“What About the Super-Secret Skull and Bones Society at Kerby Anderson’s Alma Mater Yale?”

Both George W. Bush and John Kerry are members of a satanic secret society known as Skull and Bones. When both George W. Bush and John Kerry were asked about their involvement in Skull and Bones on the Tim Russert – Meet The Press show, both laughed it off as it was too secret to talk about… What are they hiding???

I wonder since Mr. Kerby Anderson is a Yale University graduate, will he dismiss the Skull & Bones secret club on Yale University as just a frat house like all the others fraternities??

Thank you for your question about Skull and Bones. From time to time we have received questions about this organization. When I was at Yale University, I passed by the building but never really knew much about the organization.

Fortunately, David Aikman (former Senior Correspondent for *Time* Magazine) has written a book *A Man of Faith: The Spritual Journey of George W. Bush.* The following is an excerpt from his book about George Bush’s involvement with Skull and Bones.

Kerby Anderson

> *In his junior year, George W. was “tapped” (invited by existing membership) for Skull and Bones, the well-known Yale senior-year secret society that was founded in 1832 and has been the focus of wild, indeed sometimes paranoid, conspiracy theories ever since. Skull and Bones is the most famous of the Yale societies, which admit a dozen or so juniors as*

lifetime members. Since the intake is so small, there are only around eight hundred Bonesmen (women were admitted for the first time in 1992) at any time, and Yale being already an elite institution, it is hardly surprising that Bonesmen have risen to be United States cabinet secretaries, Supreme Court justices, and even, on three occasions, presidents of the United States—most recently, Bush Senior and George W.

The prestige of Skull and Bones membership and the fear of its alleged power among many of the society's critics are products of the secrecy in which the society has operated from the outset and the unmistakable achievement of generation upon generation of Bonesmen. President and Supreme Court Justice Howard Taft, Ambassador W. Averill Harriman, Secretary of State Henry Stimson, Massachusetts senator and Democratic presidential aspirant John Kerry, conservative political commentator and author William F. Buckley, and of course Bush Senior's father, Prescott Bush, later himself a U. S. Senator, were all Bonesmen. But while the first century and more of the Skull and Bones tradition was heavily Waspish from the 1950s onward, both African Americans and foreigners were admitted.

Among those tapped along with George W. were an Orthodox Jew and a Jordanian Arab. Bonesmen traditionally are supposed to leave the room anytime a "barbarian" (i.e., non-Bonesman) even mentions the name of the society or the numeral by which it is also sometimes known, 322, In A Charge to Keep, George W. is dutifully reticent, writing, "My senior year I joined Skull and Bones, a secret society, so secret I can't say anything more. It was a chance to make fourteen new friends."

The Skull and Bones initiation ritual—which appears never to have been fully and credibly penetrated by outsiders—does seem to involve some hocus-pocus ceremonials, but almost certainly not of any genuinely "spiritual" significance. It focuses on stripping initiates of any pretense or barriers of reserve about who they really are—a process that, in its

turn, is likely to reinforce a sense of bonding among the fifteen "knights," as the newly tapped members are called, for the rest of their time at Yale and, for many Bonesmen, for the rest of their lives.

In his important 1951 book, God and Man at Yale, William F. Buckley, a Bonesman, denounced the socialist and atheistic leanings of much of the Yale faculty, even as several bonesmen from earlier classes vigorously defended the university against Buckley's attack. They included McGeorge Bundy and none other than William Sloan Coffin, later to be a thorn in the flesh of freshman George W. In effect, if there had ever been some nefarious, anti-Christian plot cooked up within the "Tomb," as the Skull and Bones building is called, it does not seem to have made much imprint in the Bonesmen of the late twentieth century.

As for George W. Bush, Bonesmen reportedly never saw him return to the Tomb for reunions or dinners, unlike his father who was at a Bones Tomb celebration as recently as 1998. Though George W. certainly kept in touch with some of his fellow Bonesmen, he has affected an almost insouciant unawareness of the institution's recent or current activities. According to Alexandra Robbins in her informative history of Skull and Bones George W. responded to a question about Bones by ABC News by saying "Does it still exist? The thing is so secret that I'm not even sure it still exists."

Bush's ambivalence about Skull and Bones probably is in part explained by the general suspicion of alleged East Coast supra-governmental conspiracies against American freedoms concocted by Ivy League elitists like Bonesmen, by members of the New York-based Council on Foreign Relations, or by the Trilateral Commission. When Bush Senior was running for U.S. Senate from Texas in 1964, critics said that he seemed tarred with the brush of East Coast elitism. The same charge—hardly possibly to disprove—was later to be used against Geroge W. when he ran unsuccessfully for Congress in Texas in 1978.

There are two other possible explanations for Bush's seeming lack of interest in the secret society of his senior year at Yale. One is that his own Christian experience later in life, an experience replete with deep and lasting spiritual relationships over many years with close Christian friends, has eclipsed whatever friendship bonding occurred at Skull and Bones. The second is George W.'s apparently lifelong distaste for the pretensions of much of the predominantly liberal world-view of many of the students and faculty on Ivy League campuses.

"I always felt that people on the East Coast tended to feel guilty about what they were given," he told an interviewer years later. "Like, 'I'm rich; they're poor.' Or 'I went to Andover and got a great education, and they didn't.' I was never one to feel guilty. I feel lucky. People who feel guilty react like guilty people."