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COMPETING FOR WORLD GOVERNANCE: THE ROUND TABLE VS. THE LEAGUE OF NATIONS

The paramount social purpose of French Masonry was to help establish a permanent peace in Europe. Long before Woodrow Wilson's presidency it held conferences for discussing a League of Nations.... It is true that a Masonic Congress held in Paris in 1917 by representatives of the Allied or neutral countries advocated a League of Nations....

*Mackey's Encyclopedia of Freemasonry*¹

Throughout most of the 19th century, French Freemasonry appeared to be the dominant revolutionary force in the Old World. English Freemasonry, by comparison, seemed dormant. The once powerful British Empire on which the sun never set, was on the wane following the loss of its American colonies. Anything said of World Government emanated from Paris, not London.

The decline of the British Empire during the 1800s was perpetuated by the Little Englanders, an anti-imperialistic liberal movement that believed expanding the colonial empire was expensive and wasteful. They were convinced that trade between colonies - England's primary source of income - was certain, no matter who governed the colonies. Colonies, they believed, "would eventually separate from the mother country, voluntarily if they were given the rights of Englishmen, or by rebellion, as the American colonies had done, if they were deprived of such rights."²

English Freemasonry was also to blame for the decline of the British empire. Since its beginning the English Brotherhood was aristocratic, capitalistic, and monopolistic. Aristocratic incomes came from ground rent, banking and trade. Another source of this wealth was vast sums of drug money from the Orient. The poor working class had no part in such a sophisticated economic system and began to rebel.

French Freemasonry was the force behind their rebellion. As we have seen, during the third quarter of the 19th century, Grand Orient

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Mason Karl Marx, living in England, spread his communist doctrine among the British. His utopian concepts took root. Before Marx died in 1883 the Grand Orient doctrine had divided British subjects between liberals and conservatives, which division penetrated English Freemasonry as well. During the 1880s, left-wing Freemasonry, represented by the Marxist Fabian Society, began to incite worker strikes and riots. Right-wing Masons, in the privileged ruling class, were in danger of losing their power if something was not radically changed.

Change did come in 1889. At the great Masonic Congress in Paris that year, English Freemasonry accepted socialism as a compromise. After returning to England, British Masons (both right and left) began to organize socialist "think tanks" as political outlets. One of the think tanks founded in 1902 was called the "Coefficients," which in 1909 evolved into the Round Table.

The problem facing the right-wing aristocratic Brotherhood was how to control state socialism in a capitalistic society. The "think tanks" proposed a simple solution to the problem: Freemasonry already controlled business and finance, which in a sense could be termed "corporate socialism"; state socialism could do business with corporate socialism, so long as the Brotherhood dominated politics, which it did - both left and right.

British Race Patriots

The left-wing Masons referred to the right-wing Masons as "British race patriots." The right-wing aristocracy held the exalted opinion that the British race was at a higher evolutionary level than other races. In 1877, Freemason Cecil Rhodes (1853-1902) drafted for the British race patriots a three-step program for world dominion. The first program exposed their racial assumptions. Rhodes wrote:

If we had retained America there would at this moment be millions more of English living. I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human

beings. What an alteration there would be if they were brought under Anglo-Saxon influence. Look again at the extra employment a new country added to our dominions gives. I contend that every acre added to our territory means in the future birth to some more of the English race who otherwise would not be brought into existence.³

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The second part of Rhode's program outlined imperial ambitions. Rhodes explained: "It is our duty to seize every opportunity of acquiring more territory. And we should keep this one idea steadily before our eyes - more territory simply means more of the Anglo-Saxon race, more of the best, the most human, most honourable race the world possesses."⁴

The third part of the program set forth English Freemasonry's political goals for world peace. Rhodes said that "the absorption of the greater portion of the world under our rule simply means the end of all wars."⁵

British race patriots got their greatest encouragement in the 1870s. During that decade a handful of aristocratic Masons, realizing how ineffective Great Britain had been in dominating politics in the modern world, set out to return England to her days of glory. The scheme began with a speech in 1870 by Freemason John Ruskin at Christ Church, Oxford.

John Ruskin (1819-1900) was born of wealthy but strict parents. A writer, critic, artist, and British race patriot, he had received his formal education at Christ Church College, Oxford University. A course on Plato's *Republic* had been his favorite. Cleon Skousen, in *The Naked Capitalist*, says that Ruskin's inspiration and devotion to the creation of an elite of race patriots derived directly from the *Republic*, which he read almost daily. In the *Republic*, Plato called for "a ruling class with a powerful army to keep it in power and a society completely subordinate to the monolithic authority of the rulers."⁶

Ruskin's studies of ancient political philosophers taught him that the most effective way to conquer a man is to capture his mind. Realizing that a century earlier French Masons had captured the working man's mind through revolutionary propaganda, Ruskin set out to expand the concept of mind control through educating the working man.

In 1870 Ruskin was asked to return to Oxford to hold a chair in the fine arts. His inaugural lecture, which set forth his views on the ruling class as developed from Plato's *Republic*, sent shock waves through Oxford. The undergraduates to whom Ruskin spoke were the scions of British aristocracy. They listened with awe at Ruskin's message, of which a portion follows:

[You, the undergraduates are] the possessors of a magnificent tradition of education, beauty, rule of law, freedom, decency, and self-discipline but.. this tradition [can] not be saved, and [does] not deserve to be saved, unless it [can] be extended to the lower classes in England itself and to the non-English masses throughout the world. If this precious tradition [is] not extended

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to these two great majorities, the *minority of upper-class Englishmen [will] ultimately be submerged by these majorities and the tradition lost*. To prevent this, the tradition must be extended to the masses and to the empire⁷ [emphasis added].

Ruskin has been touted by historians as a protector and educator of the downtrodden masses of the working man and the poor. In fact he had another rationale for proclaiming such ideas. He planted in the fertile minds of his Oxford students the theory that if they educated the working man and elevated him to the middle class, he would then labor in behalf of the aristocracy to perpetuate the tradition of the upper-class Englishmen - which tradition was controlling the finances of nations through central banking.

Ruskin taught his students that it was the essential duty of the aristocracy to guarantee the poor were educated - not at the expense of the aristocracy, but so that an expanded middle class could rule for the benefit of the aristocracy. This arrangement would be a type of legal slavery where both classes would benefit. Through the power of finance, the ruling class would maintain control from behind the scenes, while the working class would have opportunity to share in the common wealth made available through loans.⁸

Ruskin was successful in transferring this vision to his students at Oxford. They in turn became the Masonic movers and shakers in the new politics and economics that today govern the seven industrial powers of the world - the United States, Canada, England, Germany, France, Italy, and Japan.

Six key men in Ruskin's audience of undergraduates were Arnold Toynbee, Arthur Glazebrook, George Parkin, Philip Lyttieton Gell, Henry Birchenough, and Alfred Milner. These men were so moved by Ruskin's speech that they devoted the rest of their lives to carrying out his ideals. Cecil Rhodes joined them in 1873. In honor of Arnold Toynbee, who died in 1883, they built Toynbee Hall in 1884 as a model for government

housing projects, and it remains so to this day.⁹

Freemason Cecil Rhodes

Cecil Rhodes (1853-1902) began his eight-year college career three years after Ruskin's speech. He was so impressed when he read the speech that he copied it in longhand and kept it with him for the rest of his life. Rhodes too believed that the British and their Empire were the blessing of Providence to the earth and its inhabitants - that only

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the elite could and should rule the world to the benefit and happiness of mankind. To that end Rhodes labored for the rest of his short life.

As a youth, Rhodes was sent by his parents to join his brother in South Africa to mine for diamonds. He was already wealthy by the time he started his education at Oxford in 1873. Because he divided his life between studying at Oxford and mining diamonds at Kimberley, South Africa, it took Rhodes eight years to graduate.

In 1877, seven years after Ruskin's emotional appeal, Rhodes while yet a student at Oxford and only 24 years of age, wrote the first of seven famous wills that spanned his lifetime. Each of the seven wills was discrete and legally binding, not superseding each other. The first will called for the formation of a "secret society" whose primary function would be focused on returning England to her former glory. He viewed English Freemasonry and its conspiracy as impotent and in effect defunct in this regard. When the society was finally organized after his death, membership consisted only of English Freemasons. It soon became the most powerful appendage of the British Brotherhood.

Rhodes' new conspiracy would incorporate most of the developing world, and recapture the United States. Following are excerpts of this first will, in which he compares the ineptitude of English Freemasonry with his own scheme:

[The day] I [became] a member in the Masonic order, I [saw] the wealth and power they possess, the influence they hold. I think over their ceremonies and I wonder [how] a large body of men can devote themselves to what at times appear the most ridiculous and absurd rites without an object and without an end.

Why should we not form a secret society with but one object - the furtherance of the British Empire and the bringing of the whole uncivilized world under British rule, for the recovery of the United States, [and] for.. making the Anglo-Saxon race but one Empire?¹⁰

By the time he graduated from Oxford, Rhodes had built up enough collateral, that with backing from the House of Rothschild, he was able to finance the purchase of DeBeers diamond mining company and Consolidated Gold Fields in South Africa. By 1890 he had become the British administrator and financier of South Africa.

DeBeers and Consolidated produced for Rhodes a present-day equivalent of \$10 million annual income. When he died in 1902 at age 48, his third will dictated that a trust of his disciples govern the gigantic

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fortune he left behind. Of his seven famous wills, the two most remembered are his first, which funded the secret society he had outlined but had not originated in his lifetime, and the last, which established an educational grant to the University of Oxford - the Rhodes Scholarship.

Rhodes Scholarships

The Trustees of the Rhodes Scholarship at Oxford, who select students for the prestigious scholarships, are members of the secret society of which Rhodes dreamed.

Adhering to the racial beliefs and prejudices of Cecil Rhodes, the Rhodes Scholarship was originally highly selective and racist. Until 1976 the Scholarship was given only to hand-picked white males with at least five years' residency in the British Commonwealth or colonies, the Republic of South Africa, or the United States of America. The first Rhodes Scholar was an American who became an English Mason working hard for the British Masonic conspiracy.¹¹

The recipients of the Rhodes Scholarships have never been required to be Masons, but are, however indirectly controlled by English Freemasonry for the rest of their lives. As you recall, the control mechanism was established by John Ruskin, who realized and taught that the mind of the laborer could be controlled

through education - not to elevate the laborer at the expense of the aristocracy, but so that an expanded middle class could rule for the benefit of the aristocracy.

Rhodes Scholars are schooled at Oxford by English Masonic professors, who, for a century have been believers in and promoters of the natural superiority of the British race. Not surprisingly Rhodes Scholars become British race patriots. Upon graduation they return to their respective countries to act out the role for which they have been educated. Masons or not, as Anglophiles favoring England and everything English, they further the English Masonic conspiracy. Some become professors. Others go into finance, politics, or become political advisors. In America, in addition to their chosen vocation, they become "fellows" in one or more of the Anglophile Masonic fronts, such as the Brookings Institute, the Council on Foreign Relations, or the Trilateral Commission.

One example of how an American Rhodes Scholar has furthered the English Masonic conspiracy in America can be seen in the life of Dr. James H. Billington. Billington, not known to be a Mason, is listed in the 1980 membership roster of the Council on Foreign Relations.¹² After receiving his doctorate in 1954 at Oxford as a Rhodes Scholar, Billington

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taught history for seventeen years at Harvard and Princeton - making sure his students learned all there was to know about the "benevolent" revolutionary role played by French Freemasonry in world events. Since 1973 he has been the Director of the Woodrow Wilson International Center for Scholars at the Smithsonian Institute in Washington, D.C.

Although Billington did much to impart the tenets of Continental revolutionary Freemasonry to his students at Harvard and Princeton, his greatest contribution to the English Masonic conspiracy is his book *Fire in the Minds of Men: Origins of the Revolutionary Faith* (1980), an authoritative book on Continental revolutionary movements. Of Freemasonry Billington says, "So great, indeed, was the general impact of Freemasonry in the revolutionary era that some understanding of the Masonic milieu seems an essential starting point for any serious Inquiry into the occult roots of the revolutionary tradition."¹³ Billington notes that the Masonic lodges of Geneva provided the setting for the first apostles of modern communism.¹⁴ He also confirms the Black Hand's Masonic link.¹⁵ The Black Hand, you recall, was the name of the Grand Orient Masonic lodge responsible for the assassination of Archduke Ferdinand, which assassination triggered World War I.

Why Billington's book is so important to English Freemasonry is revealed in his statement in the introduction: "This book seeks to trace the origins of a faith, perhaps THE faith of our time. What is new is the belief that a perfect secular order will emerge from the forcible overthrow of traditional authority."¹⁶

The "faith of our time" to which Billington refers is that of the title of his book - the "Revolutionary Faith" - and more specifically, the Masonic Faith. The "forcible overthrow of traditional authority" of which he speaks obviously refers to the Judeo-Christian heritage of the West.

What benefit to English Freemasonry was Billington's book if it exposed the three-century-old Masonic conspiracy to destroy our Judeo-Christian heritage?

The answer is partially found in Albert Pike's letter to Giuseppe Mazzini in 1871. Pike, who was anti-Christian as well as anti-communist, wrote that the day would come when "the multitude disillusioned with Christianity...would receive the pure light...of Lucifer, brought finally out into public view, a manifestation which will result from a general reactionary movement which will follow the destruction of Christianity and atheism, both conquered and exterminated at the same time."¹⁷

We see the partial fulfillment of Pike's letter in our day. For example, since the beginning of the 1980s we have seen the expansion of Luciferianism in the New Age Movement. The New Age Movement is

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the brainchild of English Freemasonry. At the dawn of the 1990s we have witnessed disillusionment with atheism with the demise of the Soviet Union. Communism and the Soviet Union are the brainchild of French Freemasonry.

So what does Billington's book have to do with furthering the English Masonic conspiracy? It is simply a scholarly exposure of the other side - the French side of the Masonic conspiracy. Such an exposure has obviously benefited English Freemasonry. Since Billington's book was published, Luciferianism has been on the rise, while atheism and communism are on the wane.

The Founding of Rhodes' Secret Society: The Round Table

In his third will Rhodes left his entire estate to Freemason Lord Nathan Mayer Rothschild I (-1915) as

trustee, with the stipulation that his gigantic fortune be used by his disciples to carry out the program he had envisioned. As trustee, Rothschild appointed Freemason Alfred Milner to head up the secret society for which Rhodes' first will made provision. Lord Milner (1843-1925) was the ideal man for the job. He once wrote: "I am a British nationalist. If I am also an Imperialist, it is because the destiny of the English race...has been to strike fresh roots in distant parts.... My patriotism knows no geographical but only racial limits. I am an Imperialist and not a Little Englander, because I am a British Race Patriot."¹⁸

From 1897 to 1905, Milner was governor-general and high commissioner of South Africa. After Rhodes' death and his appointment by Rothschild to chair Rhodes' secret society, Milner recruited a group of young men from Oxford and from Toynbee Hall to assist him in organizing his administration of the new society. All were respected English Freemasons. Among the group were Rudyard Kipling, Arthur Balfour, Lord Rothschild, and some Oxford College graduates known as "Milner's Kindergarten." In 1909, Milner's Kindergarten, and some English Masons from the Coefficients Club, founded the Round Table. The grandfather of all modern British Masonic "think tanks" was born.

Three powerful think tank offshoots of the Round Table are: (1) the Royal Institute of International Affairs (RIIA), organized in 1919 in London; (2) the Council on Foreign Relations (CFR), organized in 1921 in New York City; and (3) the Institute of Pacific Relations (IPR), organized in 1925 in twelve countries holding territory in what today we call the Pacific Rim.¹⁹

Subsequent events reveal that the initial assignment of the Round Table was not necessarily to destroy the political experiments of French

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Freemasonry, such as socialism and communism, but to cooperate with them for the advancement of the English Masonic conspiracy. For this reason the Round Table think tanks opened their membership to men with contrary political and financial opinions, men who were noted Marxists such as H.G. Wells (1866-1946) and John Maynard Keynes (1883-1946). Yet with few exceptions, all were English Free-masons, or members of appendages of English Freemasonry. Dr. Carroll Quigley in *Tragedy and Hope* (1966) says, "Through [Milner's] influence these men were able to win influential posts in government and international finance and became the dominant influence in British imperial and foreign affairs...."²⁰

In 1902, the year Cecil Rhodes died, H.G. Wells anticipated the future existence of these British Masonic think tanks in a work entitled *Anticipations of the Reaction to Mechanical and Scientific Progress upon Human Life and Thought*. In this literary piece, Wells explained the strategy by which aristocratic English Freemasonry would reach its goal of world dominion. He called it an "Open Conspiracy" as opposed to French Freemasonry's closed, or secret conspiracy.

The Open Conspiracy will appear first, I believe, as a conscious organization of intelligent and quite possibly in some cases wealthy men, as a movement having distinct social and political aims, confessedly ignoring most of the existing apparatus of political control, or using it only as an incidental implement in the attainment of these aims. It will be very loosely organized in its earlier states, a mere movement of a number of people in a certain direction, who will presently discover with a sort of surprise the common object toward which they are all moving.... A confluent system of mist-owned business organizations and of Universities and reorganized military and naval services may presently discover an essential unity of purpose, presently begin thinking a literature, and behaving like a State - a sort of outspoken Secret Society - an informal and open freemasonry [sic]. In all sorts of ways they will be influencing and controlling the apparatus of the ostensible governments.²¹

Wells is obviously speaking here of the Round Table, of which he was to become a founding member in 1909. The activity of the Round Table, operating as "an informal and open freemasonry," closed the era of British colonialism and opened the new era of a Commonwealth of Nations. Under Lord Milner's direction, from 1909 to 1913, Round Table Groups, as its appendages were referred to outside of Great Britain, were organized in the chief British dependencies and in the

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United States. The scheme included bringing the United States of America once again under the dominance of London. These Round Table Groups still function in eight countries today, and keep in touch through their quarterly magazine, *The Round Table*.²²

While the Round Table is an Anglophile secret order, conspiracy researchers in America have described it as left-wing because of its anti-American activity. Dr. Quigley explains:

There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so.²³

Inside a British Masonic Think Tank: The "Coefficients"

Great Britain's think tanks met at regular intervals - some annually, others on weekends, or once a month at private clubs. The membership of the think tanks consisted of a mix of right-wing and left-wing Masons. Whenever England faced a crisis, the discussions in their meetings would sometimes become intense. After much debate, however, a consensus would be reached on how London would react to or resolve a crisis.

Before we consider the discussion in one of these think tanks, we must understand the mind-set of the British oligarchy at the beginning of the 20th century. H.G. Wells in *Experiments in Autobiography* gives us this insight:

The undeniable contraction of the British outlook in the opening decade of the new century is one that has exercised my mind very greatly.... Gradually, the belief in the possible world leadership of England had been deflated, by the economic development of America and the militant boldness of Germany....

Our liberalism was no longer a larger enterprise, it had become a generous indolence. But minds were waking up to this. Over our table at St. Ermin's Hotel wrangled Maxse, Bellairs, Hewins, Amery, and Mackinder, all stung by the small but humiliating tale of disasters in the South Africa war [Boer War], all sensitive to the threat of business recession, and all profoundly alarmed by the naval and military aggressiveness of Germany...²⁴

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The "table at St. Ermin's Hotel" was a gathering of British Masons who had been meeting monthly since 1902 at the Coefficients Club. The discussion that follows, as reconstructed by Carol White in *The New Dark Ages Conspiracy*, occurred at the Club in 1903 and reveals the frustration felt by the growing threat of Germany.

Leo Maxse opened the discussion by blurting out rhetorically, "This country needs a great war. We can take no chances; we must destroy the German peril."

After some debate it was suggested that the best way to destroy Germany was to instigate a war between that country and Russia.

Halford Mackinder, coughing slightly, responded: "If we allow war between Germany and Russia, and do not intervene, Germany will crush Russia."

H.G. Wells, looking to Bertrand Russell for agreement, said, "The British Empire must be a world-state or nothing. [It] is like an open hand all over the world. We must have an aristocracy - not of privilege, but of understanding and purpose - or mankind will fail."

Russell responded, "If you people have your way we will be drawn into a war. Conceivably a very humiliating war for England may occur at no very distant date, but I do not think there is any such heroic quality in our governing class as will make that war catastrophic."

"Are you suggesting that we accept defeat?" A number of voices broke out at once.

"Victory, define your terms please," Russell retorted. "If Germany and Russia are bled, that is victory? Anything else is sham? Your war and your victory are chimera."

Milner, his voice cracking with the intensity of his emotion, called out: "Russell, this is treason. I am an imperialist because I am a race patriot. We must maintain our honor, or we are through as a nation. We will lose the respect of the colonies."²⁵

According to White, the consensus of the think tanks that followed after the Coefficients stopped meeting in 1908 was twofold. First, America's industrial-military complex must be captured to fight Great Britain's wars, pay its bills, and force London's policies on the rest of the world. Second, Germany, France, and Russia must be pitted against each other in conflicts that were expected to erupt into war.²⁶

The Coefficients Club was one of the first of many British race patriot think tanks. Carol White names a few powerful ones which followed:

On the higher level of control, since 1902, the British oligarchy has created numerous interlocking institutions - from the Aspen Institute to the Tavistock Institute to the Brookings

Institution to the New York Council on Foreign Relations and its more notorious spin-off the Trilateral Commission [1973] - in a loose association of men whose outlook is that of the British oligarchy. Like the Jesuits, the British have concentrated on the universities as the controlling centers of intellectual thought²⁷

When the Coefficients disbanded in 1908, most of the English Masons who had attended then founded in 1909 the British Round Table, more informally known as the Cliveden Set.²⁸ Cliveden was the name of the Freemasonic Astor family estate where the Round Table met.

The Round Table and its "think tank" spin-offs were the first crises managers. They did not conspire to create crises to overthrow governments, as did French Grand Orient Masons. The Round Table's doctrine of "gradualism" meant that these organizations took a "wait and see" attitude. Instead of instigating the political and economic chaos that pervaded society prior to and after World War I, they managed it to the advantage of Great Britain.

Most of these conspirators were 33rd degree Masons. Their motto, emblazoned on their Supreme Council Jewel, is "Order out of Chaos." "Order" was their desire, "Chaos" their dilemma. After studying a problem and agreeing on a solution, they would then make themselves available to the seven industrial powers around the world as advisors. In turn, these governments seemed always to react positively to their suggestions. The Round Table followed this model of crisis management during World War I and through the upheavals of the Russian Revolution. As World War I stale-mated, Round Table discussions were once again launched. The Round Table urged the funding of Kerensky's revolution in order to keep Russia in the war. As you recall, Lord Milner himself negotiated the terms with Kerensky. When Kerensky was defeated by the more ruthless Grand Orient Bolsheviks, it was back to the Round Table for more discussion. "Gradualism" was their strategy. They were in no hurry.

Woodrow Wilson and the League of Nations

World War I ended in 1918. In January 1919 the Paris Peace Conference convened. In June the Versailles "Peace" Treaty called for world peace to be supervised by a League of Nations. History records that non-Mason President Woodrow Wilson "succeeded in incorporating in the treaty a provision for the formation of a League of Nations to ensure world peace."²⁹

What history does not record is the fact that constantly at Wilson's side was his personal advisor, "Colonel" E.M. House, a 33rd degree Grand Lodge Mason. House was aware of the Grand Orient's role in discussing a League of Nations before World War I began. *Mackey's Encyclopedia of Freemasonry* confirms that "[l]ong before Woodrow Wilson's presidency [1913] it [French Masonry] held conferences for discussing a League of Nations..."³⁰

The Round Table's program was to cooperate with all political experiments for the purpose of eventually taking them over. House, in effect, was English Masonry's liaison to the American president, and through House the leader of the most powerful nation in the world became a stooge of English Freemasonry. Although the League of Nations was the direct creation of French Freemasonry, House urged Wilson to propose a League of Nations that would insure world peace. History has since credited Wilson with the concept.

French Freemasonry's League of Nations

On November 11, 1918, the date hostilities had been brought formally to an end by a series of armistices, Freemasonry was ready to arbitrate an international settlement between the victors and the vanquished. The Paris Peace Conference - which opened on January 18, 1919, and closed a year later on January 16, 1920, with the inauguration of Freemasonry's first World Government - was a Masonic masterpiece. President Wilson led the American delegation (most of whom were Masons) to the opening of the Peace Conference and again at the signing of the Treaty of Versailles on June 28, 1919.

History would have us believe that the Treaty of Versailles was drawn up during the first five months of the Conference.³¹ Yet two years earlier in June, 1917, while the war was still raging throughout Europe, clauses for the treaty had already been worked out at a great international Masonic congress.

Preliminary planning for this congress had begun January 14-15, 1917, at the Grand Orient in Paris. A summary of that meeting was

sent to all Masonic powers throughout the world, with a cover letter inviting them to attend the congress to discuss drafting the constitution of the League of Nations. Colonel House received his invitation by cable. Following are excerpts:

In sending you the summary of minutes of the Conference of the Masonic Jurisdictions of the Allied Nations, which was held at Paris on 14th and 15th January, 1917, as well as the resolutions and the manifesto therein adopted, it is our Masonic privilege to inform you that this Congress decided to hold a Masonic Congress at the Grand Orient of France, in Paris, on 28th, 29th and 30th of June next.

The object of this Congress will be to investigate the means of elaborating the Constitution of the League of Nations, so as to prevent the recurrence of a catastrophe similar to the one at present raging which has plunged the civilized world in mourning.

It was the opinion of this conference that this programme cannot be discussed solely by the Freemasonry of the Allied Nations, and that it is a matter also for the Masonic bodies of the neutral nations to bring what light they can to the discussion of so grave a problem.

It is the duty of Freemasonry at the close of the cruel drama [WWI] now being played out, to make its great and humanitarian voice heard, and to guide the nations towards a general organization which will become their safeguard. It would be wanting in its duty, and false to its great principles, were it to remain silent.³²

The Congress took place on June 28-30, 1917, at the headquarters of the Grand Orient of France in the Rue Cadet, Paris. Attending were representatives from the leading lodges of allied and neutral countries - Italy, Switzerland, Belgium, Serbia, Spain, Portugal, Argentina, Brazil, and the United States. The Grand Lodge of England boycotted the conference in honor of her fallen brother monarchs in Europe. English Freemasons, however, were in attendance as representatives of the Round Table.

The complete minutes of the Congress, entitled *Minutes of the International Masonic Congress of Allied and Neutral Nations*, came to light in 1936 when published in their entirety by Count Leon de Poncins.³³ A photocopy of the cover and title page of the Minutes, which display Masonic symbols, are in Appendix 2, Figs. 32 and 32a.

The Congress opened at 2:30 P.M., with Brother Corneau in the chair. As President of the Grand Orient of France, he began the meeting with a speech, in the course of which he said:

This Masonic Congress of the Allied and neutral Nations has come at the right time. We all know the disasters of the past [WWI]; now we must build the happy city of the future. It is to undertake this truly Masonic work that we have invited you here.

What are we faced with? This war, which was unleashed by the military autocracies has become a formidable quarrel in which the democracies have organized themselves against the despotic military powers.

Thus it is absolutely indispensable to create a supranational authority, whose aim will be not to suppress the causes of conflicts, but peacefully to resolve the differences between nations.

Freemasonry, which labours for peace, intends to study this propaganda agent for this conception of universal peace and happiness. That, my Most Illustrious Brethren, is our work. Let us set to it.³⁴

Brother Corneau then gave the chair to Brother Andre Lebey, Secretary of the Council of the Grand Orient of France. His report which he read on the Constitution of the League of Nations, a lengthy document, subtly suggests the ancient struggle between the warring ideologies of the Templars and the Priory of Sion as they were being played out in the war between the Templars' Scottish Rite Grand Orient and the Priory's Habsburg dynasty. Following is a short portion of his report:

The great war of 1914...has gradually and continually brought into definition itself the character of the struggle, which is revealed as one between two opposing principles: Democracy and Imperialism, Liberty and Authority, Truth proving its good faith, and Falsehood plunging deeper and deeper into shady intrigues.... [Throughout the war] there is not one event which has failed to bear witness to this gigantic duel between two hostile principles.

We are invited to succeed in the work which was compromised by the Holy Alliance [Oligarchic Congress of Vienna, 1815], by reason of its principles, which are contrary to ours, and through the

universal but guaranteed reconciliation of men, to make manifest the proof of our principles. We will crown the work of the French Revolution.³⁵

Brother Lebey continues by stressing the fact that Freemasonry itself cannot dictate peace terms, but certainly can formulate the conditions by which peace must be achieved:

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The more one studies the present situation, the more one realizes that the abdication of the Hohenzollerns [German royal family] is the means of attaining the League of Nations. It is not for us, my Brethren, to define or demarcate the conditions of peace... but we can at least indicate the.. principal points we consider necessary: In principle, the liberation or unification of all the nations which are today oppressed by the political and administrative organization of the Hapsburg Empire into States which the said nations shall select by a referendum.³⁶

This speech was greeted with applause, and Brother Corneau proposed the nomination of a Commission to examine the conclusions of Brother Lebey's report. Brother Nathan of the Grand Orient of Italy opined that the Committee should not deal with the discussion of peace terms, but should deal only with the Charter of the League of Nations, and discuss and vote upon the articles of the Charter, which was the principal object of this Masonic Congress.

The second session opened the following afternoon. Brother Nathan's opinion of the previous day - that the Congress should not discuss peace terms - was ignored. The conclusions presented for vote by Brother Lebey on behalf of the Commission included terms for a peace treaty. The Congress adopted the conclusions, which contained, among others, the following resolutions:

The Unity, autonomy and independence of each nation is inviolable. A people which is not free, that is to say, a people which does not possess the liberal and democratic institutions indispensable to its development, cannot constitute a Nation. International legislative power is to reside in a Parliament. Just as the Constituent Assembly in 1789 drew up the Table of the Rights of Man, its first care will be to draw up the Table of the Rights of Nations, the charter guaranteeing their rights and their duties.³⁷

The Congress adopted the proposal that these resolutions be sent to all the governments of the Allied and Neutral nations. Then, Brother Meoni of the Symbolic Grand Lodge of Italy laid the resolution of the Italian delegation before the delegates. Before reading the resolution, Brother Meoni read the following report:

Reality.. shows us that there exists one unique and supreme necessity: future humanity must be established on absolutely new foundations, secured by the conclusion of solemn treaties

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which should include the creation of an international Court of law, effectively supported by an international force. Thus, the reconstitution of Europe and the humanity of the morrow cannot be abandoned to the whim of dynasties, diplomats, and ruling class interests.

It is obvious that we are confronted with two diverse and antipathetic conceptions of the nature and functions of the State. On the one hand is the imperialist idea, which despises the rights of peoples and is today represented by the preying empires which unleashed the criminal aggression, and on the other hand, the democratic idea, which asserts these same rights.

Hence the necessity, for the peace of the world, that the conception of an aggressive military hegemony be destroyed. How will this result be achieved? Doubtless, through the integral triumph of the principle of nationalities. "National life," wrote Joseph Mazzini, "is the means; international life is the end." The whole destiny of Europe and of the new humanity is involved in the resolution of this problem of nationality. After the failure of the German plan will come the Federation of the United States of Europe, by liberty and by right.

How, then, will this end be achieved?

Firstly, by the suppression of all despotism. ..and secondly, by the regulation of international conflicts by arbitration.³⁸

Brother Meoni then read the resolution of the Italian delegation which, among other things, affirmed:

The unflinching determination of all the Masonic Powers represented at the Congress.. .to see that nations which had been shattered or even obliterated by long centuries of despotism and militarism.. had the right to reconstitute themselves.³⁹

After discussions, this resolution was adopted, and the Congress then approved the following motions, which among other things, praised President Wilson for suggesting a League of Nations:

This Congress sends to Mr. Wilson, President of the United States, the homage of its admiration and the tribute of its recognition of the great services he has rendered Humanity.

Declares that it is happy to collaborate with President Wilson in this work of international justice and democratic fraternity, which is Freemasonry's own ideal,

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And affirms that the eternal principles of Freemasonry are completely in harmony with those proclaimed by President Wilson for the defense of civilization and the liberty of peoples....

Declares that faithful to their traditions, and like their glorious ancestors, the Freemasons today are still the devoted labourers of the emancipation of the human race....

Warmly appeals to all the Brethren for their support in the task of bringing into being the League of Nations, which alone can guarantee the future and the liberty of peoples, and international justice and law.
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Weigh these texts carefully word for word, and it will be found that not only did Masons intend to rule the governments of the world through the League of Nations, they actually asserted the incredible theory that, while the rights of each nation are "inviolable," nevertheless, a people which is governed by an autocratic regime does not constitute a nation and therefore cannot join the League. The League denied all rights to nations whose political regimes were not considered sufficiently democratic. Conversely, any nation under the influence of Grand Orient republicanism became an organ for control and coercion at the service of the League of Nations.

Apart from the Masons who were present at this Masonic Congress, few people knew of the secret meeting, or of the function Freemasonry assumed in drawing up the Treaty of Versailles. It was not until 1936 that de Poncins was able to obtain the official report of the Conference, which he immediately published.

Concerning the Treaty of Versailles, de Poncins wrote: "It must be observed that all the conclusions adopted in the course of these talks at the Masonic Congress in 1917 became an integral part of the Treaty of Versailles two years later...."⁴¹

Count de Poncins concluded, "It is a frightening thought that an occult organization, owing responsibility to no one, can direct the course of European politics without anyone being aware of the fact"⁴²

The Treaty of Versailles

The Treaty of Versailles (named for the city of Versailles where it was signed, which city is now within the corporate limits of Paris), demanded that Germany pay war reparations to the victor nations, The final draft was distributed throughout Paris to Allied officials just

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before sunrise on May 7, 1919. Those who received it knew immediately that it was a disaster. The intense hatred of Grand Orient Freemasonry toward the dethroned kings of Europe as embodied in that document was shocking. The Treaty prescribed that defeated Germany, now cast in the role of the sole culprit of the war, should pay billions of gold marks in war reparations.

Obviously, what the financially deprived Grand Orient nations desired was the wealth of the fallen monarchs. The Treaty, for example, demanded that Germany give up some of her richest provinces, much of her natural resources, and her colonies. In addition, Germany was stripped of all rights, trade concessions, and property in foreign countries. Moreover, the Allies reserved "the right to retain and liquidate all property and interests of German private nationals or companies."⁴³ Of course, Great Britain was not so concerned with acquiring a portion of Germany's wealth as she was pleased that this industrial giant and world competitor had been vanquished.

Reparations were even more severe. The Allies obtained a virtual blank check from Germany, claiming that "since Germany was responsible for the war she was liable for the costs and damages incurred by the victors."⁴⁴ The total indemnity was to be set at \$32 billion, plus interest. The schedule of payments was fixed annually at \$500 million, plus a 26 percent tax on exports. Interest charges were set so high that the debt increased each

year, no matter how faithfully Germany made payments.⁴⁵

So unjust was the Treaty that it was almost universally condemned. English economist and Freemason John Maynard Keynes, representing the left-wing Fabian Society at the Paris Peace Conference, was appalled. After reading the contents of the Treaty he could not sleep. He, with General Smuts of South Africa walked the deserted streets of Paris. Herbert Hoover, who at that time was chief of the Allied Food-Relief Services and a senior American economic advisor, received his copy of the Treaty at 4:00 A.M. He was horrified by its severity. Too upset to go back to sleep, he too walked the streets. Lord Curzon, the British Foreign Secretary, felt the Treaty was setting the stage for a second world war. He correctly predicted, "This is no peace; this is only a truce for twenty years!"⁴⁶ Even President Woodrow Wilson thought the Treaty was too harsh. He said, "If I were a German, I think I should never sign it."⁴⁷

Several German high officials refused to sign the "unjust" treaty and resigned. On June 28, 1919, the remaining German officials, upon threat of invasion, signed.

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Beneficiary of the Versailles Treaty

French Grand Orient Freemasonry was the chief beneficiary of the First World War and the Treaty of Versailles. Grand Orient Freemasonry was the principal behind both and Grand Orient Masons wrote the script.

As for the League of Nations, French Freemasonry was also the force behind its creation, and for the most part, determined its direction. The League, however, was not intended for French Freemasonry alone. The Grand Orient made this clear several years later, when in 1923 at its annual convention, all Freemasonry was invited to participate, as the following minutes confirm:

It is the duty of universal Freemasonry to co-operate absolutely with the League of Nations in order that it may no longer have to submit to the interested influences of Governments.

The principal task of the League of Nations... [is]...the creation of a European spirit.. in brief, the formation of the United States of Europe, or rather World Federation.⁴⁸

Of course, the British race patriots in English Freemasonry were not at all happy with a United States of Europe that would eventually merge into a World Federation, for it was evident to them that French Freemasonry intended to dictate policy in the League of Nations. The Round Table went into session to determine what could be done. The conclusion, as subsequent events will reveal, was to usurp control of the League. This meant that both the British and American governments would have to participate in the League. England's cooperation was certain, but the United States Congress had read the Versailles Treaty, and wanted nothing to do with the League. Yet it was imperative that the Americans cooperate if English Freemasonry was to be successful in a coup of the League. The consensus of the Round Table, therefore, was to send a delegation to the Peace Conference, and while there, meet with the American Round Tablers to see how best to change the attitudes of the American people, not so much to save the League, but to guarantee that the American people would fully cooperate with the next World Government - a World Government that English Freemasonry intended to control.⁴⁹

After the Peace Conference: New Round Tables

The Round Table thus made its appearance at the Paris Peace Conference to organize a takeover. The Round Table conspiracy involved

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a few Americans summoned to the Peace Conference - Americans who were willing to betray their own country for prestige and money. They were 33rd degree Grand Lodge Mason "Colonel" Edward Mandell House (1858-1938), personal advisor to President Woodrow Wilson; John Foster Dulles (1888-1959), later to be appointed Secretary of State under U.S. President Eisenhower; 33rd degree Scottish Rite Mason Christian Herter (1895-1966), later to be appointed Secretary of State under Eisenhower after Dulles' death;⁵⁰ Allen Dulles (John's brother), later to be appointed director of the CIA in 1951; and Walter Uppmann (1889-1974), later to become one of the liberal establishment's favorite syndicated columnists and contributing journalist to *The New Republic*, the Anglophile magazine in America named after the Round Table's design for recapturing the United States.

On May 19, 1919, just twelve days after the final draft of the Treaty of Versailles had been distributed and condemned by the world, "Colonel" House led his coterie of Americans to the Majestic Hotel in Paris to meet with members of the Round Table "in order to form an organization whose job it would be to propagandize the citizens of America, England and Western Europe on the glories of World Government."⁵¹

The outcome of this secret meeting was to expand the Round Table, not only in England, but in America and the Far East by creating additional front societies to influence foreign policy in Great Britain, the United States and the Orient.

Returning to London, the Round Tablers met at Cliveden, the estate of the Masonic Astor family, who owned two London newspapers, *Pall Mall Gazette* and *The London Times*,⁵² to plan their strategy. The front organization in Great Britain was the Royal Institute of International Affairs (RIIA). The chief financial supporter of the RIIA was the Astor family. In the Far East the Masonic front was the Institute of Pacific Relations (IPR). The machinations of the IPR involved America in a ten-year drug war in Vietnam for English Freemasonry - a war not intended to be won militarily, but won "dopefully."⁵³ In America the Round Table front society was the Council on Foreign Relations (CFR).

The organizational structures for both the RIIA and the CFR were drawn up at the Paris Majestic Hotel meeting. The 'PR was organized later.⁵⁴ "Colonel" House took the plans for the CFR back to America, where he completed its charter.⁵⁵ On July 29, 1921, the CFR was founded.⁵⁶

Earlier we had mentioned Dr. Quigley's comment that "this network... the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so." The purpose

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of these groups, of course, is to develop a unifying front in the project to create World Government with all three Masonic obediences (American, English and French) cooperating. Hence, membership in the CFR contained a mixture of Masonic persuasions.

At the founding meeting of the CFR were the following Masons: 33rd degree Grand Lodge Mason "Colonel" House; 33rd degree Scottish Rite Mason Christian Herter; Grand Orient Masons Paul Warburg and Jacob Schiff, both American bankers; Scottish Rite Mason Averell Harriman, who in 1972 negotiated America's shameful withdrawal from Vietnam; and 33rd degree Scottish Rite Mason Bernard Baruch, a Jewish banker and investor in silver. Other founding members with no record of being Masons were Walter Lippmann, the Dulles brothers (John and Allen), the bankers J.P. Morgan and John D. Rockefeller. Rockefeller's two sons are today members of Lucis (Lucifer) Trust, which funds the Anglophile New Age Movement.⁵⁷

The CFR immediately set out to replace pro-American politicians with Anglophile politicians. From the 1920s through World War II, pro-America Masons dominated key positions in our government. For example in 1923, 69 percent of congressman and 63 percent of senators were Masons. By 1948 that percentage dropped to fifty-four and fifty-three respectively. By 1984 the percentages had fallen to twelve and fourteen percent respectively.⁵⁸

What is not normally realized is the fact that these positions, once staffed by pro-America Masons, are now filled by persons who are members of the pro-British Masonic front, the Council on Foreign Relations. For example, in the 1920s and 1930s, many young and aspiring politicians were "appointed" to the CFR where they were educated on the merits of Anglophile internationalism. Likewise, young American intellectuals selected for the Rhodes Scholarship and educated at Oxford, were sent back to the United States to careers in politics.

These students of the CFR came of age in 1939 when they began filling posts in our federal government. By 1945 the State Department had been completely taken over by the Council on Foreign Relations.⁵⁹

Since its 1921 founding and continuing through the Nixon administration in the 1970s, twelve of eighteen Secretaries of the Treasury have been members of the CFR. Another twelve of sixteen Secretaries of State have been members. Since 1944, all Presidential candidates, both Republican and Democrat, have either been members of the CFR or its 1973 offshoot, the Trilateral Commission. The only exception was Harry Truman, who though a 33rd degree Mason was not voted into office. Six of the seven Superintendents of West Point, every Supreme Allied Commander in Europe, and every U.S. Ambassador to N.A.T.O. has been a member of the CFR.⁶⁰

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British World Governance and the United Nations

After World War I, French Grand Orient Freemasonry considered itself mistress of the future. Grand Orient

Masons were in charge of the new European politics from 1918 to 1930.⁶¹ They promised the world an era of peace, happiness and prosperity through Grand Orient-created socialism and communism. Instead Europe was plunged into revolution followed by counterrevolution, fought between proponents of English and French Freemasonry. Traditional monarchies, under the aegis of English Freemasonry, were destroyed in favor of French Freemasonry's socialist and communist republics. Left-wing dictators - more despotic than former sovereigns had ever been - ruled the new republics.

Grand Orient republics, whether communist or socialist, became instruments for terror and disruption of order. French Freemasonry

showed that when in power it was incapable of governing and maintaining order. General chaos and financial breakdown followed - ending in the Great Depression of the 1930s.

In Germany, Austria, Hungary and Italy, communism was eventually strangled at great cost and much bloodshed. In place of communism, authoritarian regimes sprang up by popular consent.

Such were the dictatorships of Admiral Horthy in Hungary, Mussolini and fascism in Italy, Chancellor Dollfuss in Austria, Hitler and National Socialism in Germany.

By 1939, the French Grand Orient, previously thinking itself mistress of the future, found it had fallen on difficult times. De Poncins wrote:

"The results were disastrous. The Treaty of Versailles quickly led to widespread breakdown of order, to revolutionary unrest, to the opposing reactions of the Fascist and Hitler regimes, to the Spanish Civil War, and finally to the Second World War."⁶²

The Whore of Babylon Mounts the Beast

English Freemasonry, which had been patiently implementing its policy of "gradualism" through the Round Table Groups, saw its opportunity to regain dominance, not by reinstating her kings throughout Europe, but by funding the extreme right-wing dictators who had wrested government from the hands of the extreme left-wing despots. (See next three chapters.)

In 1939, when World War II began and the League of Nations ceased operations, London's Round Table Groups in America made their move to take over world governance. That year the Council on Foreign

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Relations offered its services to the U.S. State Department. By 1940 the State Department had created the Division of Special Research headed by CFR member Leo Pasbolsky. The job of Pasbolsky and his CFR staff was to submit a plan for the replacement of the League of Nations: they named their replacement body the United Nations.⁶³ At least forty-seven members of the CFR were in the delegation to the U.N. Conference in San Francisco in 1945. And CFR members occupied nearly every significant decision-making spot at the Conference.⁶⁴

The stage was now set for America's entrance into this world body. The House and Senate had been made sympathetic and receptive with significant CFR membership, and when it was time to vote, performed as expected. The United States not only joined the United Nations, but the Rockefeller Foundation donated the land on which the United Nations building was built. Not surprisingly, David Rockefeller was chairman of the Council on Foreign Relations.

By founding the United Nations, English Freemasonry had wrested control of world government from French Freemasonry. As for America, what we had gained during our War of Independence in 1776, we returned to England with the creation of the Council on Foreign Relations.

