

[ CITATION: C.O. Garswiler, ed. (1967). Sir Andrew Carnegie & Cecil J. Rhodes, Planners of Internationalism, The George Mason School of Correspondence. Education Information, Inc. Reproduced for educational purposes only. Fair Use relied upon. ]

# Sir Andrew Carnegie & Cecil J. Rhodes

## Planners of Internationalism



[Russian Arms Banner]

[Note the similar scrolling around the circular logos]



**Carnegie**  
1907

[Carnegie logo translation: For country through world union.]



[United Nations Flag]

**An Adult Education  
Study & Reference  
Report from The  
George Mason School  
of Correspondence**

**30¢**

# Sir Andrew Carnegie & Cecil J. Rhodes

## Planners of Internationalism



Carnegie  
1907



An Adult Education  
Study & Reference  
Report from The  
George Mason School  
of Correspondence

30¢

This is the second booklet of a series being released to dispel some of the confusion which exists regarding the basic principles and fundamental facts of Constitutional Liberty and the Opponents of such principles.

The endeavor is not accredited and no credits are given for the completion of any course of study.

In our free society there are many divergent views and objectives and the right of those advocating them is not questioned. We do believe it is just and proper to examine those proposals and to evaluate their merit and review the manner in which they are being promoted.

There is documented information on subversive Communism and Fabianism. They are not exclusive. They all want a one world government which would be managed by an intellectual elite. This booklet includes documentation related to that objective; which would destroy the Constitution of the United States and the freedoms it has protected.

It may be a shock to many to learn that the totalitarian wing of the Anglo-Saxon race has not changed in any manner from the time its commercial predecessors sought to exploit the American colonies through a corrupt judiciary, "swarms of officers," and unlimited taxation. It would appear that today the philosophical stimulus and the financial impetus come from such sources.

*C. O. Garshwiler, Research Editor*

Copyright 1967 by Education Information, Inc. No part of the contents covered by this copyright may be reproduced in any manner or degree without prior permission, except for brief quotations in critical reviews. Additional copies available from P. O. Box 214595, Town & Country Branch, Sacramento, California 95821, for 30¢ per copy on prepaid orders. No C. O. D.'s. Add Sales Tax for California deliveries only.

## Underwriters of Internationalism

There is no proletarian, not even a Communist, movement, that has not operated in the interests of money, in the directions indicated by money, and for the time being permitted by money—and that without the idealist among its leaders having the slightest suspicion of the fact.

(Oswald Spengler in *The Decline of the West*)

In our highly complex society of today, subversion has become a science and, for that reason, a force which can only be supported by great wealth. This factor, as well as the real nature of socialism, was recognized by Spengler in his great work. It is seemingly overlooked by most writers who concern themselves about the Fabian and other factions of the socialist movement. They share with the socialist idealists a lack of comprehension that all totalitarian movements are drives to establish a select elite as the ruling force. The purported good reflected in their programs is only bait offered to the mass of the people.

The idea was not new to Voltaire, who believed that the few were fit for culture. He and his co-workers of the early 19th Century "were no less aristocrats than those aristocrats of privilege whom they opposed. They held that the lower classes were not amenable to reason. . . . (and) aimed to secure the culture for the few, the overthrow of narrow tradition and dogmatism in the lives of those who controlled society, and the control of reason among the educated class," wrote Paul Monroe, Ph. D., in *A Brief Course in the History of Education*(1). Voltaire strove to "substitute a new aristocracy of intelligence and wealth for the old aristocracy of family, of position and of the Church," noted Monroe.

The movement today which seeks to destroy nationality and individuality is only an adaption of the Voltaire philosophy dressed in modern day vernacular and its end point is power in the hands of a pre-selected elite.

To permit the rule of a selected elite it is necessary that the safeguards written into the Constitution be weakened or destroyed. The treaty power of the

President, with the concurrence of the Senate, is the most direct method of accomplishing this end. The real issue of our time is government in accord with the Constitution of the United States, or dictatorship in the name of one-world socialist government, regardless of which faction of the socialist movement controls it.

To understand this issue it is necessary to become acquainted with the forces and programs which, under a variety of names, have advocated and promoted such centralized world government. Failure to understand the deceptive tactics designed to destroy the Constitution will make the task of the destroyers a simple matter of creating diversionary false issues, a technique with which they have had much success in the past.

Two Englishmen, Sir Andrew Carnegie and Cecil John Rhodes, contributed vast sums for this purpose. Their programs have been maintained for over sixty years, the period which corresponds to the growth of the various Socialist and Communist movements.

Such persons as Robert Strausz-Hupe', William R. Kintner, and Stefan T. Possony, who are accepted by many as eminent authorities, have declared that the "sprawling jungle of national sovereignties—can no longer meet the complex problems facing humanity" and that the weakness of the United Nations was due to its having been founded "upon the legal artifact of national sovereignty" (2). Rhodes Scholar Walt W. Rostow echoes the same theme as to the end of usefulness of national sovereignty. The program to move all control into a super-national World Government appears to be identical to the stated views of Cecil Rhodes and his friend, Sir Andrew Carnegie.

"There are some subjects on which there can be no argument, and to an Englishman this is one of them. But even from an American point of view just picture what they have lost (when the Colonies declared their Independence-ed.). Fancy the charm to young America to share in a scheme to take the government of the world," stated Cecil Rhodes to his friend, W. T. Stead. To which his biographer, Sarah Gertrude Millin, added, "The government of the world was Rhodes' simple desire" (3).

The socialist professor, John Ruskin, had a great influence on Rhodes, noted Mrs. Millin. She quotes from a lecture given by Ruskin during Rhodes' attendance at Oxford, in which he spoke of "a destiny now possible to us, the highest ever set before a nation. . . ." He continued, "Will you youths of England make your country again a royal throne of kings, a sceptred isle, for all the world a source of light, a centre of peace. . . . (she must teach) her colonists that their chief virtue is to be fidelity to their country, and that their first aim is to advance the power of England by land and sea."

To which Mrs. Millin comments: "Here, it seems, were the words that gave form to Rhodes' . . . dream. . . . To the words of Ruskin he linked the thoughts of Winwood Reade and the discoveries of Darwin, and out of this curious compound evolved his creed. . . . (a Ruskin-Darwin-Aristotle theme-ed.)."

Ruskin is not quoted by either the Fabians or their critics. Ruskin associated socialism with power, a factor which socialist advocates seek to blanket with silence, for it is too revealing of the true nature of socialism.

Fabian and other factions of socialist subversion became especially active and powerful early in this 20th Century. This coincided with the start of the Rhodes Scholarship movement at Oxford University in England and the programs of the Carnegie-financed American Association for International Conciliation. These activities soon drew in the Rockefeller and other interests and trusts, which now represent the maze of interlocking foundations supporting forces opposed to the Constitution of the United States and our traditional concepts of individual Freedom.

## **World Government Program Instituted**

In the February 17, 1912, issue of *The Leader*, an Irish Catholic Weekly, published in San Francisco, California, appeared an editorial which would be, with minor changes, appropriate for this year of 1967. Under the editorial headline, "American Benedict Arnolds," was the following commentary:

On the first page of this issue is a timely article written by our European correspondent anent the

proposed American-English alliance propaganda. We commend this thoughtful and startling communication to the earnest consideration of every reader of *The Leader*.

There is nothing suppositious about the statements presented by our correspondent. That whole wretched, hypocritical piece of business known as the "Peace Treaty," which is so zealously advocated by Carnegie, is laid bare....

In view of the disclosures here made we wonder how any Senator can vote in favor of these entangling alliances.

Despite Associated Press dispatches, we hope for the sturdy American principles as enunciated by the founders of this Republic to prevail. Unless all signs fail, the spirit of liberty is as vigorous and as active now as it was in the days of '76.

If the warnings of the immortal Washington are to be overlooked, however, then we may look for dire happenings to this country. England hates us today as bitterly as she ever did. The only love she bears is for our money. Her contemplated alliance with America is for the purpose of injuring this government—that our statesmen are not alive to this fact is beyond the comprehension of the vast body of our citizenry....

### **Rhodes Repudiated**

Before quoting the major portion of the article, some details about the writer, Lillian Scott Troy, will enable a better evaluation of her remarks in the 1912 commentary.

Mrs. Troy was a friend of the then late William T. Stead, editor of the *English Review of Reviews*, who lost his life in the sinking of the Titanic.

During his lifetime, Cecil Rhodes made several strong friendships with certain men, and his mature life friendships included that of William T. Stead. To him, Rhodes directed many letters and held important conversations when they were in the same area. In these letters and the notes of conversations with Rhodes by Mr. Stead, are found the most informative facts regarding Rhodes' schemes and programs. Rhodes had named him to the position of one of the trustees of

the trust to be formed at Rhodes' death. But Rhodes later removed his name, shortly before Rhodes died on March 26, 1902.

In a later article in *The Leader* of April 5, 1941, Mrs. Troy tells the story of that break:

Mr. Stead broke with Cecil Rhodes' foundation when he learned that the basic idea of Rhodes' scheme was the reconquest of the United States as an "integral part of the British Empire," by treason and intrigue, and betrayal. Mr. Stead often spoke to me of his hope that the United States would "come back" to the British Empire; and invariably I told him this was a distasteful suggestion to an American, and that my people would fight any such suggestion as they would any other kind of treason to their country. Mr. Stead edged away from the conspirators when he learned of the inside of the plan. He broke with Cecil Rhodes; and he counseled of the peril to the British Empire were any such foolhardy "exploration" undertaken seriously by the British Government.

When Mr. Stead found that I had come into possession of the schedule of this plot and intended to publish it in the United States in 1909, he took great trouble and pains to convince me that such publication would ruin my reputation in journalism because the schedule was so "absurd." That was true. Who, reading at that remote time that the power of the President of the United States was to be increased, and Congress abolished, would respect the correspondent who claimed that this absurd statement was factual? And who would give heed to another "point" in the schedule that the Supreme Court of the United States was to be packed?

Or that our naval units, such as the 50 destroyers, were to be placed in British possession? And that professors and educators who were known as loyal Americans and honorable men were to be shunted out of... university and college and school, one after another, to make way for men who would, under the protection of the Carnegie Foundation for International Peace, write new histories of the United States in which even General Washington would be defamed, and other heroes of our grand

and wonderful early history be held up to American students as men to be scorned and despised. All this was truly absurd in 1909; but as many of the points of the schedule of destruction of the United States came to my attention in England where I lived as a journalist for over 10 years, and I began to see the attention given to the project by members of the British Government, I decided to do my best to have the points of this schedule or plan published in 1912; and it was the *San Francisco Leader* for which I am writing this article today, that published the whole plot, and the points, in two articles in February of that year—29 long years ago.

All attempts to have this treachery exposed to view by congressional action has failed. After years of effort the Hearst press made a good start, and followed this up with an illuminating editorial in which pertinent reference was made to the destructive work of the "dead hand" of Andrew Carnegie (who never became an American citizen-ed.) and his anti-American foundation; but, after a bright beginning, the Hearst papers abandoned the fight and retreated into a silence which has not been broken since that time. . . .

Slander, treason, intimidation of people who have stood fast to beat down these hired slanderers, and the employment of such men as Streit. . . is the shadow-box display of ways and means which the intriguers have selected to destroy the American Nation. . . .

## **Prelude To World Government**

The Carnegie Year Book for 1940 reports on their "international alcoves" in each library, wrote Mrs. Troy. She said that librarians cooperate to lure the public to patronize the books, saying most of them are: on the subject of how fine it would be for this country to join the British Empire; and publications like Mr. Clarence Streit's *Union Now* disclosure. The life of Washington will be found missing from these alcoves; in its place may be found works on what distinguished British officers and English gentlemen

think of the States and the people of the States—as our Nation is called by Britons.

The matter is of particular interest, for these Carnegie publications and other activities of internationalistic groups were the subject of an investigation by the Reece Committee in 1953 and 1954. The Committee was abruptly terminated by unseen forces. Rene A. Wormser, an attorney-at-law, was the legal counsel to the Reece Committee and author of the authoritative book, *Foundations: Their Power and Influence*.

After noting the positions held by Rhodes Scholars in Government and in the foundations, Mr. Wormser commented in his book: "It may not be merely coincidental to this subject that Cecil Rhodes, who created the Scholarships, and Andrew Carnegie were friends." He noted that the Rhodes Scholars in "legislation, administration and education and in the ranks of American Foundation officials. . . . form a patronage network of considerable importance."

The Clarence Streit mentioned by Mrs. Troy was a Rhodes Scholar who was, for about fourteen years, a foreign and New York journalist for *The New York Times*. He authored the book, *Union Now With Great Britain*, which was financed and widely distributed in tens of thousands of copies by Carnegie funds.

In 1939, Streit was made president of Federal Union, Inc., and in 1965 was president, International Movement for Atlantic Union, as well. He is the editor of *Freedom and Union*.

## **Rewrite American History**

Mrs. Troy, in her 1912 article, noted that:

Cecil Rhodes' dream of empire found expression in his legacy providing for the education of American youths in England. Rhodes hoped that the process of time would gradually prove an influence in changing the history of the United States as it is written and studied in America to the way England teaches it in her colleges and desires that it should be taught in America in order to "do justice to England."

Rhodes sagaciously remarked that as far as education went, every 10 years saw a new generation. As the influence of American boys educated under

English direction increased, so would the tendency to rewrite the history of the United States become easier to suggest and more certain of success. The history of our country as written, studied, and believed in England would put Baron Munchausen to shame.

The first seeds of hate for America are sown in the young student's mind by a cruelly calumnious attack upon George Washington. George Washington is spoken of as a "most inferior rebel general." One wonders what were the delinquencies of the British he whipped. Children are taught that Americans are the refuse of Europe; the descendants of servants, adventurers, and criminals.

The Troy article was headlined:

### **The Benedict Arnold Peace Society**

The subheadings were equally pointed and included these: "Some Inside and Interesting History on the Infamous 'Peace' Proposal," "How the Scheme to Form Alliance With England is Being Engineered," and "Carnegie's Crafty Method."

The Lillian Scott Troy dispatch of 1912 follows with minor deletions:

Andrew Carnegie is in high favor in England just now. Britons who formerly sneered at the return of the Scot American to his native Highland heath bi-yearly, now nod satisfied approval when the iron master's name is mentioned.

When English sneer, they hate; when they hate, they hate forever. Why this sudden change? Carnegie's money? No! His libraries, his hero funds, etc. ? No! His ambition? Yes!

Within the soul of the little Scotsman dwells a burning weakness, which only an experienced physiognomist could discern in his immobile features.

Ambition! Mad ambition; the ambition of Caesar.

The man who so cleverly amassed one of the largest individual fortunes it has been man's luck to gather together in the age of the world would be less than human had he not some weakness. To be ambitious is good but to be ambitious with a feverish but deliberate intensity which sacrifices principle for

trickery and craftiness is bad. The master mind that engineered the ways and means to a colossal fortune has no limitations! Carnegie expands and basks in the limelight; it is the one joy of his declining years.

Since the visit of King Edward to Skibo Castle in Scotland, a new germ of ambition has been sown in the mind and soul of the Scotsman. On that memorable day when he was honored by the King of England, a flag floated over Skibo Castle, which showed the Stars and Stripes on one side and the British flag on the other. As the King was leaving the castle, after offering Carnegie a dukedom—on terms, the laird of the castle is said to have raised his hand to the flag and exclaimed subjectively, "Your Majesty entered Skibo Castle under the American flag, and the British flag flies over your Majesty as you leave. May there only be one flag over Skibo Castle when your Majesty graciously design to enter again, and may that flag be the British flag. And may it float over the United States from the Atlantic to the Pacific."

Immediately after the peacemaker's visit, the Carnegie peace fund was started in America.

The fair name of peace was substituted for treachery and betrayal. The word "peace" caught the popular mind for the moment. The subtlety which marks the character of Andrew Carnegie forbade mentioning arbitration with England until the peace fund had been well advertised, and duly cemented in the minds of the American people as the best scheme for good the laird of Skibo had initiated.

The "Peace" Fund Committee was painstakingly selected, with a careful regard for future development. And trading under the holy name of "peace" the object and aim of this congenial committee (neat salaries, etc.) was what? To sell the United States to England!

These were the terms demanded for Carnegie's dukedom! His money could buy men buyable, to favor "peace," it could buy or lease newspapers to spread broadcast Carnegian doctrine until their protean proclivities gradually permeated into easily influenced minds; it could hire unnaturalized

Englishmen or Canadians who had lived and amassed fortunes in the United States but who found the land of their long residence too inferior for adoption, to spread the doctrine; and lastly, to be ultracharitable, it could even pull the wool over the eyes of the President of the United States!

This sudden haste about arbitration was unwittingly brought about by the impending war between England and Germany. Carnegie was forced on against his will and more farsighted judgment to bring about a working "entente" with the United States before Germany made any hostile move against England. In fact, the United States was to be held over the head of their friend Germany in the shape of a "big stick" by England.

Look well at the men who are talking themselves hoarse trying to tell us why we must have arbitration with England. Is there a man amongst them who is a representative American? Is there one whose patriotism for America we would class with that of Washington, Jefferson, or with that of any of the great men who have passed away, but whose example of shunning "entangling alliances" has helped to make America what it is today, the sun in the constellation of nations?

Lillian Scott Troy described briefly some of the men who were in on this scheme. They included Charles W. Eliot of Harvard, Joseph H. Choate, former Ambassador to Great Britain, and Whitelaw Reid, the then Ambassador to England. Eliot and Choate were members of the American Association For International Conciliation, a Carnegie trust.

Mrs. Troy tells of the "beaming smile" Reid had for Commander Sims of the U. S. S. Minnesota, "when that previously inspired American officer made his clever faux pas at the Guildhall luncheon in London given to the officers and sailors of the American Fleet in the Thames (some time prior to February of 1912-ed.).

This speech, which the Englishmen gulped down with joy, and which gave serious offense to Germany, contained these most un-American sentiments:

"If Great Britain were to be threatened with an external foe, she could count upon every dollar, every man, and every drop of blood in America."

Mrs. Troy noted that a like speech had been made at the same Guildhall some time previously by "an ex-President of the United States." She believed this remark of Commander Sims was to "convey false news to Germany, it was intended to scare Germany off."

The Troy article noted the alliances Great Britain made with Japan, France, and Russia, while England demanded Germany to cease increasing her navy.

Germany politely replied "that she much preferred to work and increase the prosperity and happiness of her people; but. . . if Great Britain wished to have a little fracas. . . Barkis was willin'."

The reason for this desire rested upon the domination of the seas to control world trade. The English markets were being challenged by Germany's expanding industrial economy.

A man of initiative, clever in handling difficult situations with dispatch, was needed. America was looked upon with covetous eyes—but no Englishman dare suggest arbitration. Why? Because the American mind would immediately become suspicious. . . . It must appear as if America graciously made the initial move, and England immediately fell into her arms.

Andrew Carnegie, whose sentiments were always British, while willing to father the scheme and pay the bills, was too farsighted to openly suggest the idea himself, knowing the propensity of the American people to ask embarrassing questions.

Then Mrs. Troy described the action of the King to Carnegie's idea that the President of the United States make the suggestion of arbitration. Mrs. Troy credits Carnegie as the moving force which prompted President Taft to make this suggestion.

### **Long Range Program**

Remembering, again, that the article was published in February of 1912 (a fact which this researcher has confirmed by securing photostatic copies of the issues), this portion is of particular importance.

The following is what a few very ambitious but traitorous Americans in high positions could tell us if they would, and to which policies they have either

pledged their wealth, their brains, or their influence. Many of these men are under pay from a fund which has given none of its "peace" money to prevent war between Italy and Turkey, or any other nations or peoples at war; a fund which, under a false name, is only being used, and only will be used, to assist to the utmost the destruction of American independence, and the slow or fast betraying of America's nationhood into the ready hands of the only genuine enemies she has ever had.

As far as can be ascertained, the following are the guidance rules laid down for the accomplishment of this secret society which we can make no mistake in calling the "Benedict Arnold Peace Society."

There then follow some 24 points of which most are listed below. These were objectives known to this alert writer of the *Leader* article in 1912.

Power of the President of the United States to be increased so as to gradually diminish the powers of Congress.

Supreme Court of the United States to be revised so as to embrace only judges agreeable to absorption by Great Britain, and uniformly hostile to the United States Senate.

In 1967, two associate justices of the U. S. Supreme Court are Rhodes Scholars, and Rhodes Scholars and other Oxford graduates are law clerks.

Precedents must be established by said Court against the United States Senate in rulings, decisions, etc. (specially prepared).

Strong campaign must be waged in the several States and Territories against Congressmen and Senators showing hostility to Great Britain. If unsuccessful in defeating them, they must be continually watched until discovered in some overt act, mainly personal, and under threat of exposure, forced to resign.

When the success of the arbitration treaties is assured, a few unimportant disputes between the United States and Great Britain may arise, in which the preference must be given to the United States. These apparent victories must be widely advertised in order to create confidence in the propitiousness of arbitration with Great Britain. While the scope of

the treaties must be of considerable latitude, care must be taken not to in any way bring such questions as the fortification or navigation of the Panama Canal, or the Monroe Doctrine, into dispute until the situation is under firm control.

As soon as compatible with conditions, the arbitration treaties must be widened into offensive and defensive alliance. . . .

The wives and daughters of men controlling great wealth and influence in America must be given preference at these (royal visits of English nobility to the United States). They must be selected carefully from every State and Territory. Thus a new "society," through royal favor, must quietly and expeditiously be created. . . .

Honor must be conferred on all American officers favoring "peace."

The women of men showing hostility to "peace" must be socially ostracized.

Men whose wealth prevents their being influenced by money must have honors and position and possibly a title dangled before their wives' eyes.

When newspapers cannot be bought or leased, new publications must be started.

Educators must receive special favors in flattering newspaper notices; and wide publicity must not be given to Independence Day celebrations; people persisting in demonstrations must be "cut" and held up to ridicule. And demonstrations with fireworks must be strongly opposed and discouraged on the ground of protection to life and property.

Not covered in this article by Mrs. Troy is the drive to "delete and destroy the Star Spangled Banner," by Francis Scott Key, which was heavily financed by a companion organization to the Rhodes and Carnegie foundations because the song was objectionable to England. Concerned members of Congress proposed making the song officially the National Anthem. It took several years to overcome the open and hidden opposition. This matter will be covered in a later portion of the Study Course.

In the 1912 article, Mrs. Troy also told of a plan for the exchange of troops which was not much different from the now proposed International Police Force.

# Appendix

The following condensed transcripts of two almost unknown Documents are pertinent to the Lillian Scott Troy commentary. References will be made to these Documents in future portions of this Study Course.

A careful reading will permit an understanding of the basic motivation of current endeavors to subvert the Constitution of the United States.

## **The Carnegie International Conciliation Program**

In April, 1907, the American Association for International Conciliation, from its headquarters at 501 West 116th Street, New York City, published the first of its Documents, and the author of this folder was given as Baron D'Estournelles de Constant.

The outline of the program, with the introduction omitted, follows:

1. We shall continue our task of educating public opinion, counting more than ever on the support of the heads of superior, secondary and primary establishments of education, and also on that of quite a number of admirable voluntary associations whose representatives are among our first adherents. We shall exchange from one country to another and among all of them our lecturers, in order to spread widely all progress, discoveries and innovations that may benefit every one and all of them.
2. Owing to our relations, we will be in a position to rectify, the case arising, any false or misleading report tending to misguide public opinion. Our members, being well informed and acting together shall powerfully contribute to the maintenance of peace through the influence they hold on public opinion, over the press, over the Parliaments, and over the Governments themselves.
3. We shall promote intercourse among foreigners and with foreigners; we shall bring about friendly relations among prominent men who are evidently desirous of becoming acquainted, but who lack the opportunity and thus lose by being isolated the greater part of their self-confidence and power.
4. We shall continue to promote foreign trips and

international visits. We shall aid and facilitate scientific expeditions.

5. We shall encourage the study of foreign languages.

6. We shall continue to favor, adding new guarantees, the exchange of children, of pupils, of professors, of workingmen, of artists, etc., also the employment of reliable young men in foreign countries.

7. A periodical Bulletin, in expectation of an *International Review*, the editing and direction of which have been prearranged, will be the natural culminating point of these different new features. The *Review* will serve to keep the adherents well informed as to the activities of the Committee.

Finally, at the proper time, we shall enlarge our present headquarters; we shall establish, beginning at Paris, something which is lacking in all capital cities, a sort of club that shall be The Foreigners' Home, the wonderful development of which can only be imagined, and which will serve as a centre of meetings, lectures, congresses, concerts, expositions, etc.; in fact, the rendezvous of the initiatives of the whole world.

In this manner our Committee will constitute, by the simple means of private initiative, the embryo of the new organization, the need of which is felt everywhere in the modern world, and without which the most powerful, as well as the weakest, State or individual has no assurance for to-morrow.

(Emphasis that of the original-ed.)

\* \* \* \* \*

The Carnegie publication was signed by President Fondateur, Baron D'Estournelles de Constant, member Hague Court.

The publications still persist in a somewhat more sophisticated form from the Carnegie Endowment for International Peace, United Nations Plaza at 46th Street in New York City and the European Centre in Geneva, Switzerland.

\* \* \* \* \*

## Cecil Rhodes And His Scholars

In 1902, the year of Rhodes' death, the Rhodes Trust began setting up the Rhodes Scholarship program. Mr. Francis J. Wylie was a Fellow and tutor, of some twelve years standing, at one of the Colleges at Oxford. Having been a don and well acquainted with the details of the operation, he was selected as Oxford Secretary and served for twenty-eight years. He was knighted during this period in recognition of his work for the Rhodes Trust. Wylie died in October of 1952. An oil portrait painted by Edward Halliday hangs in Milner Hall at Oxford.

"Who so obvious as they to preach the gospel of international conciliation?" asked F. J. Wylie, in a paper prepared for the Carnegie International Conciliation publication. Mr. Wylie was speaking of Rhodes Scholars and this Document furnishes additional support to the Troy commentary as well as revealing some little known facts about the Rhodes movement.

That which follows is a slightly condensed transcript of number 25 of the Carnegie publications, which was released in December, 1909.

### **Cecil Rhodes and His Scholars As Factors In International Conciliation**

Francis J. Wylie, Oxford Secretary  
to the Rhodes Trust

Cecil Rhodes was still a young man—not more than 24—when, in a paper of which Mr. Stead has given us the substance in his little book, *The Last Will and Testament of Cecil J. Rhodes*, he attempted to formulate the ideals which should govern his life.

"Service to my country," "betterment of the human race," "furtherance of the British Empire," "the end of all wars"—these are some of the phrases that catch the eye in this early document.

And in a Will which he drafted about the same time, and of which also Mr. Stead has given us some account, we find the same note—"extension of British rule," "restoration of Anglo-Saxon unity," "the foundation of so great a Power as to hereafter render wars impossible and promote the best interests of humanity."

These are the ideas for which, while little more than

an undergraduate, Cecil Rhodes had determined that he would live and work; and they do not differ in essentials from the ideas which speak to us from the document in which, much later in life, his maturer soul found expression, the Will which established the Scholarships.

....

And, inevitably, the type of character which he wished to perpetuate was the type he knew as British—or rather, as he later came to think of it, as Anglo-Saxon. For that type stood, in his belief, for the principles upon which the well-being of nations depends, the principles of justice, liberty, and peace.

Yes, Peace. Not only does the document in which, as early as 1877, he outlined his ideal, connect the extension of British rule with "the end of all wars," but the Will of the same year, to which I have already alluded, gives the supreme object to which he would desire his wealth to be devoted as "the foundation of so great a Power as to hereafter render wars impossible." And to this end he suggests the formation of a secret society after the Jesuit model, co-extensive with the British Empire, preaching imperial ideas, and effecting its objects through the control of education.

Fourteen years later, in 1891, he sent to Mr. Stead a letter in which he formulates, roughly but unmistakably, what we may well call his creed. The centre of that creed is once more a secret society, and the sum and end of it all is the peace of the world, with a single language universal and triumphant.

Eight years later he drew up his last Will, the Will which founds the Scholarships.

The main provisions of that Will are so well known that I need not here do more than briefly recapitulate them. The bulk of his wealth Mr. Rhodes left to seven trustees, directing them to establish scholarships tenable for three years, at the University of Oxford, for which should be eligible:

- (1) Colonists from different portions of the British Empire.
- (2) Students from the United States of America.
- (3) Germans.

Colonists are to be brought to Oxford "for instilling into their minds the advantage of the Colonies as well as to the United Kingdom of the retention of the unity of

the Empire." Americans are to be included in the scheme in order "to encourage and foster an appreciation of the advantages which I implicitly believe will result from the union of the English-speaking peoples throughout the world, and to encourage in the students of the United States of North America who will benefit from the scholarships. . . . an attachment to the country from which they have sprung, but without, I hope, withdrawing them or their sympathies from the land of their adoption or birth." And, finally, fifteen scholarships are assigned, by codicil, to Germany, because "an understanding between the three great powers will render war impossible, and educational relations make the strongest ties."

If we compare this Will with the documents in which Mr. Rhodes gave earlier expression to his beliefs and aspirations, we can only feel that his thought has grown and expanded, even while remaining in one sense the same. It has not altered in fundamentals, for the same ideas are there, dominating the whole: peace triumphant over war; education making for the union of peoples; international sympathy developing, not in spite of, but through, national loyalty. But the form which the ideal takes has undergone some change. In the first place, it is now less a question of "British rule" than of "Anglo-Saxon union." The ideal now is one of confederation, not of "absorption within the British Empire." In the second place, Germany for the first time comes within the scheme. . . . (The German Scholarships have varied and sometimes ceased over the years. Space does not permit detailing here. Further, it appears, the British Foreign Office policies, in later years, have caused alterations of this phase of the scholarships-ed.).

It may be that Germany never entered so completely into the heart of Mr. Rhodes' dream as did the United States of America: that his dream remained, as a dream, essentially Anglo-Saxon in character. But dreams have in the end to compromise with facts; and Mr. Rhodes at grip with the facts. . . . may have come to regard his original vision of the world dominated by one people, and attaining to peace in that way, as, if not fanciful, at least remote. . . .

I turn to Cecil Rhodes' scholars, to that body of men through whom his ideals are trying to secure to themselves a place and influence in the world. Who so obvious as they to preach the gospel of international conciliation? (Emphasis added-ed.). It might almost be said that a scholar whose spirit does not answer to the call of the motto "Pro patria per orbis concordiam" is a failure for Cecil Rhodes; a failure for his idealism, and for the efforts which he has very visibly made to translate that idealism into the language of practical life. This does not mean, of course, that a Rhodes Scholar commits himself to any particular belief or doctrine. . . . All that Mr. Rhodes demands is that in the selection of his scholars weight be attached to such qualities of mind and character as are likely, in his view, when brought under appropriate influences, to develop a special attitude with regard to social service and the mutual relations of peoples.

But the influence of circumstances on disposition, however ultimately inevitable, is not for us calculable beyond the chance of disappointment. . . (when) the direct contact with the life and thought of other peoples, of which these scholarships are the opportunity, will not issue in widened sympathies, will not generate a zeal for the service of man, will not bring any nearer to us the peace of nations. Well, we can do no more in that case than record a failure—a failure, that is, of Mr. Rhodes' idea, and of the influences upon which he relied. For a Rhodes Scholar who is not willing, on his way through the world, to do his share in reconciling devotion to country with loyalty to the cause of peace is in one sense untrue to the Rhodes ideal; untrue, that is, not in the sense he is false to any professions of his own—for he had made none—but in the sense, simply, that he was meant (may we not say?), in the great hope of Mr. Rhodes, to grow to a certain attitude or outlook on things, and has not done so (Emphasis added-ed.) . . . .

But it may well be that in the process of the years the Rhodes society shall yet appear: not, in the event, as a secret society, nor composed of millionaires, nor expressing itself necessarily in any definite organization, but for all that a very real and living "society," a fellowship of men who have a common experience and

are inspired by a common hope, of men who in partaking of the Rhodes benefaction have entered also into the inheritance of the Rhodes ideals; a fellowship, in one word, of his Scholars....

Assuredly, no cynic ever took his dreams as seriously as Cecil Rhodes took his. Nor would cynicism ever have suggested to him that in bringing together in Oxford year after year some 200 young men, that they might associate with each other and with others of their kind, and be brought within the reach of certain influences and traditions, he was putting his hand to a work which should contribute to the peace and happiness of the world. Yet that is, in all literalness, what Cecil Rhodes believed, with a simplicity of conviction which might have been comic if it had not succeeded in being magnificent.... And it is just of mutual knowledge that a Rhodes scholarship is the most unique opportunity. It gives a man, at an important moment of his life, three years of contact with new institutions, new types of character, new ways of looking at things.

It gives him, quite apart from the time he spends at Oxford, opportunities of learning something of the literature and the life of European peoples; or, perhaps, not to be immodest in our pretensions, we had better say, of some one European people.... And a Rhodes Scholar who spends three years in the rare intimacy which Oxford College life encourages can hardly fail to form just such friendships—friendships that count because they open the way to understanding....

It has seemed natural here to speak mainly of what the Rhodes Scholar may get from his scholarship. But that is far from being the only side of it. He gives as well as gets. The influence, however, of individuals upon the tone of a society is as subtle as it is leisurely (Emphasis added-ed.); and there is so much of hazard in any premature attempts to connect results with conditions that one shrinks from dogmatism.... (however,) the contribution of the Rhodes Scholars (to Oxford) has been material if unobtrusive. This aspect of the question, however, is away from my present purpose, which has been partly to ascertain whether the principles of international conciliation are at one with the ideas which inspired Mr. Rhodes, and partly to consider how far the actual conditions under which

the Rhodes scholarships are held to justify us in hoping that those who may have enjoyed them will be among the men whose lives are found, in the issue, to have done something, however modest, for the cause of Justice and Peace in the world.

For my own part... the consideration of these questions leaves me with the conviction that always among forces making for the harmony of peoples ought to be found, and will be found, the Cecil Rhodes Foundation.

\* \* \* \* \*

Thus, Francis Wylie notified the circle of readers of the Carnegie publication at that early date that there was ample room for collaboration between the Rhodes Foundation and Scholars and the Carnegie organization. In the years that have passed, Rhodes Scholars and their friends have found positions of influence in the Carnegie and other networks of trusts and subsidized organizations.

The Reece Report noted that the advance of socialistic ideas had been due in great part to the control of education by the networks of foundations. Both the President of the Carnegie foundation and Mr. Wylie stated they would gain their objectives through education.

A listing of Rhodes Scholars in Government and in education will be included in later portions of this Study Course.

The information, when reviewed objectively, supports Spengler's contention that socialism is a terminal philosophy of a declining civilization and a vehicle of power for potential Caesars.

It would appear, from the above, that while the documentation of individual Fabian socialists furnishes useful information and a key to the public activities of certain persons, such information does not include the reminder that a few persons of great wealth, not satisfied with the enjoyment of that financial advantage, seek to control all wealth and all human activity. Without the financial backing of this small cadre of potential Caesars, no faction of the socialist movement could so well succeed.

~~~~~30~~~~~

See next page for footnotes and bibliography.

## FOOTNOTES

- (1) A Brief Course in the History of Education, Paul Monroe, Ph. D., copyright 1907 by the MACMILLAN COMPANY, New York.
- (2) A Forward Strategy For America, copyright 1961 by Robert Strausz-Hupe', William R. Kintner and Stefan T. Possony, Harper and Brothers, New York City, N. Y.
- (3) Rhodes, by Sarah Gertrude Millin, Chatto & Windus, London, 1933.

## BIBLIOGRAPHY

Foundations: Their Power and Influence. Copyright 1958 by Rene A. Wormser, Devin-Adair Co., N. Y.  
First Fifty Years of the Rhodes Trust, The Rhodes Trust, Basil Blackwell & Mott, Ltd., London, 1955.

## RELATED INFORMATION

The following items are available from the Research Office of Education Information, Inc., P. O. Box 214595, Town & Country Branch, Sacramento, California 95821.

The Texas Textbook Investigation: contains transcripts of testimony at a legislative committee hearing on distortions of history and other subjects, 50¢.

Our Heritage of Principles, U. S. A. vs The Communist Manifesto: includes the story of the first infiltration of the U. S. State Department, 50¢.

The Great Conspiracy to Destroy the United States: the dangers in the treaty powers of the Executive is covered and the text of the Treaty Against Discrimination is included, 50¢.

The Second Manifesto of the U. S. Office of Education, and the special conference to increase promotion of World Government through education, 35¢

Responsibility for School Books, by the late Senator Nelson S. Dilworth, 15¢.

The Return of Benedict Arnold, the first booklet of this Study Series, 25¢.

The Strange Origin of the U. N. Flag, 10¢.

Add California Sales Tax on all deliveries within the State of California.

Education Information, Inc., is unendowed and must secure the costs of research, publication and mailing by these charges. Group discounts given on quantity lots to one address. All orders must be prepaid. No C. O. D.'s.