a mistake. He apologized as he slipped away and said, "I'm sorry I killed the wrong man" and disappeared in the crowd. The most powerful man in Rome was unable to defend himself against these terrorists. This was in the "flower" of Rome, in the noblest period of their existence.

[There were] the Mediterranean pirates, and that's how Pompey came to power, and the Triumvirate. The big question was, who should eliminate the Mediterranean pirates? By the time Augustus became the first emperor, the whole Mediterranean was terrified by various bands of pirates. They were brotherhoods. There were plays about them. These pirates were very dangerous people. We mentioned the Vitalian brethren and the Vikings, your ancestors—all these people that went around plundering on the seas, and the great influence they had. And [there was] the Jomsburg , which was a very sacred order.

Then you have Hadrian's rescript. Why did they persecute the Christians? They thought that because [the Christians] announced that the Lord would come and rule over the earth that was their plan. They met in secret and had certain ordinances which the world didn't know. We have a famous rescript written to the emperor Hadrian, which would make it before the year 138 [A.D.] telling about the Christians in Asia Minor [and asking] "Are they a danger to the empire?" That's why Nero and others persecuted them.

DeWitt Talmage was the most influential preacher in America in the late 19th century. His big theme, the only thing he ever talked about, was that the Mormons threatened world dominion—that's what they were after. We say that the Lord will come and rule. They are right that way. The world can't go on the way it is. Always these counter charges

are made. In Hadrian's rescript you find the same thing—that the Christians should be exterminated because they are a threat to our world empire.

Just before that, the last people to hold their own were the Jews. They were the **zealots** who were secretly organized and went around murdering. They were like the stern gang today. Then you come down to the Middle Ages, and you have the assassins. Again, they spread their influence to China and to England. The assassins were organized in the year 1090, just five years before the other crowds organized themselves against them in the Crusades. They organized the Knight Templars and the Knights Hospitalers. There was a man called Hassan Ibn Sabbaḥ who founded the assassins. Hasish is hemp, the drug that makes you wild. He had his castle at Malamute. You always had a center, and that was at the great center at Malamute, just like the one at the Jomsburg. From there he would send out these kids. They were all “hopped up” and they would commit assassinations. They were promised heaven if they did it, because they were drugged when they did. They would go out and terrify anyone. Everybody was scared to death of the “Old Man of the Mountain.” He was renowned. And, there are still groups surviving in the Druze country, Lebanon, etc., from these assassins. These things carry on and on and on. They are continuing traditions on the earth, and you see them now.

The answer to that was the militant orders. In 1095 Bernard of Clairvaux preached a great sermon which got the first Crusade going. Then to defend people going to the temple they organized the Templars and the Hospitalers. These became militant orders. They had a red cross on a white robe, a black cross on white robe, or white cross on a black robe. There was always a cross on the shoulder. Then they became very rich and influential. Rumor spread that they wanted to rule the world. This is why Philip IV of France, who was the world's prize heel, [persecuted them]. He wanted to get money from the Jews. He wanted to rule the world from Jerusalem. This is what happened as soon as they set up in Jerusalem. They didn't hold on very long. What happened to these orders, for example? They were driven out. First they were driven to Acre, then to Cypress, then to Rhodes. They were the Knights of Rhodes and the Knights of Malta. Then they went to France. It was in France that Philip the Fair tried to exploit them, but only after he first wanted to exploit the Jews. This was because of the Assizes of Jerusalem, which were a protocol for the court life and the structure of government in which some European king would rule the world from Jerusalem. They took that dead serious. That is why you have this magnificent display, all this theatrical stuff of chivalry, etc. It was all centering around Jerusalem, the Holy Grail motif, etc. That was their justification. It was sacred and it was a world group.

I have a rather long article in the *Encyclopedia Judaica* on that very subject. Look under Christian Jerusalem in there. Jerusalem was their justification for wanting to rule the world because [the Bible says] . . . “and the word of the Lord from Jerusalem.” [Micah 4:2]. The temple was Jerusalem, Jerusalem was the Holy Land, the Holy Land was the world. That's the way it was. It went out like sparks from a central fire. So, you have these Hospitalers and Templars moving from one place to another and getting very rich. In order to rule under the Assizes of Jerusalem and hold the throne there, Philip IV wanted to get money from the Jews, and he had a way of doing it. Every Jew had to give everything he had. He had one eye knocked out, and if he wouldn't give everything he would have the other eye knocked out.

So, he [Philip IV] got very rich, but he wasn't getting rich enough. There was a rebellion

against him. He fled and was protected by the Knights Templars who were in France this time. Their great leader was Jacques de Molay. You all know the Masonic Order of the Molays, the Junior Masonics. Philip publicly accused him and spread the word around through the clergy that the Templars were aspiring to world rule, that their immense wealth was going to be used to enslave the human race. They made up all these wild stories about them, and above all that they practiced immoral things. You see, these lodges were very secret. Anytime you do anything in secret they can tell all sorts of stories about it. That's what they did about the Pythagoreans and the Christians. They told about "love feasts" they had, where they all engaged in promiscuous sex. All these stories went around, and some real beauties went around about the Templars who were accused of this world conspiracy. So 60,000 of them were lined up and executed in the cruelest possible fashion. They fled to Scotland and became the Scottish order up there, which still exists. Everywhere in the world you are going to find these orders. They have always existed. Are they the right ones or wrong ones? At the same time there were the Cathari in southern France.

There is a book that created an immense sensation in Europe a couple of years ago and still does. It's called *Holy Blood, Holy Grail*, by Baigent, Leigh, and Lincoln. They were correspondents for the BBC. They got the idea that there came from Palestine in the time of Christ certain relatives of the family of Christ, who settled near Marseilles and spread out. There was an order descended from them. The Holy Grail is the *Sang réel*, the Royal Blood, which came down from Christ's family, and which is claimed by every family in Europe. All sorts of intrigues and murders and everything center around that. It's an interesting thing. [There were] the chivalric orders, such as the Rosicrucians. Each one has been accused of world ambition and been persecuted. The cleverest of all were the Jesuits. They were really after it. That is why the Spanish Inquisition was to go everywhere. That was their object. They established the office of the *Sang réel* for propagating the faith. Our word propaganda comes from them. They became expert liars, very clever.

In our own day we've had such things as the Anti-Mason party in this country. That was a big thing, and it all centered right around the time and place of where Joseph Smith produced the Book of Mormon. That's an interesting thing. In 1797 a French Jesuit by the name of August Baruel wrote a book (five volumes), which became enormously popular. He [supposedly] proved that the Freemasons were trying to take over the world. They caused the French Revolution. They caused revolutions everywhere [according to him] as the ultimate conspiracy against royalty in all the world—the identical charges brought against Communism after that. He accused George Washington of being one of the Illuminati. The *Weisskopf* organized a branch of that called the Illuminati. In 1776 the Illuminati was organized in Europe. George Washington was a Mason. There was a great excitement about it.

There was an old fraud by the name of William Morgan who also wrote a book about it because he was a drunk and had been kicked out of the Masons. No one took it very seriously. He was driven away one day from Canandaigua, New York, which is very near the city of Manchester where the Book of Mormon was found. He was whisked away in a wagon across the border to Niagara Falls. He disappeared and was never heard of again. Various bodies turned up that they claimed were Morgan, but they claimed the Masons had done him in. This was worked up to a tremendous fury. Thurlow Weed, a famous American, was actually head of the Anti-Masonic Party. It was a party and they ran [a man] for president. Joseph Smith had been accused of stealing from Ethan Smith for the Book of Mormon. Ethan Smith headed the Anti-Mason representatives in Massachusetts

in 1832. He accused the Illuminati—that was his big thing. That was two years after the Book of Mormon [was published] that this Ethan Smith was raising a big stink. It got to be a big thing. In one year 227 lodges were closed in Massachusetts alone. The Masonic movement practically collapsed then. The town of Fillmore [in Utah] was named for President Fillmore. Do you know how he got elected? He was on the Anti-Mason ticket. He got elected as the head of the Anti-Mason party. They elected President Fillmore, as well as William Henry Seward who bought Alaska and was Secretary of State under President Lincoln. So these Anti-Masonic candidates won everything.

Well, how did the Masons ever get back? It was mostly with Andrew Jackson's return, the Populism, and the Romantic Movement. He was a chief Mason of Tennessee. Masons came back into repute after that. They [were targets of] the popular movement against all monarchy, against all government, against all order, etc. That was the charge that was made against the Masons, which was a big thing. This went all over Europe, America. If it isn't one thing it is another.

What is it today? You know about the Mafia, and they are everywhere. You know about the Triad in Hong Kong. The Tong Wars among the Chinese families used to disrupt everything. The Triad is extremely powerful. They can do away with anyone they want to. They rule in places like Hong Kong and Singapore. In Israel it was the Stern Gang that got in. Shamir was the head of that. What a character! And then Hitler's SS *Schutzstaffel* was organized as a society of brotherhood with secret oaths and covenants, etc.—very bloody, and the like. They were to counteract the Jews.

Today you have the Shining Path in Peru, and the Medellín that every week gets rid of another judge. They are terrorizing the country [Colombia] entirely now. The main thing is that they want to keep the peasants in place. An interesting article came out yesterday that the main object is not drugs at all, but just the old claim of the landholders. They want to get back their power when just one percent of the people, a handful of families, would rule a country. That's a Central American pattern.

In our inner cities we have the Sharks, the Bloods, and various inner-city gangs, which are very serious. Half a dozen get killed every weekend in Los Angeles, don't they? And then right around here we have Satanism. Can't we get this out of our system? It's a romantic theme. Remember Sax Roemer and Fu Manchu. He was going to rule the world; that was the whole thing. There was Rex Stout and Mr. Zeck, and James Bond is always going after Goldfinger or somebody like that. It always has to do with secret conjurations to rule the world, this great power. It has to do with some individual who has control of some atomic power or something else. He can intimidate and blackmail all the nations. They always think in world terms.

Now, what's behind it all? We get the secret societies here. The Book of Mormon explains it to us. The best treatise you will find on this is Helaman 6 and what follows. In the first place there are no "-isms;" There are organizations. As Liddell Hart says, war is an individual affair. Religion and nationality are not basic. You can belong to anything you want. It's not the party machine, the politburo or anything like that. It's something else—personal ambition, etc.

Secondly, it must have a power base. It must have a market. As a way of robbery, piracy has been official. Then it was bootlegging and things like that. Today it's drugs. It won't

be for always. It used to be pearls. It was cattle-stealing and then gambling, as in Vegas. You can build an empire on gambling. You can build an empire on drugs and all of these things. You can build an empire on prohibition of illicit things.

The third point is that the object has the broadest appeal. Those four things that both Nephis mention: It is for money and for power; the one that holds the gun has the power. It is for popularity; they must have public support—they always do. And the lusts of the flesh—the glitzy clubs, the high-class dames, the Tony resorts and places like that. These all fit into the same setting that we are all so fond of today, as you know from your television.

The fourth point is that it must offer protection. The Book of Mormon goes right into this Gadianton stuff. It breaks it all down. You'll find all these elements are there. You must offer protection.

The fifth is, it must seek an air of total respectability. The stretch limo, the overdressing and very expensive dressing, even piety. These people are good church members, like the Mafia—very pious family people, loyal to each other. They strive for an image of ultimate respectability. They have their own mystique. They are entirely independent of state.

This is the picture the Book of Mormon gives; it's accurate and explicit enough to make its explanation of the whole thing quite creditable, as far as I am concerned. So isn't it funny that three years ago we would have thought this was a waste of time? Maybe it's a waste of time now, but that crime should take such a [prominent place]. First it's war and then it's crime in the Book of Mormon. These things that are emphasized have made the Book of Mormon unpopular. They have made it avoided. We didn't want to read about these unpleasant things, but it keeps rubbing our noses into them. This is what it is talking about now. You read these chapters on crime and it makes you sick. So that is a great promise isn't it?