

America's Constant Ugly Truth: Sodom and Gomorrah Exposed

['Facta Non Verba' – Deeds Not Words]

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Arbitrage is defined as the process by which a person attempts to profit from price differences of similar financial instruments and depending on whom the players are, or what the market is, this can also be called Capitalism.

Born to an upper-middle class Jewish family Michael Milken was an American financier who was cited as the epitome of Wall Street greed in the nineteen eighties; he was eventually indicted on ninety-eight counts of insider trading and securities fraud and served a decade in prison, permanently barred from the securities industry. Strongly passionate about his Judaism, Ivan Boesky was another arbitrageur convicted of insider trading in the same decade, serving three and a half years in prison and paying a hundred million dollars in restitution.

In 1967, secretary for the democratic majority, Bobby Baker, resigned after embarrassing questions were raised regarding how he managed to amass over two million dollars in assets on a nineteen thousand dollar a year salary. Eventually he was convicted of larceny, tax evasion and fraud.

Billie Sol Estes, Texas Cotton King and Ponzi Scheme artist, Anthony Angelis in the Soybean Swindle, Bernie Ebbers at WorldCom, Jeffery Skilling at Enron, Martha Stewart and Sam Waksal at WorldCom, Dennis Kozlowski at Tyco, the Rigas family at Adelphia, Frank Quattrone at Credit Suisse First Boston, Walter Forbes at Cendant, Al Dunlap at Sunbeam and Dick Cheney at Halliburton all epitomize what has become an American pastime, the illegal acquisition of wealth while denigrating, dehumanizing and dishonoring the working minorities who, more often than not, make it possible for these individuals to become so wealthy.

Hundreds of thousands of situations like this have become the norm in American life as the rich get richer and the poor get prison. Voltaire once said, “No snowflake in an avalanche ever feels responsible.” These people represent only an unimaginably minute fraction of corporate thieves who are sloppy and greedy enough to get caught while the list of chief executives who continue to joyfully participate in looting company coffers of billions of dollars at taxpayer’s expense is endless, the tradition unabashedly American.

In fact, the contemporary chapter in this horror story currently revolves around the realization that while these cabals continue to enrich their pockets, they have also increased predominantly Caucasian America’s wealth beyond belief, centuries of looting gold, silver and diamonds from South America and South Africa, oil from the Middle East, South America and Africa in addition to every imaginable natural resource from Africa; timber, rubber, wood, ivory, oil, art treasures, resin, copper, diamonds, human slaves and steel while simultaneously denying minorities the smallest of advantages be it integration, health care, insurance benefits, the pretense of a fair justice network or an equitable economic system.

While billions and billions of dollars keep being siphoned into the pockets of a tiny section who represent the elite of society in the corporate class, the vast majority of citizens have been living through increasing periods of rapidly declining wages, disappearing pensions, lack of health care, dwindling bank accounts and emotional breakdowns all of which have led to the personal debt crisis that lies at the root of the current economic meltdown.¹

However, long before these instances of corporate larceny, the roots of America’s manipulation and economic rape of its citizenry, as well as prejudice and exploitation of its people, was born, raised and nurtured from the practices of cliques and cabals of privilege which controlled society through fear and marginalization as well as the manipulation of humanity’s belief in a supernatural force or deity which magically controlled the universe and in the power and authority of this deity’s agents on earth.

¹ Jonathan Tasini, *The Audacity of Greed: Free Markets, Corporate Thieves and the Looting of America* (IG Publishing, September 2009).

“In the nature of man, we find three principal causes of quarrel; first, competition; secondly, diffidence; thirdly, glory. The first makes men invade for gain; the second, for safety; and the third, for reputation. The first use violence, to make themselves masters of other men's persons, wives, children, and cattle; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession, or their name.”²

So said Thomas Hobbes in describing the core nature of man; however, this merely states a condition which generalizes the social instincts that all mankind from the prehistoric period to the present have exhibited. A humanity which informs and enables conscientious decisions based not just on self-preservation but empathy and sound reasoning, humankind is defined as a group considered as humans, the human race or the condition or quality of being human.³ When the inhabitants of a place, state, nation et cetera are manipulated and coerced in order to achieve an inequality which allows one section of that society, be it a minority or majority, to oppress and exploit another, then this is a recipe for chaos. When it is perpetuated under the guise of color or the color of religion then it becomes a travesty of said humanity. One of the earliest instances of prejudice in America arose from the encounters of Christopher Columbus with the indigenes when he remarked in 1492 that the Indians he encountered went around naked as the day they were born and could be easily commanded and made to work, sow, build towns, be taught to wear clothes and adopt the ways of the West.

One of the earliest settlements in America, the Massachusetts Bay Colony, was comprised of emigrants from England, in 1640, who, armed with a Massachusetts Bay Charter parchment from King James the First of England [who was also simultaneously King James the Sixth of Scotland] fled England; the land was settled by Puritans who had come to strongly disagree with the direction the King and the Catholic Church were headed and had made strenuous efforts to purify and reform the Church of England as activists in the English reformation.

² Thomas Hobbes, *The Leviathan* (Pelican Books, 1651), Chapter 13.

³ *Oxford English Dictionary* (Oxford University Press, 2005).

Initially, they were concerned with only religious matters as opposed to political and social issues, attempting to change the Catholic institution in England from within by reversing their kneeling during sacrament policy, use of the Book of Common Prayer, wearing of non-secular vestments and non-predestination beliefs. These separatist Puritans did not believe in, or celebrated Christmas, however, in true English Christmas tradition, drank eggnog at yuletide, replacing the traditional wine with rum, even as they criticized its distillation and effects on the work ethic of the working public as well as the profit which merchants accrued from it.

Soon King James the First started enforcing the Act Against Puritans of 1593,⁴ imprisoning Puritans and making it illegal for anybody to hold separate religious services. The penalty for not attending service in the Church of England after forty days was prison with no bail until the offender submitted to the dictates and doctrine of the church. The Puritans or Separatists quickly changed their approach in favor of the more militant Calvinist approach and segregated themselves, journeying to Holland where, together with John Robinson, their first ordained minister, formed an accepted Separatist Congregation.

While the Pilgrims and the Puritans were not synonymous, they were also not mutually exclusive. The Puritans sought to purify the English Church and the term Pilgrims was used to denote the separatists who settled at Plymouth from England via Holland. The distinction is made because the Pilgrims had a land grant before the great Puritan exodus actually started.

The Charter secured from King Charles the First in 1629 not only confirmed the previous land grant but was deemed autonomous as King Charles had disbanded his Parliament and the Puritans wished to combine the company and colonists into one body. The Massachusetts Bay Colony was the only British chartered colony whose Board of Governors did not reside in England through an error of omission in the charter as it omitted the location for the annual shareholders meeting and election of its leaders. This led to the decision to transfer the charter into a civic unity after adopting the pledge known as

⁴ Henry Gee and John Hardy William, *Documents Illustrative of English Church History* (New York: Macmillan, 1896), Page 492-498.

the Cambridge Agreement and this was most significant because the charter eventually became the constitution of the colony.

The condition of becoming a Freeman rested not on educational or financial considerations but religious qualifications. The original Freemen were stockholders of the joint stock company which founded the Plymouth Colony after failed attempts at settling Sagadahoc Colony.

It is within the context of this backdrop that the society of Freemen in Boston, Massachusetts in particular was formed. However, the Freemen were every bit as authoritarian as the society they had just escaped from. In fifteenth century England, less than fifteen percent of the population could vote; the same held true when they formed their own society in Boston.

This early colony of Christian Puritan Separatists called the Leiden group eventually passed down the charter from King Charles the First to the newly formed Massachusetts General Court which had the authority to elect officers, hold elections, make laws for the colony, levy taxes, set up town boundaries, provide for the defense of said boundaries and organize religious discourse. These Freemen also had the power to grant legislative, judicial and executive powers to the Council of Governors assistants who were the original eight who had chosen themselves as the first officers of the charter at the company's first meeting in 1630.

Later, one hundred and eighteen officers, handpicked by the Freemen, were added to this body. In short, America had created a quasi-democracy from under the shadow of a trading company. One of the first known and recorded instances of organized discrimination was given teeth as lip service was paid to equality and fairness and the creation of a self-serving judiciary was facetiously justified in response to this passage from the Bible, "*choose some well-respected men from your tribe who are known for their wisdom and understanding and I will appoint them as your leaders*".⁵

The Plymouth Pilgrims in 1628 and the Massachusetts Puritans in 1630 first interacted with a Wampanoag Native American called Samoset and another who went by

⁵ *The Holy Bible*, Deuteronomy 1:13.

the name Squanto of the Patuxet tribe and spoke passable English; these indigenous natives and their tribesmen taught the foreign Englishmen all they knew about growing corn and tobacco, learning the ways to survive in the harsh new climate but the Puritans still kept their religious practices rigid and unforgiving.

In 1636 Roger Williams was banished from Massachusetts for speaking about new opinions exploring separation of church and state. He went on to found Providence. Two years later Anne Hutchinson was banished from Massachusetts for having non-conformist views which advocated personal revelations over the role of clergy. In fact in 1646 the General Court approved a law which made religious heresy punishable by death. A former Puritan-turned Quaker who supported Anne Hutchinson, Mary Dyer was also first banished, and then when she returned to spread word of her new faith with the Quakers, executed by the General Court of Boston, Massachusetts.⁶

In the midst of this haphazard social experiment, John Keayne, a merchant, born in Windsor, England, came to America aboard a ship appropriately named 'Defence' in 1635. Married to Anne Mansfield, he was a sharp, clever, intuitive hard worker who became one of the wealthiest men in Boston, Massachusetts. A merchant tailor by trade, he was one of the founders of the colony, serving four terms as a selectman,⁷ seven terms in the General Court, was a member of the Ancient and Honorable Artillery Company in London and the co-founder of a company by the same name in Massachusetts. John Keayne attracted the spiteful resentment of the ruling Puritan oligarchy as a result of this success as well as his outspoken nature against repressive practices of the oligarchy.

Robert Keayne consistently tried to show, by example, how a true Christian should conduct himself. However, Keayne's constant generosity only nurtured the seeds of petty, manipulative and selfish jealousy which made it easier for the General Court to convict Keayne for overcharging on some of his merchandise, believing this was against their covenant with God.

⁶ Edward Burrough, *A Declaration of the Sad and Great Persecution and Martyrdom of the People of God, called Quakers in New England for the Worshipping of God*, (London: Robert Wilson, 1661)

⁷ Justin Winsor and Clarence F. Jewett, *The Memorial History of Boston: including Suffolk County* (Boston: James R. Osgood and Company, 1881) Vol. 1, Page 564.

In those days twelve pence was equal to one shilling and Keayne was charged with ‘for taking above six-pence in the shilling profit’. On September 9, 1639, John Winthrop, three-time Governor of Massachusetts, wrote in his journals about ‘*The Wickedness of Robert Keayne*’,⁸ sparing no exaggeration in his description of the so-called *crime* of Keayne,

*“For the cry of the country was so great against oppression, and some of the elders and magistrates had declared such detestation of the corrupt practices of this man and for that he was of ill-report for the like covetous practice in England, that incensed the deputies very much against him”.*⁹

Considering the reasons given for why this was such a crime, it rapidly becomes evident that the Magistrates had other hidden motives for their taking action against Keayne. The charges claimed his crime was of special significance because Keayne was

*“an ancient professor of the gospel, a man of eminent parts, wealthy and having one child, having come over for conscience’s sake, for the advancement of the gospel here (America), having been formerly dealt with and admonished by, both friends and some of the elders and magistrates, having promised reformation, being a member of the church and commonwealth now in their infancy, and under the curious observation of all churches and civil states in the world”.*¹⁰

Significantly, John Winthrop’s journal opens a window to the greater society which produced this set of historical circumstances, however, upon closer examination, none of these charges made sense. The most pertinent point in this charge was that the proceedings were being closely observed by all churches and civil states in the world. As usual, it was more for show than substance. Keayne’s having one child had absolutely nothing to do with the case. The fact is the practice of profit-making was encouraged by the Puritans as long as it was not flaunted or used in any way to bring positive attention to the individual at the perceived expense of the church.

⁸ John Winthrop, *The History of New England from 1630 to 1642* (Boston: Little, Brown and Company, 1853) Vol. 2, Page 377, available from <http://www.constitution.org/primarysources/keayne.html>; Internet; accessed 01 April 2010.

⁹ Ibid

¹⁰ Ibid

However, as forwarded by Max Weber in ‘The Protestant Ethic and the Spirit of Capitalism’,¹¹ what the Latin community referred to as the *appetitus divitiarum infinitus*,¹² or the unlimited lust for gain, while anti-social and immoral, at odds with equality and justice, was justified by the religious revolution of the sixteenth century, and ultimately led to the rise of capitalism. He expounded that the pursuit of riches which used to be regarded as the enemy of religion was now welcomed as its ally. In fact in 1639 there were neither price controls set nor limitations to what prices merchants could charge for their merchandise.

‘Exploitation, prejudice and the manipulative implementation of double standards in the quest for the accumulation of illegal wealth, albeit in the name of religion, have traditionally been responsible for the societal inequality which permeates and persists in American society since the formation of the Massachusetts Bay Colony up until present times’.

The set of circumstances which allowed a particular group of people to shape and dominate society in 1639 was borne out of several reasons. Society was manipulated in the name of religion, objective rationale and reason over blind obedience to religion was highly discouraged, the haphazard application of the rule of law by the General Court and the Freemen gave birth to the current climate of inequality which exists in American society till today; from the early Massachusetts Bay Colony settlement to the far reaches of other economically colonized places in Western civilization capitalism was adopted which became a means of production, exploitation and ultimately responsible for the groundwork of the discrimination that spawned slavery.

In fact slavery, as known in the Western world, was institutionalized as a direct result of Western imperialist economic greed. While Spain, Italy, Dutch, French Portuguese and British may have been active participants in this horrifying practice, it took the economic lust and thick-skinned immorality of the North Americans to perfect it. In addition, prevalent in the colony, double standards in the name of political expedience for

¹¹ Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner’s Sons, 1958) foreword.

¹² Ibid

the advancement of a certain segment of society, was the rule and finally, women were relegated to positions of subservience, their status denoted only by their husband's prominence or lack thereof, and their child-bearing capabilities.

Society was manipulated in the name of religion. Historically this has always been the case, lightly in some cases and more severe as in the 1639 Boston, Massachusetts society. Karl Marx called religion the 'opium of the masses', a tool by which people were led by the nose to do the bidding of the church under threat of fire and brimstone. Marx also defined free trade as "*exploitation veiled with religious and political illusions*".¹³ In order to stifle the productivity, and thus power, which certain merchants had the potential of accruing, the Puritans cast aspersions on anyone who seemed to be living in comfort, constantly preaching that religious allegiance and repentance were the only paths to happiness and socio-economic success, they claimed "*the wealthiest men were, in fact, wicked*".¹⁴

The secondary means, after the pulpits, by which the word of the Christian ministry was being spread, was the production of The Bible. The first printing press in America, the Cambridge Press, had been introduced in 1639 and as the reproduction of the Bible was its biggest business, this burgeoning business of publishing was firmly controlled by the Puritan oligarchy in Boston. All other religious organizations were persecuted severely by the Puritans, especially the Quakers who found the land "*free for only the reigning sect*".¹⁵ In fact several people, who dared, lamented the fact that there was a near-unanimous forced "*uniformity of religion in the Massachusetts Bay Colony, which did not give the people a choice to choose which religion they wanted to worship and this defied the laws of Christianity and civility*".¹⁶

The double standards displayed in the daily lives of the General Court Ministers were inherent in the fact that while they enjoyed imbibing alcohol, in a reference to trading

¹³ Karl Marx and Friedrich Engels, *Manifesto of the Communist Party* (Helen Macfarlane, 1850)

¹⁴ Cohen Jere, *Protestantism and Capitalism: the Mechanics of Influence* (New York: Walter de Gruyter, 2002), Page 118.

¹⁵ Thomas Jefferson, *Notes on the state of Virginia: On Religion* (London: John Stockdale ed, 1784), Page 283.

¹⁶ Anton Phelps Stokes, *Church and State in the United States* (Harper and Bros, 1950), Vol. 3, Page 196-197.

in the ingredients for making alcohol and the process of making it, the Puritans castigated certain traders like John Keayne, claiming that Keayne “*sought commodities to make fuel for lust*”.¹⁷

While firmly in charge of every religious, political, judicial, social and commercial facet of that society, Puritans of seventeenth century Massachusetts “*wanted to substitute a church government modeled upon the examples of the apostles of the New Testament*”.¹⁸

Just as this was a precursor of the Manifest Destiny which became a mantra, justifying the constant waging of war against foreign countries to loot their resources in successive centuries, Puritans felt that wherever they moved to, God had given them a mandate and a right to get rid of the natives and occupy that territory.¹⁹ It is pertinent to note that a society of people who thought it was a sin to increase the price of a bag of nails by six pence had no qualms about killing hundreds of male native indigenes simply because they refused to convert to Christianity, while acquiring the female members of this group as trophies and slaves.

Economic imperialism masquerading as religious expansionism had its roots in this era; representatives of this Christian missionary society were attempting to infiltrate and dominate different countries at this time and several were running afoul of the cultures of these other countries. Although he had been trading with Portugal and Spain 「徳川家康」 *Shogun Ieyasu Tokugawa of Japan expelled hundreds of Catholic missionaries*,²⁰ foregoing the advantages of the trading relationship, which news the Protestants, with whom the Catholics shared no lost love, reveled in at the time.

While Keayne was a religious man, from this society, he was not of it. He did not believe in the hypocrisy under which Puritans operated and with which they dominated the

¹⁷ Richard P. Gildrie, *The Profane, the Civil and the Godly: The reformation of Manners in Orthodox New England Culture 1679-1749* (Pennsylvania: Pennsylvania State University Press, 1994)

¹⁸ Stanley Kutler, *Dictionary of American History* (New York: Charles Scribner's Sons, 1940) 3rd Edition, Vol. 6, Page 555

¹⁹ John A. Winthrop, *A Modell of Christian Charity: A City upon a Hill*. ed. Monica Banas, 3rd Series, Collections of the Massachusetts Historical Society (Cambridge: Harvard University Press 1838)

²⁰ *Expulsion of religious missionaries in the Tokugawa Period*. Encyclopedia Britannica, available from <http://www.britannica.com/EBchecked/topic/598326/Tokugawa-period>; Internet; accessed 04 April 2010.

socio-economics of this society. Appointed Suffolk County Judge in 1652,²¹ he realized that several of the colonies in early America were founded for economic purposes while under the umbrella of religious domination; in fact, “*no fewer than seven colonies formed by the British in the seventeenth century were established specifically for economic and religious purposes*”.²²

Truth is, while the belief in an ideal, ideology or religion is admirable as it helps humanity cope with the trials and tribulations of life’s uncertainties, there will always be some willing, heartless and greedy enough to exploit this for their own monetary gains; perhaps if we remembered and maintained this belief as well as a modicum of rationale and logic, it might better serve the questions we seek answered.

Objective rationale and reason over blind obedience to religion was few and far between in an attempt to develop a decent society. Compassion and empathy were in short supply in this era as evidenced by the role of women and children in the hierarchy of society. The unfortunate original inhabitants of the land, indigenous Native-Americans and the hapless African slaves who had been forcibly removed from their homelands to provide free labor for these White opportunistic adventurers in the name of religion suffered the brunt of this society’s prejudice, a pattern that continues till this day, albeit in a more subtle fashion.

When Governor Bellingham nearly drowned in the waters between Boston and Winnisimmet, a slave named Angola saved his life, a feat acknowledged by the Governor himself by giving him a fifty-foot square tract of land and promising that Angola shall not want while he, the governor, was alive.²³ Angola was soon quickly forgotten by all but John Keayne who kept referring to the incident, applauding Angola’s hero status.

²¹ Larry Dale Gragg, *A Quest for Security: The Life of Samuel Parris 1653-1720* (New York: Greenwood Press 1990), Page 27

²² James Volo and Dorothy Denneen Volo, *Family life in 17th and 18th Century America* (New York: Greenwood Press 2007)

²³ Mellen Chamberlain, *A documentary history of Chelsea: including the precincts of Winnisimmet, Rumney Marsh and Pullen Point 1624-1824* (General Books, 2009) Massachusetts Historical Society. Harvard College Library 1908

In an era during which most miraculous instances such as this were ascribed to God, the Governor kept his word but society still treated Angola like a leper and little, if any gratitude was shown to this slave by members of this society.

Angola's saving of the governor was treated more like divine intervention than having anything do with his acumen, kindness, empathy or concern for another human being.²⁴ Robert Keayne however went out of his way to, not only acknowledge this act, but reward it. He actually left money to this slave and his wife as well as several other slaves, leaving them cattle as well and enjoining his estate's executors to make sure these slaves were kept in his family employ and made sure to mention the humane treatment he had received from them throughout his life.²⁵

Robert Keayne, a philanthropist who believed in doing good deeds for the needy without having to make a big deal of it, did not feel the need to use the churches services to distribute his wealth. After his death he left behind a one hundred and fifty-eight page will which detailed how he wanted his over five thousand pound fortune to be disbursed; he left instructions that half of it should be donated to charity.

Robert Keayne lavishly donated money towards the construction of a granary, to the creation of the Boston Public School, to a fledging Harvard College, to the Church, towards a Towne House, for the construction of a waterworks structure, for the care of elderly people and to aid his military company among others.

In addition to other charitable acts Keayne was the founder of a free school in Boston, known now as the Latin Grammar School. Enormously successful, John Keayne was a kind man who, unlike his fellow Puritans, went out of his way to acknowledge the role of women, his slaves and the lesser fortunate.²⁶ He left huge sums of money to the building and formation of a school for Native-Americans. The reality he showed by example was that 'facta non verba' was key, deeds and not words, was what made you a

²⁴ Melinde Sanborne Lutz, "Angola and Elizabeth: An African Family in the Massachusetts Bay Colony," *The New England Quarterly* Vol. 72, Number 1 (March 1999)

²⁵ John Keayne, *the Last Will and Testament of Me* Boston Records Commissioners Report, X, A Volume of records relating to the early history of Boston containing Boston Town Records 1784 to 1796. (Municipal Printing Office, Boston 1903)

²⁶ *City Document Number 150*. Records relating to the early history of Boston: Boston Massachusetts Registry Department (Municipal Printing Office 1903)

human being. Talk is cheap and if you were a preacher or a minister in the days of the Massachusetts Bay Colony this was not good news because they were being compared to this great and charitable man who was not a fire and brimstone preacher, did not allude to religious issues to justify what he or others did or did not do but seemed to be there when anybody needed help.

All this did not endear him to the Puritan ministers who were preaching that it was only through the church one could hope to attain success and spiritual peace in the world. Keayne showed that a person could just be humane and extend a helping hand to one's fellowman, actually embodying the principles of Christianity, loving his neighbors as he would himself. The ruling ministers were worried that this exemplary display of human selflessness which made Keayne increasingly popular might actually make people start doubting the usefulness and validity of the church towards attaining a successful life and an even better afterlife.

A shade under two hundred years later, one of the founding fathers against blind obedience to religion, Thomas Jefferson, the third President of the United States of America, crusaded against the lack of reason or logic, a condition which the church, apparently, requires for their doctrine to be totally believable. Jefferson described religion as practiced by Calvin as “*a demon of malignant spirit and the bible as no more than the rambling incoherence of an unexplained dream*”²⁷; while giving credence to some parts of the bible, he was known to say that “*other parts were like fabrications from an inferior mind*”²⁸. It was not that Jefferson did not believe in Jesus Christ; he was just pointedly emphatic about Christian principles going into detail about how Jesus' principles had been “*perverted, after his death, into an engine for the enslavement of mankind and the enriching of their oppressors in church and state*”.²⁹

Further evidence of the double standards advanced by the bible-thumping Puritan oligarchy may be found, ironically, in their scriptures. Joseph Lewis in analyzing the

²⁷ Thomas Jefferson, *Letter written to General Alexander Smythe*. 1825, available from <http://www.barefootworld.net/tjletters.html>; Internet; accessed 01 April 2010

²⁸ *Letter written to John Adams*, Ibid. #Adams 1813

²⁹ *Letter written to Samuel Kerchreview*, January 1810, Ibid

conduct of the Puritans even goes further; Lewis claimed, rightly so, that most of the stories in the bible are of rape, incest, murder, jealousy, betrayal and lust; and questioned whether it was appropriate to teach this to children³⁰ in every day life, in school in churches, in bible study, a practice that has existed and lasted since the days of the Puritans. This exists in a society that censured 'Huckleberry Finn' for the language contained in it that was considered inflammatory.

Thomas Jefferson was a man who born ahead of his time but if he had lived in contemporary times he might have been a resident of Walcott, Iowa where, for the past sixty-five years, the town has done without the two institutions of jails or churches. The crime rate is so low and this they attribute to the absence of the shackles of religion clouding their thinking.³¹

Jefferson did not arbitrarily rule out the effectiveness of Christianity as a tool for motivation and article of faith in a significant percentage of people's lives but adamantly pointed out the coercion of this religion, hijacked by forces with more sinister motives and agendas. The Bay Colony society had been started by men of religious doctrine whose actions seemed to contradict the very articles of biblical faith they were supposed to uphold.

The haphazard application of the rule of law by the General Court of Massachusetts and the Freemen gave birth to the current climate of inequality which exists in America today. The General Council as prejudiced as it was, determined the status of citizen's in society. Ministers were assigned premium positions, answerable only to Kings while women were relegated to a position low on the totem pole, just above children, indentured servants, Native-Americans and slaves.³² Also, the Puritans had the right to imprison people for being lazy or idle which they regarded as sins. The General Court fined two men twenty shillings each for idly misspending their time.³³

It is now commonplace to see lawmakers, famous or rich people get away with breaking the law. It seems this only gets progressively worse the richer the person is, or the

³⁰ Joseph Lewis, *The Bible Unmasked* (New York: Free Thought Publishing, 1926)

³¹ New York Evening Mail Article, 16 Nov. 1921.

³² Jane Kamensky, *Governing the Tongue: The Politics of Speech in Early New England* (New York: Oxford University Press, 1997) Page 233

³³ *Case of idleness in the Bay Colony*, Massachusetts Bay Records. 1.109, 112. October 1633

more serious the offense. In 1989 Republican Congressman, Donald Lukens, was arrested for sexually assaulting a sixteen year old girl but was jailed for a total of nine days.³⁴

On the twenty-ninth of November, 1864, a Colorado militia led by a former Methodist Minister named John Chivington killed, raped and looted a band of mostly women and children of the Cheyenne and Arapaho tribes at Sand Creek. Around two hundred women and children were slaughtered and in 1989 this site, in true American capitalist tradition, was recently made a National Historic Park. The National park Service directive states that, “The site was created to preserve and protect the cultural landscape of the massacre, enhance public understanding, and *minimize* similar incidents in the future”.³⁵

In 1872, eight years after this massacre, friends of President Grant, who had graduated from West Point in the bottom half of his class, stole money from the Union Pacific by forming a dummy corporation, the Credit Mobilier, to bilk stockholders out of millions of dollars, a scandal which also tainted Vice-President Schuyler Colfax and House Speaker James Garfield; successive illegal deals involving gold, whiskey and licenses to trade on Native-American reservations further marred Grant’s presidency.

With each successive government in American history, while the need for unbridled acquisition of wealth remains and the proclamations of moral religious authority with which each President corrals the support of the masses increase, there does not seem to be much deviation from the policies which created unequal social, political and economic stratifications in society in the first place. Even while President Grant proclaimed himself a Methodist and attended church services to please his wife, his memoirs belie this claim.

Grant wrote that,

*“No political party can, or ought to, exist when one of its corner-stones is opposition to freedom of thought; if a sect sets up its laws as binding above state laws, whenever the two come into conflict, this claim must be resisted and suppressed at whatever cost”.*³⁶

³⁴ Jonathan C. Cooper, “Members of Congress charged with a Crime from 1798 to 2008.” *The Washington Independent* July 2008

³⁵ National Park Service. National Historic Site, 1989, available from <http://www.nps.gov/sand/historyculture/index.htm>; accessed 01 April 2010

³⁶ Ulysses Simpson Grant, *Personal Memoirs of Ulysses S. Grant* (New York: Cosimo Books, 1885) Vol. 1 Page 213

Much has been made of the *stated* principles of liberty and freedom in the United States of America. What has been deftly understated is the distinction for whom this liberty and freedom is meant or applied. From the initial reasons which led to the formation of the Mayflower Compact as the early settlers sought freedom from the intolerance of their native lands in England, to the Pledge of Allegiance, written by Francis Bellamy in 1823 which read, 'I pledge allegiance to my flag and the republic for which it stands, one nation, *indivisible, with liberty, and justice, for all,*' the powers that be have traditionally attempted to validate their practices with these, or similar, words in order to acquire the obedience and loyalty of the masses, as well as fire up their patriotism.

In 1954, in response to the perceived Communist threat of the times, President Eisenhower, a Jehovah's Witness by upbringing, encouraged the words, 'under God' be added after 'one nation.' Interestingly, Bellamy's daughter objected to this but it stands to this day.³⁷ Eisenhower was raised in the Russellite sect of the Jehovah's Witnesses that did not believe in saluting the flag or serving in the armed forces, but kept this hidden because had this fact been revealed to the American public, the legend of General Ike might never have been.

Originally written as a poem entitled, 'Fort McHenry' in 1814 by Francis Scott Key as a result of a victorious battle won over the British forces in Baltimore, the Star-Spangled Banner was officially made the nations national anthem in 1931. The last lines of all four stanzas of the national anthem proudly proclaim, '*O'er the land of the free and the home of the brave*' and the sixth line of the last stanza reads, '*and this be our motto: In God is our trust*' while the nation's currency is permanently engraved on both coins and paper currency with the phrase, '*In God we trust*'. One would definitely be remiss not to notice the obvious and constant reference to God and the supposition that this God is prevalent in all things peculiarly and particularly American.

In 1831 a patriotic tune written by Samuel Francis Smith which was the de facto national anthem before the Star Spangled Banner and sung to the melody of the British

³⁷ The Pledge of Allegiance, available from <http://www.ushistory.org/documents/pledge.htm>; Internet; accessed 01 April 2010

national anthem, *'My Country, 'Tis of Thee'* proclaims lyrics such as 'sweet land of liberty' and 'let freedom ring'. In fact, various songs, themes and ideologies in the Continental United States pay lip service and overt homage to the theory, philosophy or idea of freedom which is just about as far as this sacred theme is observed or adhered to.

The unusual focus on the cause and effects of Christianity on the main theme of this essay is primarily because the group of inhabitants of the Massachusetts Bay Colony whose society is being explored by this essay were Christians in general and Puritans in particular. Also it is widely assumed that the United States of America is a predominantly Christian nation and there remains the pretext that the country is held, by itself, and others, to a higher set of standards.

While the veracity or wisdom of this may be debatable it does not take away from the fact all religions experience similar upheavals. Islam has earned the reputation, fairly or otherwise, of being an extremely violent and repressive religion.

Sufism in Islam consists of mystic worshippers who believe surreal experiences bring humans closer to God or Allah; some of these are pacifists, drink wine, flagellate themselves, smoke hashish and say it is not necessary to go to Mecca on holy pilgrimage. The Hadith Muslims believe in the human traditions of Mohammed the prophet while cultural Muslims know little about Islam and just want to be left alone.

There are the Wahabi Muslims who believe in the oneness of God and are likened to the independents. Saudi Arabia practices this form of Islam generally but it is instructive to note that most of the nine-eleven bombers were Wahabis. Kharijite Muslims are the third most influential group after the Shiite and the Sunni Muslims; the Kharijites are the enlightened ones who believe in the pure teachings; they also believe that the Caliphate is open to anyone including black slaves and that man is free and responsible, unlike the fatalistic views of most Muslims. The Kharijites abhor assassinations and finally split into the Suffriya and the Saffriya. The Ahmadiyya also believe only in peaceful Jihad.

Moslems have their main conservatives and liberals, the Shiites and the Sunnis, even though there are about seventy-four sects at last count. In Christianity, the main denominations are the Catholics and the Protestants even though there are reportedly thirty-

eight thousand Christian sects. This is relevant because we now live in a culture of fear in which our elected representatives use fear tactics and religious innuendo to extract loyalty and monetary remunerations from their supporters.

When people do not understand something they are more open to negative suggestions or interpretations about that thing, thus members of the General Court in Massachusetts were able to use the pulpit of Puritanism, while brooking no opposition or alternative, to manipulate the populace into doing their bidding; the same holds true today as the tradition is still very much alive.

The point is that while there are a variety of religions from Buddhism, Hinduism, Judaism, Confucianism, Christianity, Islam and Rastafarianism among the main ones, there are a multitude of divisions contained in each religion, all of which are rarely in total agreement; however there is a deluge of competitiveness which concern themselves more with the conversion of people over the actual proposed tenets of their respective religions.

In modern times, even though the United States of America is made up of millions of people from every imaginable walk of life, culture, religion, race, creed and color, the predominant religion presented as the country's religion remains Christianity but despite the principles preached by its instructive book, the Holy Bible, though it is unrealistic to expect people to be without sin, it is however reasonable to hope that the magnitude of corruption, cruelty, oppression, discrimination of every kind, injustice and exploitation would not be as prevalent as it is today. Meanwhile to add insult to injury, simultaneously, these same perpetrators project their piety onto the populace in the name of God. This is tantamount to the Pope excusing the decades-old sexual abuse of choir boys by its priests and still preaching tolerance for child molesters at the expense of the victims.

The recent anti-immigration law signed in Arizona by Governor Jan Brewer gives law enforcement sweeping powers to stop anyone suspected of being in the country illegally. This is reminiscent of the Chinese Exclusion Act of 1881 in which Chinese were banned from coming to America after slaving and toiling for the extraction of gold in California till the waning days of the gold rush when labor leader Dennis Kearney and his Workingman's Party and then California Governor John Bigler blamed the influx of

Chinese ‘coolies’ for depressing wage levels. A supremacist group called the ‘Supreme Order of Caucasians’ was formed simultaneously at this time, in 1881, with sixty-four chapters statewide; a hundred years prior, in 1790 a law had been passed by Congress which denoted that citizenship was for whites only.

Sadly, one of the most feared themes shouted from conservative pulpits is the misconception that if you are not with those who practice Christianity you must be against them; every other religion is portrayed as false and deceptive, attempting to convert those for whom Christianity is deemed a privilege or favor granted from those for whom it is deemed their birthright; by any means necessary, rhetoric that is not only inflammatory but dangerous.

Even as this war is being waged, there is conflict between the different denominations which might actually be a good thing, promoting freedom of speech and expression. Each of its denominations claims it possesses the definitive definition of, and solution to, the forgiveness of sin, redemption, utopian salvation and the provision of everlasting life, while the fact remains unmentioned that the race for the battle of souls is a result of conditions which have been created here on earth.

In the Massachusetts Bay Colony only the General Court had the power to choose and admit Freeman in a monumental conflict of interest precedent. The oath of administration swore to make decisions in the sight of God.³⁸ Under the first Massachusetts charter only Freeman could vote, elect officials to the general assembly or hold public office. This prejudicial, selective and discriminatory practice ensured that power remained in the hands of the Puritan oligarchy. So this group of people made the laws, chose who got to be a member of those that made the laws, how trade was effected, what kind of laws were passed, for whose benefit, and who decided people’s worth in society.

Along with the 1646 Law which made religious heresy punishable by death, the 1662 Law which recognized slavery as a hereditary and lifelong condition, the 1696 Law which excused any white person who killed a slave while carrying out a punishment, Virginia’s 1705 Law which explicitly defined that all blacks, mixed or otherwise were

³⁸ Stephen Daye, *Oath of a Freeman* (Cambridge: Stephen Daye 1638) Page 9

forever slaves, the 1756 Scalp Act in which Governor Robert Norris put a bounty on the scalps of Indian women, men and children, the 1790 Law which denoted citizenship for whites only, the 1833 Law making it illegal for any Indian to remain within the boundaries of the State of Florida, 1863 Miscegenation Law which forbade intermarriage and interracial sex between whites and other races and the 1881 Chinese Exclusion Law, the literally millions of lesser known racially-based laws of towns, municipalities and corporations which historically have decided who gets to be elected into what positions of power, how and where resources will end up being allocated have been a testament to the culture of prejudice and inequality for which America, unfortunately, is most famous for among minorities.

All of the previous laws have their roots in the elections of the early settlements in Massachusetts. There were, unfortunately, other versions of this abomination taking place in other settlements in early America such as Virginia. In the Massachusetts Bay Colony even though there was no law governing trade or regulating prices, the ruling council arbitrarily punished those they did not agree with or like, under the guise of enforcing policies which were not even law at the time.

Even Governor Winthrop said it was a common practice for the merchants to take advantage by raising the prices of their merchandise.³⁹ This observation, however, did not seem to extend to the case of Robert Keayne once the General Court had a chance to extract its pound of flesh.

In a classic case involving Robert Keayne, the demerits of being a woman adulterer versus a wealthy man despised for being a philanthropic outsider soon confronted the colony in the first known case of a divided court leading to the use of a veto.

Goody Sherman was the wife of a fellow merchant of Keayne and there was no love lost between Keayne and Mrs. Sherman because she had taken in a boarder and was having an affair with the boarder, an episode Robert Keayne had reported to the Chief Magistrate at the time. When he discovered a pig wandering around his property, not knowing it was

³⁹ John Winthrop, *The History of New England from 1630 to 1649* (Boston: Little, brown and Company, 1853) Chapter 1, Page 377-382

Goody Sherman's pig, he tied it to a pen in his lot and put up posters trying to find the pig's original owner. When this failed he killed the pig for his own culinary purposes. Eventually Keayne was brought up on charges that he had stolen Goody Sherman's pig.

The General Court was divided over this mainly because as much as they did not like him, as a man he had more supporters than Goody Sherman, a woman, who was deemed of lower status at the time and also had committed adultery.⁴⁰ Even so, they ruled against him, pitting them against the Civil Magistrates, who were already angry at the political meddling of the Deputy Ministers who represented the Puritan authorities and wanted total control over society.⁴¹

When Sherman first brought the suit to court in 1640, Keayne was found innocent by a jury and Sherman was ordered to pay three pounds to him in court costs. At the time, Keayne's brother-in-law, Thomas Dudley, had become Governor and this also earned Keayne the ire of the Deputies. Sherman appealed and they granted another hearing. In the ensuing outcome, majority of the Puritan clergy-backed Deputies found Keayne guilty while a minority of the Magistrates found him innocent. The Magistrates however exercised a judicial veto which upheld the innocent vote and this greatly angered the Puritans.⁴²

From the early Massachusetts Bay Colony settlement to the far reaches of other places in Western civilization capitalism has traditionally been a means of production as well as exploitation. Even while declaring their religious autonomy from the Crown the Puritans resented England because they were still tied to England economically. King Charles the First had confiscated all the gold in the London Mint for safety in 1640 and this had dire consequences for all the merchants in the colonies as gold was the main standard of wealth.

The nail industry, which was part of Keayne's trial because a bag of nails was one of the commodities he was accused of overcharging for, blossomed in England in early

⁴⁰ Francis J. Bremer, *John Winthrop: America's Forgotten Founding Father* (New York: Oxford University Press 2005) Page 352

⁴¹ Darren Staloff, *The making of an American thinking class: intellectuals and intelligentsia* (New York: Oxford University Press 1997) Page 84

⁴² *Ibid.* Page 86

1600 but as soon as the Crown authorities realized that the colonies, as a young growing region that had just started expanding, needed nails for construction of their wooden log cabins and structures,⁴³ enforced policies that forbade the colonies from acquiring other technologies needed to industrialize, requiring them to import all the nails they needed.⁴⁴

Governor Winthrop, in his complaint against Keayne, made a big deal of the oppression under which the people were suffering at the hands of merchants such as Keayne even though the town of Boston had been founded as a private trading company for the purposes of financial gain by the founding members of the Bay Colony, Winthrop included.⁴⁵ Having learned from past events in their former native lands, the Puritans also developed a system of stratification and segregation which was intolerant of outsiders and benefitted the Puritans primarily. The criteria for membership into this close-knit club of profiteers who wielded all the religious, economic, social and political power was selection by this same oligarchy.

As a panacea to ameliorating the guilt of accumulating enormous wealth by these men in positions of enormous power, it was widely held that as long as the wealth was circulated back into society, if inequitably, this law of competition represented a good deed which guaranteed admission into the kingdom of heaven.⁴⁶

This inequality is still very much evident in modern day American society as capitalism remains the basis of financial inequality. In 2005 the richest one percent of the population took twenty-two percent of the nation's wealth; since 1979 America's productivity has increased by forty-five percent but the average wage of the regular middle-class worker has not changed.⁴⁷

To make matters even worse, the whole economic pyramid is based on a credit system which teeters on a shaky foundation and is susceptible to manipulation. It is estimated in the twenty-first century that one hundred and seventy-three million out of three

⁴³ Williams Whitehouse, Giving testimony before a select House of Commons Committee in 1812, available from <http://www.boydhouse.com/alice/Aston/maryastonancestors.html>; Internet; accessed 01 April 2010

⁴⁴ Arthur Willets, *The Black Country Nail Trade* (London: Sutton Publishing 1987)

⁴⁵ John Winthrop, *The History of New England from 1630 to 1649* (Boston: Little, Brown and Company 1853)

⁴⁶ Andrew Carnegie, "The Gospel of Wealth," *North American Review* 148, no. 391 (June 1889): 653

⁴⁷ Don Monkerud, "U.S. Income Inequality Continues to Grow," *Wisconsin Capital Times*, July 2009

hundred and nineteen million people living in the United States possess six hundred and forty million credit cards which are in circulation.

Based on Federal Reserve Bank figures this represents eight hundred billion dollars in credit card debt balances which in all likelihood will never be fully paid off; between 1989 and 2006 to make up for lost income, credit card debt soared three hundred and fifteen percent. Even though the cycle of exploitation has turned full circle, the reality which continues to elude contemporary financial observers is that the ride may be coming to an end; you can only go to the well so many times. The traditional wellsprings of exploitation which made the Crown, the British Colonies, the New Lands, America, the so-called Club-Med countries, Portugal, Spain and France wealthy beyond imagination, which has churned out oil, gold, platinum, silver, slaves among other raw materials of inequality are drying up.

The continuance of the practice of holding an entire society hostage economically while ducking under the cover of religious platitudes has, unfortunately, been entrenched since the days of the Massachusetts Bay Colony. Fittingly, the Bible has traditionally frowned on the practice of money lending, considering the accrual of interest on money lent as a sin. Christians got around this through the use of an ingenuous loophole which allowed them to charge interest to those who were foreigners, and thus, not of the faith.⁴⁸

In fact the shady practices, or cheating, which the oligarchy wanted monopoly of, was described, in the seventeenth century, as a piece of ingenuity, “the genteel art of outwitting”.⁴⁹ Otherwise known today as a wink and a nod, but indirectly affecting the happiness and livelihoods of millions, the absence of empathy in these individuals has become a trademark of incivility, lacking even the pretense of concern while raking in billions of dollars at the general public’s expense. Interestingly, there is a saying in Arabic, “Do not sell what you do not have”,⁵⁰ which literally condemns fraud.

⁴⁸ *The Holy Bible*. Deuteronomy 23:21

⁴⁹ Perry Miller, *The New England Mind: The Colony to Province* (Cambridge: Harvard University Press 1953) Vol. 2

⁵⁰ Ibn-i-Majah, *Collection of Hadiths* (Mecca: Kitab Bhavan 2000) Vol. 3, Book 12, #2187-#2188, Page 313-314

Given that jailed financier Bernie Madoff, a co-founder of NASDAQ is Jewish, Bin Laden is Muslim, and Robert Keayne was a Puritan, the labels and stereotypes under which society operates seem to be invalid. Facta non verba; If society could and would produce more people as conscientious as John Keayne and less like Bernie Madoff, there might be hope yet for us all.

Prevalent in the Massachusetts Bay Colony and common through the course of American history, double standards in the name of political expedience for the advancement of a certain segment of society has always been the rule. As the son of the President of the United States of America, George Bush dumped almost a million dollars worth of Harken Company Energy stock just before bad news about the stock was to be made public, making it lose seventy-five percent of its value. He delayed reporting this for thirty-four weeks to the Securities and Exchange Commission in violation of the law but obviously was never prosecuted. In 1972 he was arrested for cocaine possession but through an inner city Houston, Texas diversion program never spent a day in jail, later, himself, serving two terms as President of the United States.

Meg Whitman, former Chief Executive Officer of eBay and former member of Goldman Sachs Board of Directors announced a run for California's gubernatorial Republican nominee. She became a billionaire with her investments with Goldman Sachs as the housing market collapsed and hundreds of illegal deals with Sachs were uncovered by the Securities and Exchange Commission; she avoided prosecution by 'settling' a class action lawsuit with hundreds of investors. Recently, in the news, Wall Street investment giant Goldman Sachs was accused of misleading and lying to investors, as well as securities and exchange fraud, while reportedly making forty-nine million dollars in profit, a day! Meg Whitman is yet to comment on this current state of affairs.

On July 24th, 2007, while wearing an alcohol-monitoring bracelet from her previous arrest for driving under the influence of alcohol, actress Lindsay Lohan was arrested after deliberately trying to run over her personal assistant's mother with her car and was found to

be in possession of cocaine. She served a whopping eighty-five minutes in jail.⁵¹ Recently, National Football Association team Pittsburgh Steelers quarterback Ben Roethlisberger was indicted for raping a cheerleader but charges were dropped due to *insufficient evidence* even though there was actually a Pennsylvania State trooper partying with him when it happened. There is no need to hold your breathe as to his ethnicity.

The evidence always seems to be insufficient in cases like this when the perpetrator is of a certain ethnic background and comes from a healthy financial history. The most common denominators are that they are rich and Caucasian. Unfortunately, classism and racism have been inexorably linked to the economic divide which plagues this nation and for this to change, the citizens have to alter the way they think about people that do not share their views of faith, are different in color, creed, sexual orientation, gender and religion which is a tough call for those descended from the assurances that the world is theirs for the taking.

It is inevitable that, in a system which thrives on inequality, there would be some cases which would highlight that defect; however, in America this hydra-headed monster seems to have taken over every facet of society like a festering sore, a cancer over which even the original perpetrators have no more control. For what it's worth, exceptions resulting in the formation of such laudable institutions as the American Civil Liberties Union, among others, is one good thing that did arise from the Goody Sherman versus Robert Keayne case. Another objective result was that two separate legislative bodies were created to dilute the influence the oligarchy had over the judiciary.⁵²

In addition to factions of society in this period justifying their way of life through a subjective analysis of their various religious interpretations of life, the religious renaissance of the time was further romanticized by the foremost literary writer of the time, William

⁵¹ Associated Press article, Lindsay Lohan serves one day jail sentence in 84 minutes, 15 Nov 2007, available from <http://www.foxnews.com/story/0,2933,311886,00.html>; Internet; accessed 04 April 2010.

⁵² Eliot Samuel Morison, *Builders of the Bay Colony* (Boston: Northeastern University Press 1930) Pages 92-93

Shakespeare in 'The Tempest'.⁵³ In this work of fiction, the Tempest represented one of the ships which had conveyed the Pilgrims to the new lands of the Massachusetts Bay Colony.

According to John Winthrop, Puritanism involved two principles of consent which he labeled radical; the first was that no commonwealth could be formed without the consent of those joining it and the second was that those who actually did join had to take an interest in each other. This radical principle of consent which was expressed in the Mayflower Compact was contradicted by the denial of the autonomy of those who joined the Commonwealth, as if they were free while in rebellion of the Crown but treated as criminals should they complain about the policies of the Puritan oligarchy.

Individualism and the adulation which accompanies it were frowned upon but honor and dignity were synonymous with public recognition and self-esteem as opposed to the conventional mores the church preached.⁵⁴ There was very little room for dissent in Puritan Boston; in 1699 Cotton Mather was known to have reported a servant for claiming to be as good as Mather. The hapless servant who sought self-esteem in proclaiming his existence was sent off to jail.⁵⁵ Only a Cotton Mather could have a servant jailed for speaking his mind and only during this Puritan oligarchy would this have had this kind of significance.

It was common practice for the settlers to murder the native population if only to appropriate their womenfolk. If they could not be converted, it was generally held that they were better dead. This even alarmed the spiritual leader of the Pilgrims who had stayed behind in the Netherlands. John Robinson lamented the fact that some of his flock had become so bloodthirsty that they indiscriminately slaughtered Indians without cause and cautioned against this, urging his former flock to at least try to convert them. Interestingly he did not totally condemn the senseless slaughter outright.⁵⁶

Traditionally in the Massachusetts Bay Colony, women were relegated to positions of subservience; their status denoted only by their husband's position or

⁵³ William Shakespeare, *The Tempest* (London: Ifaac, Iaggard and ed. Blount 1623)

⁵⁴ Richard P. Gildrie, *The Profane, the Civil and the Godly: The Reformation of Manners in Orthodox New England. 1679- 1749* (Pennsylvania: Pennsylvania State University Press 1994)

⁵⁵ Cotton Mather, *Pillars of Salt: A History of Some Criminals Executed in this Land*, Daniel E. Williams, ed. Madison: Madison House Publishers 1993. Page 68

⁵⁶ Bourne, Russell. *The Red King's Rebellion: Racial Politics in New England from 1675 to 1678* (New York: Oxford University Press 1991) Page 75-77

their child-bearing capabilities. As witnessed and documented by passing traveler, John Josselyn, on the 2nd of October, 1638, Massachusetts Bay Colony slave owner Samuel Maverick, wanting a new breed of slaves, ordered one of his male slaves to rape a female slave who had been royalty in her native country. This was obvious in the respectful manner the other slaves treated her and bowed down to her; also several other slaves from the same territory confirmed her royalty. “Brought against her will to a foreign continent populated by peoples speaking unfamiliar languages, sold as property, raped, and then ignored in the public record, her story mirrors that of millions, a queen, violated, but not beaten.”⁵⁷

As women languished under the subservience which the Puritan faith placed them, there were a few in positions of influence by default. Anne Mansfield, whose brother was a prominent and influential Puritan preacher, was one. She also happened to be John Keayne’s wife and used that influence to bail him out of several potentially damaging conflicts he had with the Ministers. She was also from an extremely wealthy and influential family in England, which stood in her stead.

However, not all women enjoyed this status. In fact, as revealed in the book, *The Scarlet Letter* by Nathaniel Hawthorne around this time, the saga of Hester aptly describes the lack of respect for women and absence of any form of human rights.⁵⁸ Basically, a woman’s role consisted of taking care of her husband’s needs and making sure that her daughter got married to a preferred suitor.⁵⁹ The hierarchy of society was God, King, Governor, Puritan Minister [sometimes Governor and Puritan Preacher interchanged], Freeman and magistrates, male church members, other male members of society, male children, women, indentured servants, animals and slaves.⁶⁰

⁵⁷ Paul J. Lindholdt, *John Josselyn, Colonial Traveler: A Critical Edition of Two Voyages to New England* (Hanover Books, 1988). <http://www.britannica.com/bps/additionalcontent/18/24562555/The-Cause-of-Her-Grief-The-Rape-of-a-Slave-in-Early-New-England>; Internet; accessed 05 May 2010

⁵⁸ Nathaniel Hawthorne, *The Scarlet Letter* (Boston: Ticknor, Reeds and Fields 1850)

⁵⁹ Martha Saxton, *Being Good: Women’s Moral Values in Early America* (Virginia: Hill and Wang 2004) Page 275

⁶⁰ Jane Kamensky, *Governing the Tongue: The Politics of Free Speech in Early New England* (New York: Oxford University Press) Page 233

The interactions between Caucasian men in general and Puritans in particular during this era and women of other races and cultural backgrounds did not bode well for the minorities. Frequently when Caucasian men of this period would come into contact with indigenous native women, they would seize them as chattel or sex slaves. Native-American as well as African females were thus exploited. In the summer of 1637 several Freemen of the General Court came upon and slaughtered the male adult and children of an unresisting peaceful tribe just to acquire their women.⁶¹

Women were generally forbidden from preaching; they could not have members of both sexes in their houses at any time and were more susceptible to being accused of being witches. Persecuted for spreading the word of God, women were often ostracized from society. Anne Hutchinson was convicted and banished in one such case.⁶² In fact, it was not until 1923 that the Equal Rights Amendment was first proposed, affirming that men and women have equal rights under the law, it was not passed until 1972 and still has not been made part of the United States Constitution.

The fact remains, and will for a long time, that **‘exploitation, prejudice and the manipulative implementation of double standards in the quest for the accumulation of illegal wealth, albeit in the name of religion, have traditionally been responsible for the societal inequality which permeates and persists in American society since the formation of the Massachusetts Bay Colony up until present times.’**

“Puritanism insisted on hours of daily worship and reading of the Bible, yet the business of becoming successful needed constant toil and hard work. A good Puritan was expected to be economically self-sufficient, but he was also supposed to subordinate personal interests to the needs of the community. The cardinal virtue, self-denial, pitted the inhabitants of the Massachusetts Bay Colony against most of the longings recognizable as human. It was wrong to make an isolated withdrawal from society, equally wrong to embrace the world.

A Puritan lived trembling on the edge of life, damned if they did, and damned if they did not. To aspire to another station was to go against God’s will; on the other hand, the calling demanded a sweaty devotion to work, a result of which produced the vast opportunities of wealth and a

⁶¹ Russell Bourne, *The Red King’s Rebellion: Racial Politics in New England from 1675 to 1678* (New York: Oxford University Press) Page 67-68

⁶² Doris Faber, *Anne Hutchinson* (New York: Crown Publishers 1970)

change of station. The court banned short sleeves because they showed too much skin and clothes that required excessive quantities of fabric like double ruff and billowing breeches were also outlawed. Lace was outlawed for provoking the nourishing of pride and exhausting of men's estates.

Puritans of this era might help the poorest of the poor but felt no need to help their fellow beings rise in the world as they felt that generosity was economically and morally unsound.”⁶³

Author Sheldon Wolin said Tocqueville was aware of the harshness and bigotry of the early colonists but saw them as archaic survivalists, not only in their piety and discipline but their democratic practices.⁶⁴

It is indeed sad that America, the most powerful nation on the face of the planet, is full of the petty defects which plague and hinder it. One would suppose with all its potential the country would have the foresight to realize that in truth, the platitude, united we stand, divided we fall, is not just another cliché. The real question is whether the descendants of the Massachusetts Bay Colony are ready to welcome real and lasting change to the status quo.

During the protests in the past week in Arizona against the recent illegal immigration law, after a state official came out and said they did not want these ‘leeches’ from Mexico crossing the border to enjoy the fruits of American wealth, one man was overheard asking the poignant question, how exactly did all these people now making these legal statutes, stealing publicly-invested corporate funds, embezzling the public trust, making racial profiling laws, discriminating against minorities [including women], building pyramid schemes, imposing religious views as the will of God, and generally making life miserable for the average person who just wants to live and let live, get here? How did their descendants become American?

Everybody, aside from the one group who truly has a claim to the land, the most unassuming Native-American, came to this land as immigrants. Until we realize and acknowledge this, until people stop being greedy, until certain segments of society are

⁶³ John Fiske, *The Beginnings of New England or the Puritan Theocracy in its Relations to Civil and Religious Liberty* (Cambridge: Riverside Press 1902)

⁶⁴ Sheldon Wolin, *Tocqueville between Two Worlds* (New Jersey; Princeton University Press 2001) Page 234

continually exposed for the havoc they have wrought upon this country, until we realize that it is sheer madness building more nuclear weapons when one percent of the current world's stockpile can end all human life on the planet we can not move forward and learn from the mistake of our predecessors nor can we solve the problems that plague our contemporary society today.

America is the only country that has ever used a nuclear weapon in the course of war and we are engaged in a frantic never-ending effort to make sure that these weapons of mass destruction do not fall in the wrong hands. In 1962 Soviet Russia tested a bomb that had 4000 times the power of the bomb that was dropped on Hiroshima and even though they were recently reduced to 23,000, as at 1986 there were 70,000 nuclear weapons in the world.

In spite of being the world's worst offender in polluting the planet and emitting green house gases, the United States of America steadfastly refuses to sign the Kyoto Treaty but to deceive our own domestic population, the political hierarchy has designed the use of certain code words such as solar-power, hydrogen-power, recycling and green industries to make it appear as if we are actually making any impact at all when in reality, the fact that these concept are floated into the minds of the general only adds insult to injury.

The effect the manipulation of American society has is apparent in the events which occurred after September 11, 2001. As a result of not wanting to be embarrassed by business dealings he was having with the older brother of America's number one public enemy, the President of the United States of America ordered dozens of jets to secretly fly out members of Bin Laden's family before thereafter sending thousands of young Americans to their death in a futile search for Bin Laden in the Middle East.

In Eerie, Pennsylvania, on the morning of May 7, 2010, world-renown chef, Emeril Lagasse, together with cameras rolling from the cast of *Good Morning America*, surprised the cleaning lady at St. Vincent Health Centrer, Amaz, an elderly immigrant lady from Ethiopia who had been forced into an arranged marriage at a young age. She had borne six children before being abandoned with her children by her husband after moving to the

United States in 1993 with nothing but the clothes on her back and her children. For Mother's Day, Amaz, (called little A), overcome with emotion, had been nominated by all the nurses at the hospital to receive this surprise and honor as the mother of the year for being so resilient, humble and an inspiration to everyone around her, raising her children alone and making sure they all were well on their way towards college.

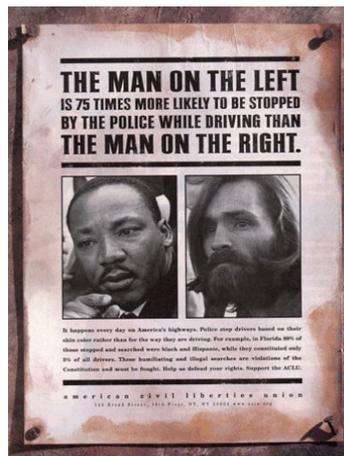
Having lived in a dozen countries, travelling extensively and witnessing first-hand the unabashed good nature with which Caucasians are welcomed the world over, especially third world countries, this author was reduced to a half hour surprising display of sobbing, for this was the true face of American immigration and the real nature of the American spirit, because the lasting legacy of the historic events of the Massachusetts Bay Colony in 1639 is a culture which culminated in a country run by fear, full of anger and hatred, and as in the old tradition, erroneously justified by overt and petty religious differences. The case of Amaz proves the exception to the rule.

In the final analysis this culture which has justified intolerance, exploitation and prejudice because of differences in sex, race, religion or color, produced cliques and cabals that relentlessly seek to enrich themselves illegally at the expense of a suffering majority, physically banished those who did not share their religious beliefs in 1639, encouraging a culture which has learnt by example to be intolerant and hateful, developing subdivisions that would evolve into the mess America finds itself in today.

The inhabitants of this nation today have carved niches without which survival is futile. Democrat versus Republican, red versus blue, mom-and-pop stores on street corners versus massive monolithic corporations, Catholic versus Protestant, White versus minorities, rich versus poor, Christians versus every other religion, the haves versus the have-nots, the complacent versus the struggling, the privileged versus the impoverished, the arrogant versus the humble, the original inhabitants versus the settlers who took everything away from them, the descendants of slaves forcibly removed from their homeland versus the society which refuses to accept them as equal citizens, women versus men, Mars versus Venus, rural versus urban, inner city ghettos versus posh hills, Socialists versus Capitalists, religion versus science and carnivores versus herbivores.

As a result of all this, America today is more defined more by its differences than what all the literature and hype claims brings it together, but the inherent double standards prevent the oppressors from really exploring this theme or the oppressed from being able to make it a concise part of the agenda.

As I listen to the ominous sounds of law enforcement helicopter blades whirring over the Chancellor's residence as students of Latin descent engage in a hunger strike for the eighth straight day in front of the Chancellor's house at the University of California, Berkeley campus, over the recent immigration law passed in Arizona, I can not help but wonder if the response would have been the same had the protestors been of Massachusetts Bay Colony settler descent, after all, it is not as if law enforcement agents will actually approach Caucasians on the streets of Arizona and demand to see identification. This is the sad legacy of the Massachusetts Bay Colony society and the culture of division it spawned.



By A. Jiboku