

# Proposals for British and American



# World Union

C. M. White v. 1.11



## ***Proposals for British and American World Union***

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Graphic on the cover is from a poster which represents Uncle Sam with John Bull holding hands in solidarity, while in the background female representations of the two nations sit together. This was a promotional poster for the Great Britain and United States Industrial Exposition (1898).

The graphic on the rear is a poster for the Anglo-American Exhibition held in 1914.

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## Related Studies

- *Israel. The Apple of God's Eye* by Craig M White.
- *The British Sense of Mission as a Ruling People* by Craig M White.
- *The Fulfillments of Genesis 49* by Craig M White.

These studies and charts are available for free download [here](#)

## Suggested Reading

- *Chosen People. The big Idea that shapes England and America* by Clifford Longley.
- *Dream Worlds of Race. Empire and the Utopian Destiny of Anglo-America* by Duncan Bell.
- *God and Gold. Britain, America, and the Making of the Modern World* by Walter Mead.
- *Old World, New World: The Story of Britain and America from the Beginning* by Kathleen Burk.
- *The Expansion of England* by John Seeley.
- *The Offshore Islanders* by Paul Johnson.
- *The New Jerusalem* by Adrian Gilbert.
- *Victorian Visions of Global Order* by Duncan Bell.
- *The Politically Incorrect Guide to the British Empire* by Harry Crocker III.
- [www.britishempire.co.uk/index.htm](http://www.britishempire.co.uk/index.htm)

“... proving to the world the talent which Great Britain has displayed in the administration of her vast Colonies and the tact with which British statesmen have contrived to convert their foes of the day before into friends, sincere, devoted and true.  
No other country in the world could have achieved such a success as did England in the complicated and singularly difficult task of making itself popular among nations whose independence it had destroyed.  
The secret of this wonderful performance lies principally in the care which England has exercised to secure the welfare of the annexed population, and to do nothing likely to keep them in remembrance of the subordinate position into which they had been reduced. England never crushes those whom it subdues. Its inbred talent for colonisation has invariably led it along the right path in regard to its colonial development. Even in cases where Britain made the weight of its rule rather heavy for the people whom it had conquered, there still developed among them a desire to remain federated to the British Empire, and also a conviction that union, though it might be unpleasant to their personal feelings and sympathies, was, after all, the best thing which could have happened to them in regard to their material interests.” (Princess Catherine Radziwill, *Cecil Rhodes Man and Empire-Maker*, pp. 2-3)

## Introduction

From time-to-time one may come across articles that promote an idea that still resonates with various Parliamentarians and sections of the elites, let alone the average person. It is to forge an Anglosphere – that is for the those of Anglo-Saxon and Keltic ethnic heritage together with those that have learned their ways and adopted their institutions – a world leading grouping that continues and ensures the liberal democracies and all that entails.

Here is one such article you can read by Andrew Roberts, “It’s time to revive the Anglosphere”, *Wall Street Journal*, 8 August 2020, who wrote the article to urge our leaders that “The U.K. should form a new union with Canada, Australia and New Zealand to work as a global partner of the U.S”. Another is *Commonwealth Union: A Reference Design for a Union of Canada, Australia, New Zealand, and the United Kingdom. Frequently asked Questions* by James Bennett (available online).<sup>1</sup>

There have always been voices for some sort of Anglosphere – Prime Minister Muldoon of New Zealand (1975-84) advocated an ‘inner Commonwealth’ consisting of Britain, Canada, Australia, New Zealand and possibly South Africa.



The “five eyes” intelligence network consists of the Anglo-Saxon-Keltic powers

Such proposals are slowly gaining traction again but requires leadership to garner the support of Parliamentarians and sections of the elites that would be open to such an idea. A globally collaborative condominium would emerge that would rival that of the European Union, China or Russia. The AUKUS military pact announced in September 2021 is an example of the old linkages and networks between these nations that transcends political and economic differences both within and between these nations. The pact currently includes the United

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<sup>1</sup> Australia Liberal Party Senator, James Paterson, wrote “the CANZUK countries share unparalleled political, cultural, and institutional ties based on a shared history, values and heritage. All four countries are parliamentary democracies based on the Westminster tradition; all have common law legal systems; all are members of the Commonwealth; and all have Queen Elizabeth as Head of State.

These shared cultural and institutional ties have helped make them some of the most free and prosperous nations on earth, with the Cato Institute’s Economic Freedom of the World report ranking them as four the top 10 most economically free economies.” (“Let’s fold UK and Canada into the Closer Economic Relations treaty”, *Australian Financial Review*, 27 August 2017).

States, Great Britain and Australia and is speculated that sometime in the future may be expanded to include Canada and New Zealand.

If the proposed Anglosphere does fully blossom, it would be huge on the world stage. Of course, there may also be some sort of world governance that all factions, groupings and religions may come together in an attempt to develop world peace and a single approach to mankind's advancement and prosperity.

It is self-evident that some are promoting world governance – a global superstructure to bring about world peace and prosperity – at least in their eyes. However, such a governing structure will not last long and will eventually fall apart and at several rival blocs will emerge per the below:

- Anglo-Saxon-Keltic powers and related peoples in northwest Europe
- Continental Europe and allies in South America and elsewhere
- Russia and her allies
- China and the east
- Southern Asia
- The Islamic world (regardless of current divisions)

Any global system, however, would be subject to and be symptomatic of the civilisational fissures found naturally across the world. Mankind is unable to sustain world government no matter how it may try and try.

Elites have been proclaiming many types of New World Orders, all competing with one another. Yet a New World Order will arise – the one that will be ushered in by Jesus Christ Himself in astonishing fashion. He will set up His people to rule the world for peace, prosperity and order under Him.

Churchill himself would have loved to have had seen some sort of British-American world federation of sorts. Note what he said before an audience of dignitaries in Fulton, Missouri, 1946:

"I do not believe that Soviet Russia desires war. What they desire is the fruits of war and the indefinite expansion of their power and doctrines... If the population of the English-speaking Commonwealth be added to that of the United States with all that such co-operation implies in the air, on the sea, all over the globe and in science and in industry, and in moral forces, there will be no quivering, precarious balance of power to offer its temptation to ambition or adventure."

Let us now turn our attention to the origins of the idea of an Anglosphere<sup>2</sup> and where this proposal might lead.

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<sup>2</sup> Some even suggest that the Anglosphere might evolved into a world state alongside other rival groupings. Refer, for example, to "The Anglo-Sphere is an Emerging State" by Victor Hill (details in the *References*).

NB: there is an array of books, articles and videos on the subject of the British-American 'special relationship', the developing 'Anglosphere' and the plans for British-American union over 100 years ago. This article is not to re-hash what has already been presented therein, but to integrate these into an article, summarising all of this and producing a new way of looking at all of this. Especially to an audience that is not cognisant of these plans or who might have an interest in such history, but little inclination to read in-depth literature about this important subject.

## **British Empire and World Leadership**

During the time of the Empire many could see how beneficial – what a blessing - it was to other nations. It wasn't perfect, but it was certainly 'head and shoulders' above any other empire, national government or system of administration in world history.<sup>3</sup>

Lord Curzon who was Viceroy of India (1899-1905) was so impressed by its goodness and success that he stated:

“The British Empire is under Providence the greatest instrument for good that the world has seen”.

He could see God's hand in its efforts and influence across the globe. South African Afrikaner Prime Minister during World War Two, General Smuts (1870-1950), declared that the Empire was:

“the widest system of organized human freedom which has ever existed in human history”.

And that was said by a man who originally fought the British during the Boer War but came around to see how beneficial the Empire was!

Others who loved the Empire wrote:

“A firm and well-compacted union of all the British lands would form a state that might control the whole world.” (Charles Oman, *England in the Nineteenth Century*)

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<sup>3</sup> Historians speak of two phases to the Empire: the first from around 1650-1780s; the second from then until the 1950s. The seeds for the Empire were sewn during QEI but began to take off some decades later; similarly and strangely – in converse - that although the Empire was declining even prior to QEII taking the helm, she sits on the throne during this sad period. Two Elizabeth's - at the beginnings and end of the Empire.

Famous author Paul Johnson summarises what the Empire was all about:

“However, the fact that England had declared itself an empire invalidated the papal award in official English eyes, a judgment made formal by Queen Elizabeth I's [1533-1603AD] chief minister, Sir William Cecil, who told the Spanish Ambassador that English settlers were free to claim for the Crown any territory in the Americas not yet settled. **The term “the British Empire” came into use at about the same time.** It was given a religious underpinning by the widespread belief in England, made explicit in Foxe's *Book of Martyrs*, the most popular book in Elizabethan and Jacobean England after the Bible, that for historical reasons the English had succeeded the discredited Jews **as the Elect Nation**, had vindicated their claim by the Reformation, and **had a global mission to carry thus-purified Christianity throughout the world.**” (Paul Johnson, “From the evil empire to the empire for liberty”, *The New Criterion*, Vol. 21, No. 10, June 2003) [emphasis mine]

“When we have accustomed ourselves to contemplate the whole Empire together and call it England, we shall see that here too is a United States. Here too is a homogeneous people, one in blood, language, religion, and laws, but dispersed over a boundless space.” (John Seeley, *The Expansion of England*)

Niall Ferguson in his magnificent work *Empire. How Britain made the Modern World* asserts:

“The British Empire was the nearest thing there has ever been to a world government. Yet its mode of operation was a triumph of minimalism. To govern a population of hundreds of millions, the Indian Civil Service had a maximum strength of little more than 1,000 ...

“For better or worse – fair and foul – **the world we know today is in large measure the product of Britain’s age of Empire.** (Niall Ferguson, *Empire. The Rise and Demise of the British World Order*, pp. xxiv-xxv) [emphasis mine]

In the Conclusion, Ferguson states:

“In truth, the imperial legacy has shaped the modern world so profoundly that we almost take it for granted.

Without the spread of British rule around the world, it is hard to believe that the structures of liberal capitalism would have been so successfully established in so many economies around the world ... India, the world’s largest democracy, owes more than it is fashionable to acknowledge to British rule.” (ibid, pp. 358-59)



Keith Windschuttle, a noted scholar and author confirms that the Empire was positive for the indigenous peoples:

“In short, the transition to independence of a sizable part of the empire was a badly handled mess. **Much of the blame for this lies with those critics of imperialism,** in both the metropolis and the colonies, who were more

concerned to end its rule quickly rather than wisely, and who were even less concerned that the boundaries of several new states saddled them with problems that were unresolvable except by violence. The Oxford history makes clear that, before the rush to disband it, British imperial rule in many parts of Asia, Africa, and the Americas, while it might not have been representative or democratic, was nonetheless orderly, largely benign, and usually fair. **For all their faults, most British colonial officials delivered good government—or at least better government than any of the likely alternatives. The lives of millions of ordinary people in these countries would have been much happier had the British stayed longer**, that is, until a more satisfactory path to independence and a more sensible map of territorial boundaries had been drawn up. Indeed, the uncivilized conditions in which many people in the old imperial realm now live is **evidence that the world would be a better place today if some parts of it were still ruled by the British Empire.**" (Keith Windschuttle, "Rewriting the history of the British Empire", *The New Criterion* Vol. 18, No. 9, May 2000)<sup>4</sup> [emphasis mine]

On 21 November 2017 I was having a coffee at a local café when the chef came over to me to chat (the second time he has done that) and started talking about a range of topics but centred around India and China (he is a Hindi that came from Calcutta, and I estimate his age at around 50).

He warned that China's military build-up is becoming very dangerous and imperialist and hinted that India wanted to block it.

Inexplicably he went on to say that Britain and America are on the decline and may not be in a position to stand up to the Chinese – though he didn't have much time for the American efforts of world policeman since World War Two, he adored the British Empire and said that the big British problem was that they are too self-indulgent rather than thinking of the world – and influencing it nowadays – as a world power should and which they did when they possessed the Empire and used it as world policeman.

Then he mentioned that there was no Indian nationalism prior to the British – they, in effect, unified the sub-continent and only then did it develop. Even the Mughal Empire when it controlled much of India, did very little for the people but the British did he asserted, respecting local customs, not interfering with the local religions but offering Christianity and a superior economic system backed up by enormous infrastructure projects.

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<sup>4</sup> Read also "In Defence of the British Empire", *The Spectator*, 8 May 2020 by Robert Tombs: "We should not accept the caricature which portrays us as living shamefully amid the ruins of a decadent evil empire. It seeks to demoralise and divide us, and displays a haughty contempt for the lives of those thus misrepresented." Another is "Why should we apologise for the Empire?". *Express*, 8 May 2012 by Jane Warren. She quotes Paxman: "'What was wrong," he adds, "with attempts to map Africa, to ban sati (the custom of burying widows when their husbands died) in India, to lay roads, railways and drains, to make trade follow internationally agreed laws, to try to create a system of incorruptible administration? ... "The British Empire was less presumptuous. It did not assume a Gujarati dirt farmer could think of nothing better than becoming a civil servant in Bexley- Heath... Britain sought to preserve cultural, religious and racial purity," he said". Also, have a read of "Why we should give thanks for the British Empire", *Spectator*, 23 November, 2011 by Harry Crocker III.

He went on about how great the British Empire was and how special the British people are and that the British solved a lot of problems in India, including abuses.

The benefits of the Empire were so great, but the younger generation do not know and are not being taught that. However, the educated Indians do know, he claimed.

This reminds me of a taxi driver several years prior – he was from Bangladesh and raved on and on how wonderful the Queen of Britain was – he said she was highly honoured and regarded by his people.

For further reading on the truth about the British Empire, I would recommend *The Politically Incorrect Guide to the British Empire* by Harry Crocker III.

Today the Empire is no more and has been replaced by a Commonwealth the majority of which are republics and a few constitutional monarchies. Australia, Canada<sup>5</sup> and New Zealand along with Great Britain comprise the remnants of this once great, world-girdling empire.<sup>6</sup>

### Plans for British-American World Hegemony

Developing, in part, from the ‘special relationship’<sup>7</sup> between Britain and America, despite the messy divorce of the colonies in North America. A divorce (due to the Revolutionary War 1775-83 and the second War of Independence 1812-14)<sup>8</sup> that could have been avoided was it not for some silly decisions and misunderstandings. There is more to the story than meets the eye<sup>9</sup>, but that is not the purpose of this article.

On 17 July 2014 I attended a fascinating lecture at the University of Sydney presented by the

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<sup>5</sup> A good work on the migrations of British to their new home in Canada is *The United Empire Loyalists* by W. Stewart Wallace.

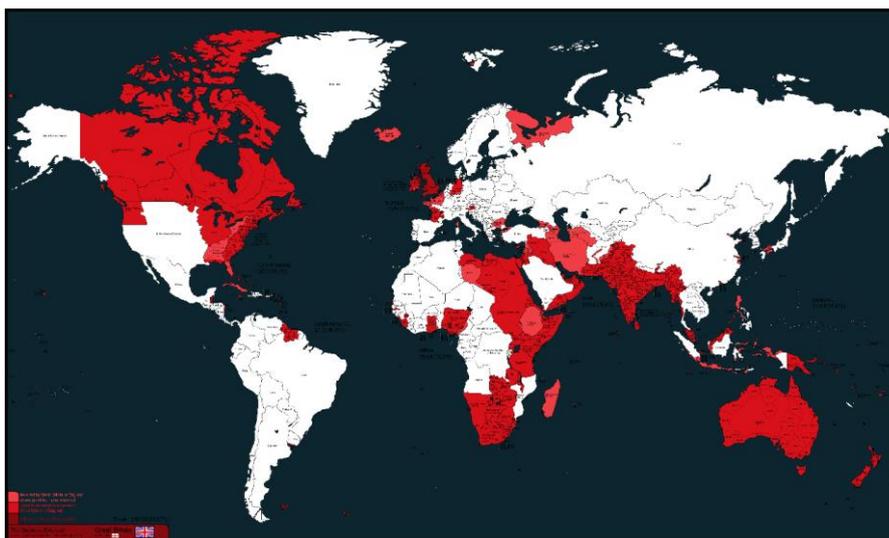
<sup>6</sup> Some wish to go so far as to make the United Kingdom a part of the United States! Refer to “Private Action for British-U.S. Union”, *Expansionist Party of the United States website*, (<https://expansionistparty.tripod.com/>)

<sup>7</sup> In fact America had a number of ‘special relationships’ – see *America’s ‘Special Relationships’: Foreign and Domestic Aspects of the Politics of Alliance* by John Dumbrell and Alex Schafer (eds). One contributor was Kathleen Burk. A good book on this relationship is recorded in *Yanks and Limeys: Alliance Warfare in the Second World War* by Niall Barr. Yet, in other ways it wasn’t all that special and in fact undermined Britain when it suited them – refer to “America isn’t our special friend. It ruined our Navy, Empire and Future”, *Daily Mail*, 24 April 2016 by Peter Hitchens ([www.dailymail.co.uk/debate/article-3555820/PETER-HITCHENS-America-isn-t-special-friend-ruined-Navy-Empire-future.html](http://www.dailymail.co.uk/debate/article-3555820/PETER-HITCHENS-America-isn-t-special-friend-ruined-Navy-Empire-future.html)). In fact, at one stage there were plans for America to go to war against Britain in the early 1930s. See the documentary *America’s Planned War on Britain: Revealed*. Details in the References. Also refer to [https://en.wikipedia.org/wiki/War\\_Plan\\_Red](https://en.wikipedia.org/wiki/War_Plan_Red)

<sup>8</sup> In many ways the American Revolution and War of Independence were continuation of the cultural, ethnic and politic struggles transplanted from Britain to America. In this regard see *The Cousin Wars* by Kevin Phillips and *Albion’s Seed* by David Fischer.

<sup>9</sup> Refer to *Buried History of the American Revolution* ([www.redcoat.me.uk/](http://www.redcoat.me.uk/)); “The American Monarchy”, *History Today*, August 2007, by Frank Prochaska; Seventh Annual “Debunking the Fourth”: Top 10 Unsightly Facts about the American Revolution, by Carson Clark; “3 reasons the American Revolution was a Mistake” by Dylan Matthews, *Vox*, 3 July 2019 ([www.vox.com/2015/7/2/8884885/american-revolution-mistake](http://www.vox.com/2015/7/2/8884885/american-revolution-mistake)); “America was founded on Secrets and Lies”, *Foreign Policy*, 15 February, 2016 by Stephen Knott ([www.foreignpolicy.com](http://www.foreignpolicy.com)); “Did King George III Deserve To Be Overthrown?” by Jonathan Kolkey ([www.lewrockwell.com/2010/02/jonathan-m-kolkey/did-king-george-iii-deserve-to-be-overthrown/](http://www.lewrockwell.com/2010/02/jonathan-m-kolkey/did-king-george-iii-deserve-to-be-overthrown/)); *The Loyalists of America and Their Times, Vol. 1 of 2 From 1620-1816* by Egerton Ryerson; *The True History of the American Revolution* by Sydney Fisher.

keynote speaker, Professor Kathleen Burk.<sup>10</sup> There were many interesting points raised by her including how President Roosevelt wanted to cooperate with the Soviet Union to destroy imperialism (including the British Empire). (refer to the **Appendix. “Roosevelt and Stalin, blood brothers in arms”, The Australian, 2 January, by B. A. Santamaria**). This was not new to me having learned this in history classes at school, but encouraging to see that this information is still out there (Roosevelt’s wife was a noted liberal and even associated with the American Communist Party).<sup>11</sup>



Complete map of everything Britain has ever controlled, colonized, invaded, occupied, etc [source: [www.reddit.com/r/MapPorn/comments/ijkmz3/complete map of everything england or great/](http://www.reddit.com/r/MapPorn/comments/ijkmz3/complete_map_of_everything_england_or_great/)]

Kathleen Burk points out in *Old World, New World: The Story of Britain and America from the Beginning* that in those days the British would have naturally taken on the senior partner in any transatlantic partnership that moved toward Anglo-Saxon-Keltic world union and thus global domination for the good of mankind. Yet the Americans were jealous and the tensions toward the British was great. But nowadays these feelings flow in the opposite direction, though there is “patronising affection” toward the “inferior” British from the Americans.

Her immense efforts dig deep into history, casting the reader back to seventeenth century Puritanism and the English colonies first established in North America and all the ups and downs, gloom and doom, explorations and tragedies that the colonists experienced. All this imprinted on America and helped to develop its national character of ‘exceptionalism’ broadly based on that of the British. “What is that?” you ask. It is the core belief that America is different to other nations. That she stands out amongst the nations as “a shining city on a hill”

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<sup>10</sup> Professor Kathleen Burk is Professor Emerita of Modern and Contemporary History, University College London. She is the world specialist on this subject and author of several books and many papers including *Old World, New World: The Story of Britain and America from the Beginning*. One of her papers I recommend is *How did the Anglo-American Relationship become ‘essential’?* (details in the *References*).

<sup>11</sup> For inside information on the Leftist influences on Roosevelt, refer to *Franklin Delano Roosevelt. My Exploited Farther-in-Law* by Curtis Dall (1896-1991). Details in the *References*. Dall was first husband to Roosevelt’s daughter, Anna. Another insightful work is *Stalin’s Secret Agents: The Subversion of Roosevelt’s Government* by M. Stanton Evans and Herbert Romerstein.

Various famous Britons advocated a policy of imperialism (Hermann Kinder, *The Penguin Atlas of World History*, (Vol. 2), p. 103). Thomas Carlyle (1795-1881) justified the British mission in the world as the chosen nation. Sir Charles Dilke (1843-1911) conceived of a Greater Britain in a world that "was growing more English every day". Robert Seeley (1834-1895) called for a planned expansion of England. Others such as the famous American President, Theodore Roosevelt, held to similar views.<sup>12</sup> Did you know that the British author Conan Doyle (creator of the Sherlock Holmes character) was also an advocate of this racial brotherhood movement?



Rhodes' grave at Matopo Hills, Zimbabwe

Rudyard Kipling (1865-1936) proclaimed the "White man's burden" and the mission of the British. Kipling is an interesting case. Over a century ago, in Lahore, 17-year-old Kipling worked for the *Civil and Military Gazette* as sub-editor. If there was any space left over in the daily paper, Kipling would write a poem to fill up the space. After three years he collected all his poems over the previous three years and had them published under the title of *Departmental Ditties*. His poetry reflected the philosophy and thinking of many influential persons in India at that time.<sup>13</sup>

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<sup>12</sup> "The similarity of the accounts of Dilke, Seeley, and [Theodore] Roosevelt suggests the density of Anglo-American connections in the late nineteenth century. Indeed, the success of Anglo-Saxonism as a racial-exceptionalist bridge between the United States and the British Empire was due in part to the social, familial, intellectual, and literary networks that tied elite Americans and Britons together. Such complex and long-standing exchanges widened and deepened as accelerating travel and communication enabled greater contacts between the British and American upper classes; middleclass tourists; business, professional, and academic elites; and abolitionist, temperance, civil service, and Progressive reformers." ("Empires, Exceptions, and Anglo-Saxons: Race and Rule between the British and United States Empires, 1880–1910", *The Journal of American History*, March 2002 by Paul Kramer, p. 1326). And "Theodore Roosevelt who, in his best Dilkean style, began his 1889 epic, *The Winning of the West*, with a chapter on "The Spread of the English-Speaking Peoples." For Roosevelt, the spread of the "English-speaking race" across "the world's waste spaces" over the previous three centuries **was "the most striking feature in the world's history."** (p. 1325). "Some Americans even adopted the Boers as racial kin against the grain of Anglo-Saxonism, stating that "they are people of our own stock; they are a small people; their cause is just." In frank admiration for Boer tenacity, Roosevelt noted that, like Americans and the English, they were "Teutons," but one branch further back on the racial family tree." (p. 1342) [emphasis mine]

<sup>13</sup> Two of his poems, "White Man's Burden" and "A Song of the White Men" demonstrated his thinking and that of his time period. Many years later, former President Richard Nixon in his 1999. *Victory without War* referred to this 'burden':

"Western liberals spend far too much time on this kind of guilty handwringing over the Third World and far too little time rendering the kind of practical assistance the developing world can actually put to use. Recently a book critic writing for a major American newspaper condemned Kipling's Gunga Din for its racist overtones, but, over two centuries after the British arrived in India and a generation after the European powers abandoned their colonies, many Western intellectuals and politicians still have a superior, "white man's burden" mentality toward the poorer nations. [ie *Western aid alternative to colonialism*]

There is one simple reason why share-the-wealth schemes have never worked and never will. The developed world did not cause the Third World's problems by itself, and it cannot solve them by itself. It is the height of arrogance, even racism, [ie *racism against the West*] to suggest otherwise. We can show these struggling nations the way because we have traveled the road from poverty to prosperity ourselves. But we do them no favors by simply

Kipling had a vision of a world dominated by the British, corresponding closely to Rhodes' Anglo-Saxon world state (Francis Hutchins, *The Illusion of Permanence*, p. 147). Rhodes believed in the mission of the Anglo-Saxons with the British Empire as its advance guard set out to educate and uplift the world (Thomas Fuller, *The Right Honourable Cecil John Rhodes*, p. 248). After Rhodes' death, Kipling wrote a poem concerning him, called "The Burial" (you can read the poem in the **Appendix. Rudyard Kipling "The Burial" (1902)**).

Both he and certain circles of influential men felt that it was the British Divine purpose to make India fit for freedom and then set her free. This, they thought, would probably take a century to accomplish, but was something worth doing and in India's best interest (Lewis Malley, "British Rule and Indian Welfare" in Lewis, M. (ed) *The British in India. Imperialism or Trusteeship?* p. 67). India would then be linked to the peoples of Europe, her people enlightened, and, some felt, she would be converted to that regenerative power, Christianity (ibid).

It was the sort of mission espoused by Rhodes and Kipling and the proselytizing of the missionaries and the gradual spread of British civilization which, in part, alarmed the Indians and forced them to react (Harbans Bhatia, *Military History of British India*, p. 186). This belief in a civilizing mission brought with it, some writers argue, an important characteristic of British rule, which included an:

"Almost exaggerated respect for personal liberty ... Freedom of speech, of association and of action within the law ... it is clear that no previous government in India had ever acknowledged the rights of the individual against the State." (Percival Griffiths, *The British Impact on India*, p. 228)



*Bibby's Annual (1915) representing Rhodes as a lion at his gravesite*

One cannot ascertain whether this assertion be accurate or not. But if it is, then indeed the British ruled in the "Spirit of a new creation" (ibid). Griffiths also claimed that British rule was marked by two other characteristics: integrity and equality before the law.

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carrying them along on our backs. We would only be creating a permanent underclass of pauper nations seeking handouts. Each step forward we take for them is really two steps backward as they become more dependent on our help and less able to cope on their own when our ability or willingness to help is exhausted." (chapter 9, p.240, e-book version)

Later some led a movement for an Anglo-Saxon-Keltic hegemony to rule the world – the British Empire and America were to join forces to do so. The Rhodes scholars were to be trained to be rulers for this honour under God and Churchill and other British leaders had similar hopes for British ruling classes to be set up all over the world.

### **The plans of Cecil Rhodes**

One key person who wanted a world ruled by the British was Cape Province multi-millionaire and eventually Prime Minister of the province, Cecil Rhodes (1853-1902). He quickly became an ardent believer in extending British influence and control over the world. If only British institutions could be established throughout Africa and the Afrikaners (South Africa's first proper settlers in 1652).

This also led to the Boer War wherein the Afrikaners were forced into the Empire at great cost. All great men with great ideas also have great problems or downsides to their efforts and of course, their character. This was also true of Rhodes and the bad treatment of the Afrikaner exemplifies this. The Afrikaners identified themselves as "the White tribe of Africa".

It was also due to his power and energy that the British Empire took over the land that became known as Rhodesia which was named after him.

His company, De Beers Consolidated Mines Ltd, had 90% of the production of the world's diamonds and a major stake in the gold mines of South Africa. There are many books and websites that discuss him and his history without that being rehashed here.

Rhodes studied at Oxford and during that time he attended a speech by British Prime Minister, Disraeli (1804-1881) at Crystal Palace and by John Ruskin (1819-1900) who was the leading critic of art and society during the Victorian age who became Slade Professor of Fine Art at Oxford. In his "Imperial Duty" speech given before a packed audience on 8 February 1870 Ruskin stated

**"There is a destiny now possible to us — the highest ever set before a nation to be accepted or refused ...** We have been taught a religion of pure mercy, which we must either now betray, or learn to defend by fulfilling. And we are rich in an inheritance of honour, bequeathed to us through a thousand years of noble history, which it should be our daily thirst to increase with splendid avarice, so that Englishmen, if it be a sin to covet honour, should be the most offending souls alive ... Or 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 for peace; mistress of Learning and of the Arts; — faithful guardian of great memories in the midst of irreverent and ephemeral visions; — faithful servant of time-tried principles, under temptation from fond experiments and licentious desires; and amidst the cruel and clamorous jealousies of the nations, worshipped in her strange valour of goodwill towards men? ... And this is what she must either do, or perish: **she must found colonies as fast and as far as she is able, formed of her most energetic and worthiest men; — seizing every piece of fruitful waste ground she can set her foot on, and there teaching these her colonists that their chief virtue is to be fidelity to their**

**country**, and that their first aim is to be to advance the power of England by land and sea: and that, though they live on a distant plot of ground, they are no more to consider themselves therefore disenfranchised from their native land, than the sailors of her fleets do, because they float on distant waves ...

But that they may be able to do this, she must make her won majesty stainless; she must give them thoughts of their home of which they can be proud. The England who is to be mistress of half the earth, cannot remain herself a heap of cinders, trampled by contending and miserable crowds; she must yet again become the England she was once, and in all beautiful ways, — more: so happy, so secluded, and so pure, that in her sky — polluted by no unholy clouds — she may be able to spell rightly of every star that heaven doth show; and in her fields, ordered and wide and fair, of every herb that sips the dew; and under the green avenues of her enchanted garden, a sacred Circe, rue Daughter of the Sun, **she must guide the human arts, and gather the divine knowledge, of distant nations, transformed from savageness to manhood, and redeemed from despairing into peace.**" [emphasis mine]

This speech clearly influenced him as the realization gradually dawned on him what the British Empire could become— finally ending in an epiphany. At the young age of 23, Cecil Rhodes had an incredible epiphany which was outlined in his *Confession of Faith* (refer to **Appendix. "Confession of Faith" (1877)** to read it in its entirety):

"... the more of the world we inhabit the better it is for the human race. I contend that every acre added to our territory means the birth of more of the English race who otherwise would not be brought into existence.

Added to this, the absorption of the greater portion of the world under our rule simply means the end of all wars. The objects one should work for are first the furtherance of the British Empire, the bringing of the whole uncivilized world under British rule, the recovery of the United States, the making of the Anglo-Saxon race but one Empire."



*Cecil John Rhodes*

Cecil Rhodes could also see that the British Empire should be extended to encapsulate the entire world. To this end he established the Rhodes Scholarships programme at Oxford to become "a society of the elect for the good of the Empire" with the African continent coming under British rule. Critics label his plans as a "messianic Imperial vision" for British world domination.

Something which the Fabian Society, Socialists, Communists and later Globalists utterly detested and sought to dismantle and were successful at. Nowadays they exaggerate abuses within the Empire and demonise it. I shall not add to any of that or denigrate any statements made by the advocates of British Imperialism as they were made in good faith and reflected the thinking of the day.

In his "*Confession of Faith*", he also defined the nature of the group he envisioned which would circumvent the current political system to carry out his dream, as described by Milner:

"Men of ability and enthusiasm who find no suitable way to serve their country under the current political system; able youth recruited from the schools and universities; men of wealth with no aim in life; younger sons with high thoughts and great aspirations but without opportunity; rich men whose careers are blighted by some great disappointment. All must be men of ability and character ... Rhodes envisages a group of the ablest and the best, bound together by common unselfish ideals of service to what seems to him the greatest cause in the world. There is no mention of material rewards. This is to be a kind of religious brotherhood like the Jesuits [although he was certainly opposed to them, it was their model that he found interesting], 'a church for the extension of the British Empire.'<sup>14</sup> (Carroll Quigley, *The Anglo-American Establishment*, p. 34.)

Cecil Rhodes was not only a British elitist but joined the influential Freemasons in an attempt to enlist them to his cause. Refer to the **Appendix. The Freemasons** for details.

In his Will<sup>15</sup> the Rhodes scholarships to study at Oxford<sup>16</sup> was established using money from his great wealth for students from the colonies, United States and even some Germans for this purpose. These were meant to be the carriers and continuum of Anglo-Saxon-Keltic world domination.

Instead, over time, others moved in and bent it toward vastly different ends to what Rhodes wanted. Today new globalists instead of Anglophiles have taken over. My mother used to bemoan how immoral – how unethical (and possibly illegal) it was to use the scholarships for purposes completely opposite to his Will.

Later, Clarence Streit wrote *Union Now: A Proposal for a Federal Union of the Democracies of the North Atlantic* (1939) and *Union Now With Britain* (1941)<sup>17</sup> but others moved forward with these plans - hijacked them - and promoted globalisation instead (see *The Anglosphere*

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<sup>14</sup> Quigley is now deceased but was a professor in the School of Foreign Service at Georgetown University. He was also Bill Clinton's mentor. It is obvious that his globalist views were in major conflict with those of Rhodes and Milner. Or his views evolved from being Anglophile to becoming globalist over time.

<sup>15</sup> The Will was originally written 2 June 1877 at Oxford. Later in 1877 he made some minor changes and additions.

<sup>16</sup> A list of scholars may be found at [https://en.wikipedia.org/wiki/List\\_of\\_Rhodes\\_Scholars](https://en.wikipedia.org/wiki/List_of_Rhodes_Scholars). Further information here: [https://en.wikisource.org/wiki/Last\\_Will\\_and\\_Testament\\_of\\_Cecil\\_Rhodes/Part\\_1](https://en.wikisource.org/wiki/Last_Will_and_Testament_of_Cecil_Rhodes/Part_1) and [www.ganino.com/the\\_7\\_wills\\_of\\_cecil\\_rhodes](http://www.ganino.com/the_7_wills_of_cecil_rhodes)

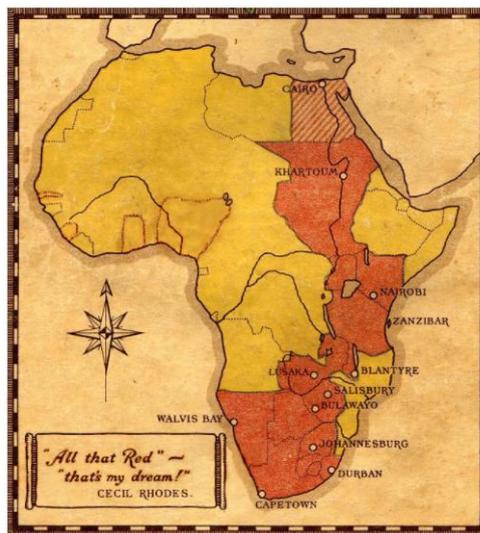
<sup>17</sup> Streit's proposals are explored in Susanne Czech's PhD dissertation *Clarence Streit's Union Now and the Idea of an Anglo-American Union: A Movement Away From Imperialism to a World State?* (details in the *References*).

Challenge: *Why the English-Speaking Nations Will Lead the Way in the Twenty-First Century* by James Bennett).<sup>18</sup>

People who knew Rhodes personally could see how great his dreams were:

“He thought much of the future, and this is perhaps the chief distinction between great men and small—that small men are occupied by the present, and great men occupy themselves with what is to come.” (Ian Colvin, *Cecil John Rhodes*, p. 63)

“So long as Rhodes lived it would have been impossible for South Africa to escape the influence of his brain, which was always plotting and planning for the future whilst forgetting more often than was healthy or wise the preoccupations of the present... Cecil Rhodes dead would still retain his position as a dreamer and a thinker, a man who always pushed forward without heeding the obstacles, forgetful of aught else but the end he was pursuing, the country which he loved so well, and, what he cared for even more, his own ambition. Men like Rhodes—with all their mistakes to mar their dazzling successes—cannot be replaced; it is just as difficult to take up their work as it is to fill the gap caused by their disappearance.” (Princess Catherine Radziwill, *Cecil Rhodes Man and Empire-Maker*, p. 74)<sup>19</sup>



Rhodes's British Empire corridor through Africa

Such dreams were not to be this side of the return of Christ to the earth.

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<sup>18</sup> He wrote: “This evolution too the form of expanding from a concept of a core union between the United States and the British Empire, to gradually including other Western democracies, to ultimately including non-Western, nondemocratic states, the latter vision eventually resulting in the United Nations ... This evolution was partly the result of the gradual discrediting of the exceptionalism of the original Anglo-Saxonists ...” (*The Anglosphere Challenge: Why the English-Speaking Nations Will Lead the Way in the Twenty-First Century*, p. 311).

<sup>19</sup> The Princess was Polish-Russian who tried to manipulate Rhodes. Another work of note is *Cecil Rhodes. The Man and His Work* by Gordon Le Sueur.

His death in 1902 was met with utter grief by his male servant and thousands of tribesmen who attended his funeral service. At that service, a poem by the Empire's poet, Rudyard Kipling was read out. Kipling and others were a grouping who believed that the British should rule the world for its betterment.<sup>20</sup>

Much has been written about Cecil Rhodes and there have even been television shows and documentaries about him. Indeed, he is rather different to the assertions by conspiracy theorists of both Left and Right.

I might add this point: my mother was an admirer of Rhodes and his marvellous plans, however, was not too impressed how the Afrikaners were mistreated due to his heavy-handed approach that led to suffering for them, yet blessings for Africa in the long run.

### Other advocates for Anglo-Saxon-Keltic World Union

There were many advocates for British Imperialism to civilise and Christianise the world including Lord Milner (1854-1925), Lionel Curtis (1872-1955), the famous writer John Ruskin (1819-1900) and Leopold Amery (1873-1955). During his time Amery functioned as First Lord of the Admiralty, Secretary of the Colonies and then Secretary of State for India and Burma. He could see how beneficial the Empire was that he made the following statement

“The Empire is not external to any of the British nation. It is something like **the Kingdom of Heaven** within ourselves.” (quoted in Sarvepalli Gopal, “All souls and India, 1921–47,” *The Journal of Imperial and Commonwealth History*, Volume 27, Issue 2, pp. 86-106) [Emphasis mine. cp John 17:21]

In other words, it must be in the heart and minds of the British, converted to God's way (as far as he understood it) for the mission they had to uplift the world – this was the Christian thinking of the day. In fact, it was Amery who ran the Rhodes Trust from 1933 until his death.

According to Lionel Curtis who was a professor, official and author, the British Empire should extend or grow until it became a world government that would bring peace, family values, Christianity, free market capitalism, the rule of law and parliamentary democracy to the world. The opposite to what he proposed has occurred by various groups such as the Fabian Society,<sup>21</sup> United Nations and globalists of all persuasions.

In his book *Civitas Dei: The Commonwealth of God* he wrote:

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<sup>20</sup> “When Mr. Rhodes died, the most conspicuous figure left in the English-speaking race since the death of Queen Victoria disappeared. Whether loved or feared, he towered aloft above all his contemporaries. There are many who hold that he would be entitled to a black statue in the Halls of Eblis. But even those who distrusted and disliked him most, pay reluctant homage to the portentous energy of a character which has affected the world so deeply for weal or for woe. Outside England none of our politicians, statesmen, or administrators impressed the imagination of the world half as deeply as Cecil Rhodes. For good or for evil he ranked among the dozen foremost men of his day. He was one of the few men neither royal nor noble by birth who rose by sheer force of character and will to real, although not to titular, Imperial rank.” (*The Last Will and Testament of Cecil J. Rhodes* by W. Stead, p. 51)

<sup>21</sup> See *The Fabianization of the British Empire: Postwar Colonial Summer Conferences and Community Development in Kenya and Uganda, 1948-1956* by Joseph Snyder.

“The idea of the Empire as a beneficent power, spreading the blessings of civilisation to races which could not govern themselves, was carried to a wide circle of readers by the writings and poems of Rudyard Kipling ...

“I feel that when once the Protestant churches had learned to regard the creation of a world commonwealth as **an all-important aspect of their work in realising the Kingdom of God**, an international commonwealth in the English-speaking world would come into being in a few generations”. (Lionel Curtis, *The Commonwealth of Nations*, pp. 623, 953) [emphasis mine]<sup>22</sup>

“When the British Commonwealth had been transformed into something which, beyond dispute, was an international commonwealth, the time would at last be in sight when the United States would become an integral part of it. I think that before this would happen South Africa, Ireland and Canada would have found their way into the international commonwealth. In doing so, Ireland might solve the problem of her own national unity. It may well happen that Canada may prove the bridge whereby the people of America may pass from national isolation to partnership in a world commonwealth. Whenever that happens the peace of the world will be finally secured. The more difficult nations would then be eager to join it, and the world commonwealth will be more than strong enough to contain and to mould them.” (Lionel Curtis, *The Commonwealth of Nations*, p. 937)

“While our Lord accepted much of their view his teaching went far beyond it. In his mind the Kingdom of God was not an order in which men, as the subjects of God, were mainly concerned with keeping his laws, with avoiding their breach. In his mind the work of creation had never ceased. It would always go on. Men were called to join as partners with God in making new things. The material world was the sphere in which men were called to cooperate with God in work of spiritual creation. **The Kingdom of God on this earth was a system of society** to be ordered by men themselves in accordance with the mind of God.” (ibid, p. 948) [emphasis mine]

“I feel that when once the Protestant churches had learned to regard the creation of a world commonwealth as **an all-important aspect of their work in realising the Kingdom of God, an international commonwealth in the English-speaking world** would come into being in a few generations.” (ibid p. 953)

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<sup>22</sup> Many of those of the British-Israel persuasion would agree. It was considered God’s instrument to civilise and Christianise the world. Curtis is even quoted as claiming that the Empire was ‘the Kingdom of God on earth’ in Piers Brendon, *The Decline and Fall of the British Empire*, chapter. 11. Many saw the union of England and Scotland as fulfillment of Ezekiel 37:15-22 rather than as a type of a complete Millennial fulfillment. In the book *If Calmly You Listen*, British-Israelite author L. Buxton Gresty wrote: “HERE is a message of radiant hope! Do you know that a new World Order is being inaugurated and that the English-speaking and kindred peoples have been given a special mission in its development? Were you aware that the United States of America and the British Commonwealth of Nations have become the rallying point for the forces of world reconstruction and progress? Is it a matter of interest to you that this Company of Nations is about to accomplish its age-old destiny by emerging as the nucleus of the Kingdom of God on Earth?” (p. 7) See how the cooperation of Britain and America was viewed as God’s instrument for good across the world? As a sort of Kingdom of God on earth?

[emphasis mine]

Evidently, he got a little carried away with his 'Kingdom of God' concepts.

Curtis was instrumental in founding the Royal Institute of International Affairs (Chatham House) and together with Lord Milner the *Round Table: A Quarterly Review of the Politics of the British Empire* to promote an Imperial Federation with an Imperial Parliament. This periodical promoted the ideas of the Round Table which was the idea of Milner but executed by Curtis.

Andrew Carnegie (1835-1919), famous industrialist (having amassed his wealth from the steel industry) and philanthropist, was another advocate:

“insisted that there was widespread support for union among the British governing elite. A few months later, he told Stead of a recent meeting with Lord Rosebery, “the Orator of the Empire.” Rosebery was willing, Carnegie claimed, “to have the capital of the United English-speaking race midway which is Washington, 3000 miles from Britain and an equal distance from the Pacific Coast. And some day all under one Government.” It was for such reasons, he continued, that “I hold to my prophecy in the last chapter of *Triumphant Democracy*.” The dream of racial union would be realized, industrial capitalism would remake the world, and humanity would be at peace.” (Duncan Bell, *Dreamworlds of Race: Empire and the Utopian Destiny of Anglo-America*, p. 99)

“Andrew Carnegie, the Scottish-born industrialist, argued repeatedly for racial fusion and the “reunion” of Britain and America [and wrote that] ... “the American remains three-fourths purely British”” (Duncan Bell, “The Project for a New Anglo-Century. Race, Space and Global Order” in Peter Katzenstein (ed), *Anglo-America and its Discontents: Civilizational Identities Beyond West and East*, pp. 41-42).

Katzenstein discusses how organisations such as the Round Table were set up for Anglo-Saxon-Keltic world hegemony and The Council on Foreign Affairs as well as the International Institute of International Affairs “served as institutional hubs of Anglo-world thinking ...” (p. 45). They promoted Western values, Parliamentary democracy, rule of law and free trade across the globe. These institutions had nothing to do with devil worship or an Illuminati as some claim – the exact opposite was the case.

Standing before the students of Glasgow University, Lord Rosebery, who had been a Foreign Secretary and Prime Minister for Britain, pronounced the following concerning the British Empire:

“How marvellous it all is! Built not by saints and angels, but by the work of men’s hands; cemented with men’s honest blood and with a world of tears, welded by the best brains of centuries past; not without the taint and reproach incidental to all human work, but constructed on the whole with pure and splendid purpose. Human, and yet not wholly human, **for the most heedless**

**and the most cynical must see the finger of the Divine.**

“Growing as trees grow, while others slept; fed by the faults of others as well as the character of our fathers; reaching with a ripple of a restless tide over tracts, and islands and continents, until our little Britain woke up to find herself the foster-mother of nations and the source of united empires. **Do we not hail in this less the energy and fortune of a race than the supreme direction of the Almighty?**” [spoken November 1900, emphasis mine]

Duncan Bell, author of *Dreamworlds of Race: Empire and the Utopian Destiny of Anglo-America* relates how unification of Britain and America was promoted by these late nineteenth century and early twentieth century transatlantic thinkers. To them, the Anglo peoples including their colonies must federate or unite for the betterment of the world. A world of justice, peace, world order and prosperity – all brought about with the ‘compliments of the British’.

People of all persuasions got in on the movement including businessmen, academics, authors, politicians and others in prominent positions. Some of them even believed in the ‘British-Israel’ doctrine (the belief the British and related peoples descend from the ‘lost’ tribes of Israel and have inherited the prophesied blessings to Abraham referred to in the book of Genesis). Refer to the **Appendix. Advocates of Britain’s Israelitish World Mission**. Also, **Appendix. The Offshore Islanders by Paul Johnson** which extracts key quotes from the book on the parallels between the British and ancient Israel.

Bell traces how these men of renown: Rhodes, Carnegie, Wels and Stead were all united in a quest for imperial outreach for the good of the world (of course the purveyors of these good gifts would receive some booty for their efforts). An honourable project that would not stop with only the Empire and America - but over a 100-year period it would stamp out all wars and introduce all peoples to the British way for their good.



*Silhouette of the Great British Lion in London: mysterious and majestic*

In Cross's *The Fall of the British Empire*, a book opposed to the Empire we find the following:

"... How far there was a racist concept in the British Empire of 1918 is difficult to define. In most British people of the time there lay a deep-rooted belief that they were the best nationality in the world. It was held that particular mixture of English with Scots, Welsh and Irish had produced a 'race' peculiarly suitable for administering the affairs of others, less fortunate, peoples. It might be described as a 'master race' concept, modified to a greater or lesser extent by a desire to be of service." (Colin Cross, *The Fall of the British Empire*, p. 31)

"British racialism was not, strictly, a color racialism. The British believed they were superior to other Europeans as well as to Asians and Africans. Kipling, possibly, expressed the attitude when he wrote of 'the Gentiles' and of 'lesser breeds without the law'. By 'Gentiles', presumably, he meant Europeans outside the British chosen race. The 'lesser breeds' were the races actually subject to the British. There actually flourished a religious sect, the British Israelites, which believed that the British were the lost tribes of Israel and so called by God for high authority. (ibid, p. 32)

"Whether the Empire was supposed to exist just for the enrichment and glorification of the British or whether it represented mainly a trusteeship on behalf of less fortunate peoples was none too clear. The Prince of Wales, calling on his father, King George V, to open the 1924 British Empire Exhibition at Wembley, said: 'I hope, sir, that the result of this exhibition will be to impress vividly upon all the peoples of your Empire the advice that you have given them on more than one occasion, that they should be fully awake to their

responsibilities as heirs to so glorious a heritage; then they should in no wise be slothful stewards, but that they should work unitedly and energetically to develop the resources of the Empire for the benefit of the British race, for the benefit of those of other races would have accepted our guardianship over their destinies, and for the benefit of mankind generally. 'The Prince's order of priorities- first the 'British race', second the subject races and third mankind generally- aroused no particular comment. Indeed it was a platitude.'" (ibid, p. 29)

#### Cross continues

"The unifying force between ... classes was a group of about 150 boys' boarding schools, known now as 'public schools'. They were the places where 'gentlemen' were trained ... They had developed a common form of organization, curriculum and attitude to life ... In 1918 only one-third of the Conservative Members of Parliament had received a public-school education; by 1935 the proportion had reached two-thirds ... The public-schools took boys at the age of 13 and kept them until 18, consciously attempting to mould them to a standard model. The headmasters were mostly clerics of the Church of England, although by 1918 laymen were getting more and more of the posts, and the boys learned in the school chapel a creed commonly described as 'muscular Christianity' ... Virtue, headmasters taught, was not to be acquired by passive contemplation of the mysteries of eternity but by vigorous action in the physical world." (ibid, p. 35)

Prime Minister Lloyd George (1916-22) himself was influenced heavily by the Cecil Rhodes and Milner Round Table:

"... one of the chief methods by which this Group works has been through propaganda. It plotted the Jameson Raid of 1895; it caused the Boer War of 1899-1902; it set and controls the Rhodes Trust; it created the Union of South Africa in 1906-1910; it established the South African periodical *The State* in 1908; it founded the British Empire periodical *The Round Table* in 1910, and this remains the mouthpiece of the Group; it has been the most powerful single influence in All Souls, Balliol, and New Colleges at Oxford for more than a generation; it has controlled *The Times* for more than fifty years ... it publicized the idea of and the name 'British Commonwealth of Nations' in the period 1908-1918; it was the chief influence in Lloyd George's war administration in 1917-1919 and dominated the British delegation to the Peace Conference of 1919; it had a great deal to do with the League of Nations and of the system of mandates; it founded the Royal Institute of International Affairs in 1919 and still controls it; it was one of the chief influences on British policy toward Ireland, Palestine, and India in the period 1917-1945; it was a very important influence on the policy of appeasement of Germany during the years 1920-40; and it controlled and still controls, to a very considerable extent, the sources and the writing of the history of British and Imperial and foreign policy since the Boer War." (Carroll Quigley, *The Anglo-American Establishment*, p. 5)

What Quigley describes is now history – this Imperial thinking has been driven out of the very institutions it used to control. Today, globalists and members of the Fabian Society have taken control of these organisations and turned them in a direction and with a philosophy completely different to what they were set up to accomplish.

“The Cecil Bloc became an increasingly powerful political force ... grew increasingly anti-German, supported the World War in 1914 and were close to the Milner Group politically, intellectually and socially.” (ibid, p. 30)

“The Toynbee group' was a group of political intellectuals ... dominated by Arnold Toynbee and Milner himself ... The Cecil Bloc was a nexus of political and social power formed by Lord Salisbury and extending from the great sphere of politics into the fields of education and publicity ... The 'Rhodes secret society' was a group of imperial federalists, formed in the period after 1889 and using the economic resources of South Africa to extend and perpetuate the British Empire. It is doubtful if Milner could have formed his group without assistance from all three of these sources ...

“One of the enduring creations of the Cecil Bloc is the Society for Psychical Research, which holds a position in the history of the Cecil Bloc similar to that held by the Royal Institute of International Affairs in the Milner Group. The Society was founded in 1882 by the Balfour family and their in-laws, Lord Rayleigh and Professor Sidgwick. In the twentieth century it was dominated by those members of the Cecil Bloc who became most readily members of the Milner Group.” (ibid, pp. 31-32)

Over time, as a younger generation gravitated to the top in these and other important institutions, they took on more and more the flavour of liberal internationalism a precursor to globalisation.

As time went on, more leftist types began to take over and bent these institutions toward globalisation and nowadays even political correctness. They no longer served their original purposes. Isn't that the case with so many of the leading organisations in the West these days? (see pp. 50-51).

Alas, liberals gradually took over the Rhodes Round Table organisation (as they have other organisations) and it never fulfilled its purpose and the world that we have today is completely different – and much worse off – than what they planned and wished for. It seems that their plans were just not meant to be this side of the Messiah's return.

Although the Round Table et al have been used for vastly different purposes than that which their founders intended, to this day there are groups which are still attempting to bring about a British-American union such as *Private Action for British-US Union*<sup>23</sup> but with no success. And

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<sup>23</sup> <http://expansionistparty.tripod.com/Britain.html>

those very nations (Britain, America, Canada, Australia and New Zealand) still cooperate in many ways.

Another who knew that God had a plan was Prime Minister Stanley Baldwin (1923-34; 1924-29; 1935-37):

"The history of mankind is not a purposeless history. It is a manifestation of the divine purpose".

He is also quoted as saying:

"The Empire can only be permanently maintained by a clear conviction of its ultimate goal, the spiritual unity of the whole Empire. That ultimate goal is the Kingdom of Heaven on earth". (B. Stewart, *Grand Union. The Coming World Order*, p. 15)

In 1907, Britain's Viceroy of India, Lord Curzon, speaking in Birmingham, said:

"I would describe the empire ... as the result, not of an accident or a series of accidents, but of an instinct - **that ineradicable and divinely implanted impulse, which has sent the Englishman forth into the uttermost parts of the earth, and made him there the parent of new societies and the architect of unpremeditated creations.**" [emphasis mine]

The author of the world famous, book, *Pax Britannica*, also noted these pleasant attitudes

**"It was not merely the right of the British to rule a quarter of the world, so the imperialists thought, it was actually their duty. They were called.** They would so distribute across the earth their own methods, principles and liberal traditions that the future of mankind would be reshaped. Justice would be established, miseries relieved, ignorant savages enlightened, all by the agency of British power and money." (Jan Morris *Pax Britannica: Climax of an Empire*, p. 26). [emphasis mine]

"Never since the world began ... did any nation assume anything like so much responsibility.... The British had no doubts about the superiority of their civilization and its faith.... 'In the Empire we have found,' George Curzon once magnificently announced, 'not merely the key to glory and wealth, but the call to duty, and the means of service to mankind.'

"Even Joseph Chamberlain, who saw the Empire primarily as a profitable estate, declared that British imperial rule could be justified only if it added to the happiness, prosperity, security and peace of the subject peoples-'in carrying out this work of civilization we are fulfilling what I believe to be our

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There is even a Monarchist Party of America (<http://monarchistamerica.webs.com/>) and Royalist Party of America ([http://rpofa.wikia.com/wiki/RPOFA\\_Wiki](http://rpofa.wikia.com/wiki/RPOFA_Wiki))

national mission.' 'Take up the White Man's Burden!' cried Kipling, when the Americans were debating whether or not to acquire the Philippines.'" (Jan Morris *Pax Britannica: Climax of an Empire*, pp. 45, 122)

Even if the above men, and others, were not aware of Biblical principles for leadership, they certainly were imbued by a sense of purpose and mission. Some British and colonial leaders even had a partial understanding of British-Israelism, but we cannot know for sure if those discussed in this paper did.

Another famous man, Field Marshall Viscount Montgomery, was amongst those that devised an imperial "master plan" to impose British rule on Africa after WWII to help uplift the Africans to "maintain her standard of living and to survive" (S Purnell, "Monty's Master Plan for a White-led Africa," *Daily Mail*, 7 January, 1999).<sup>24</sup>

Montgomery was Chief of the Imperial Defence Staff in 1948 – during that time he advocated a "grand design" based on a tour of Africa. He urged British leaders to dominate Africa as a way of maintaining Britain's status in the world:

"In the development of Africa we must adventure courageously, as did Cecil Rhodes."<sup>25</sup>

This would have fulfilled the desires of the famous Scottish medical and Christian missionary, Dr Livingstone who said "at Cambridge, England, in 1857 ... I go back to Africa to make an open path for commerce and Christianity." (Colin Cross, *The Fall of the British Empire*, p. 142)

Alas, Montgomery's views were overtaken by liberals and internationalists who later destroyed the Empire from within and without. In opposition to his views, other organisations have sprung up advocating world governance and the mixing of religions and nations into one as well as the renouncing of Biblical ethics and morals.

Various people from the British ruling classes would have liked Britain to rule the world together with the USA, but were prevented by the devious President Franklin Roosevelt and others in the American establishment, who worked tirelessly to break up the Empire.<sup>26</sup>

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<sup>24</sup> And "Secret Papers Reveal Monty's Racist Masterplan," *The Guardian*, 7 January 1999 by Alan Travis.

<sup>25</sup> In Travis' article he refers to Colonial Secretary Arthur Creech Jones who had replied to Montgomery in a memo stating: "We cannot, of course, have anything like a uniform policy in native administration with the Union of South Africa. They aim at maintaining white supremacy; we aim at building up self-government for the Africans... It is clear that many of Montgomery's views came direct from South Africa's General Jan Smuts, whose expansionist claims to Bechuanaland, Swaziland and Basutoland he endorsed. " But in a letter in 1948 Montgomery replied to the Labour Government that "It is obvious we disagree fundamentally ... Time will show which of us is right." Historian Lord Chalfort claimed that "His reputation is irredeemably damaged ... There's no doubt he was a racist. He did believe in fairly Aryan views." ("Keepers of the flame divided by racist revelation", *The Guardian*, 7 January 1999 by Rory Carroll and John Ezard).

<sup>26</sup> A short article on the beginning of the end due to Roosevelt's instance of what he wanted in return for America's help during World War Two is "The Atlantic Charter Signing in 1941 was the start of the Decline of the British Empire" ("The End of Empire" in special insert 'Peace'. Fighting for a better world, *Courier-Mail*, 2 September 2005, p. 10). See also *1945: The War that Never Ended* by Gregor Dallas: "Roosevelt's policy of undermining the British Empire proved a startling success; his efforts at destroying the sterling area were more effective than anyone in the early 1940s ever imagined." (p. 634). In early 1945 at the Yalta and Malta conferences there was enormous tension

As Walter Mead wrote in his revelatory *God and Gold. Britain, America and the Making of the Modern World*

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between Roosevelt and Churchill. The latter wanted to cut off Soviet troops from entering Germany while the former wanted to hand over the eastern portions of it and Austria plus eastern Europe as booty. There was a lot of 'screaming' in memos and letters from Churchill toward Roosevelt about the State Department developing plans to leverage American power off the back of the virtual bankruptcy of Britain. Malta was described as virtually 'violent' between military leaders over policy and the future of Europe and thus also the Empire. Years later the 1956 Suez Crisis virtually put the nail in the final coffin of the Empire. See "An Affair to Remember", *The Economist*, 29 July, pp. 23-25. Some even believe that Harold Macmillan, Conservative Prime Minister (1957-1963) was an internationalist with intentions of globalisation, hence his eagerness to devolve Britain of the Empire, much to the chagrin of Churchill. See *Macmillan's Secret Agenda* by Mark Deavin. The sell-out continued under the Labor Government of Harold Wilson *Breach of Promise: Labour in Power, 1964-1970* wherein he details the illegal and very secretive agreements that occurred between Wilson and Lyndon Johnson, the American President the US president Lyndon Johnson which was at the expense of Britain and favourable toward the United States. These resulted in measures such as wage and price controls.

"In Britain in 1956 colonialism was not a dirty word. **But the American desertion of its closest ally (as it seemed in London) [by America forcing Britain out of the Suez] was a severe blow to national prestige.** The truth appears to be that Eisenhower and the State Department in Washington had become increasingly irritated by pretensions to equality with America, which were simply getting in the way of America ..." (Clifford Longley, *Chosen People*, p. 261) [emphasis mine]

By the end of World War Two and into the late 1940s, Roosevelt's planning for the dismantling of the British Empire was well in place and was about to bear fruits, albeit bad ones: "In 1945, after an exhausting three decades of exertion against Germany, the United Kingdom emerged militarily victorious only to see itself economically exhausted. A year later, it was bankrupt, unable to find capital and on the verge of collapse. **It had nowhere to turn but the U.S., which then dictated terms that amounted to a withdrawal of Great Britain from the world stage**" ("America and the New Financial World. Politicians can make the adjustment more or less painful", *Wall Street Journal*, 6 Oct 2008, by Zachary Karabell [www.wsj.com/articles/SB122325757745406687](http://www.wsj.com/articles/SB122325757745406687)) [emphasis mine]. Britain finally paid off its debts to America 31 December 2006 ("Farewell to Britain's US mortgage from Hell", *The Sunday Times*, 31 December 2006, by Christopher Meyer). While Philip Webster, Political Editor and Elizabeth Judge of The Times revealed: "While Friday's payments will close the book on the UK's Second World War debts, Britain still owes and is owed billions of pounds in relation to loans made and costs incurred during the First World War. However, since a moratorium on all war debts agreed at the height of the Great Depression, no debt repayments have been made to or received from other nations since 1934." ("Sixty years on, we finally pay for the war", *Times online*, 27 December 2006).

"... Britain turned to the US for a loan when the war – and Lend Lease – ended in 1945. But the conditions attached to the loan at once had the effect of undermining British overseas power. In return for \$3.75 billion [with the last paid in 2006], **the Americans insisted that the pound be made convertible into the dollar within twelve months. The run on the Bank of England's reserves this caused was the first of the succession of sterling crises that were to puncture Britain's retreat from empire** ... the US [was born] in a war against the British Empire" (Niall Ferguson, *Empire. How Britain made the Modern World*, pp. 354, 368) [emphasis mine] As Ferguson noted, "it was the political decision that caused the economic change, not the other way around" (*ibid*, p. 354).

Yet Britain took the loan, even though the war was being turned against Hitler before American involvement. **"The dissolution of the British Empire—one of the most beneficent and enlightened political forces in history—took place for many reasons, including, it pains me to say, pressure from the United States.** But part of the reason for its dissolution was inner uncertainty, weariness, a failure of nerve. By the middle of the last century Britain no longer wished to rule: it wanted to be liked. The promiscuous desire to be liked, for states as much as for individuals, is a profound character flaw. It signals a faltering of courage, what Pericles castigated as *malakia*, "effeminacy," and a dangerous loss of self-confidence. At the height of the Cold War, the political commentator James Burnham observed that "Americans have not yet learned the tragic lesson that the most powerful cannot be loved—hated, envied, feared, obeyed, respected, even honored perhaps, but not loved." Have we now, some forty years on, finally learned that lesson?" (Roger Kimball, "Failures of Nerve", *The New Criterion*, Vol. 21, No. 3, November 2002) [emphasis mine]

Today, much to its chagrin and blindness, the United States is following suit ("America Aping Britain's Decline Through Free Trade", *Huffington Post*, 23 September 2010 by Ian Fletcher).

Some views on how the Americans took over the British role in the Middle East is discussed in *Three Kings: The Rise of an American Empire in the Middle East After World War II* by Lloyd Gardner.

“Franklin Roosevelt was the most Anglophobic American president of the twentieth century, and despite the resistance of British negotiators he managed, as John Maynard Keynes put it, to “pick out the eyes of the British Empire” during World War II. Yet seldom has the rhetoric of Anglo-American solidarity been more loudly proclaimed and enthusiastically hailed than in the public remarks of both Churchill and Roosevelt during the war.” (p. 9)

You can read a review of the book in the **Appendix. God and Gold: Britain, America, and the Making of the Modern World by Walter Mead.**

World War Two took its toll on Britain and Empire. Churchill’s speeches during the War gave the impression that the Empire would continue after the Anglo-Saxon-Keltic powers won yet again against fascistic aggressors (such as Napoleon or the Central Powers). To him it was not doomed and could be salvaged with the exception of India.

American assistance and then entry into the War would salvage Britain as a world power and it could stabilise itself and re-form after the War he thought. After all, the world would need the Empire and all it stood for to stride the global stage with America. Hitler’s pleading for Britain, as related peoples, to remain neutral was ignored; later his plea after the attack upon Russia to become neutral to permit German forces to withdraw from Western Europe was similarly ignored; as was the offer for German forces to join with the British to maintain control over India – because he could not be trusted after he conquered Russia.<sup>27</sup>

Roosevelt continued his anti-British Empire stance. Speaking of The Philippines, he stated:

““Our nation covets no territory; it desires to hold no people against their will over whom it has gained sovereignty through war or by any other means.”  
"The last statement was a direct attack on the concept of empire, including the British Empire. Its import was not lost on London." ("The Other War: FDR's Battle Against Churchill and the British Empire", *The American Almanac*, 28 August 1995 by Lonnie Wolfe).<sup>28</sup>

American insistence that India must be given up was reluctantly agreed to, but Churchill thought that the rest of the Empire could be saved and further developed to enable resources and trade

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<sup>27</sup> Another view on the war and how it could have supposedly been avoided is Patrick Buchanan’s *Churchill, Hitler, and “The Unnecessary War.” How Britain Lost its Empire and the West Lost the World.*

<sup>28</sup> See also “Roosevelt’s “Grand Strategy” To Rid the World of British Colonialism: 1941-1945”, *The American Almanac*, 14 July, 1997, by Lawrence Freeman. “Thy People Shall Be My People: Roosevelt, Churchill, and the Atlantic Charter”, *Senior Projects Spring 2011* by Fjelstad Connor. Abstract: “From August 9-12, 1941, the two leaders of the English-speaking world, President Franklin Roosevelt of the United States and Prime Minister Winston Churchill of the United Kingdom, met at Placentia Bay, Newfoundland, to discuss the “problem of Nazi Germany” and laid out “broad principles” to shape the postwar world. Through these principles, not only did Roosevelt seek the defeat of Hitler, but to undermine the British Empire and finally open its vast trade and markets to American business and financial interests. It is a story unlike any other--setting the precedent for summit diplomacy, the foundation of the Anglo-American alliance, the downfall of the British Empire--all told through the eyes of two of the greatest statesmen in history.”

Another is “Roosevelt, Churchill, and Indochina: 1942-45”, *The American Historical Review*, Vol. 80, No. 5, 1975, pp. 1277-95 by Walter La Feber.

to maintain the *Great* in Britain.<sup>29</sup>

But Britain was nearly bankrupt; the people living on rations for many years after the War; much of her resources (even down to home silverware that was donated toward the war machine) were depleted; morale was low; and the colonies began to be urged to find independence by nationalists, Communist infiltrators, early globalists and British liberals.<sup>30</sup>

My father used to bemoan how America actively brought down the Empire and how the British handed over parts of their Empire for America to come into the War so late. If they came in earlier, the carnage would have possibly been avoided.

Roosevelt demanded 99-year leases on Trinidad, Bermuda, Jamaica and Newfoundland.

After just two years into the War, Britain was already drained dry of property and real estate. The liquidation of the Viscose Company (an enormous operation) with Britain receiving much less than it was worth; huge investments in Canada had to be sold to pay America. Few know that £42M in gold had to be transferred to America and Roosevelt a ship to Simonstown naval base in South Africa to collect the gold!

My father also used to talk about how second-rate ships were sold to the British of which many were lost – of the 50 lend lease destroyers sold to the British, 7 were lost and many others given to the Russians or manned by foreign crews. The Americans did not purchase them back when they were no longer of use.

In addition, he also groaned how the British occupation of certain parts of Germany was so expensive for the British which was effectively bankrupted by Roosevelt– they fed, clothed and helped the Germans to get back on their feet. A nation destroyed due to its own stupidity was helped. Yet, as my father would state, the British could not even feed their own people properly who were on shocking rations during the War – these rations worsened for many years after the end of the War, some rationing extended into the 1950s.

Resultantly, the colonised looked far afield to America. And what did they see? A world power relatively unscathed (in terms of being bombed); regaining wealth quickly; benevolent; anti-colonial; and of great financial might.

Yet in 1943 the President of the British Empire Day Movement declared:

““What is the British Empire?” General Smuts has given the answer to this question: “It is the widest system of human freedom which has ever existed in history.” ... The watchwords of the British Empire are liberty, justice and truth.

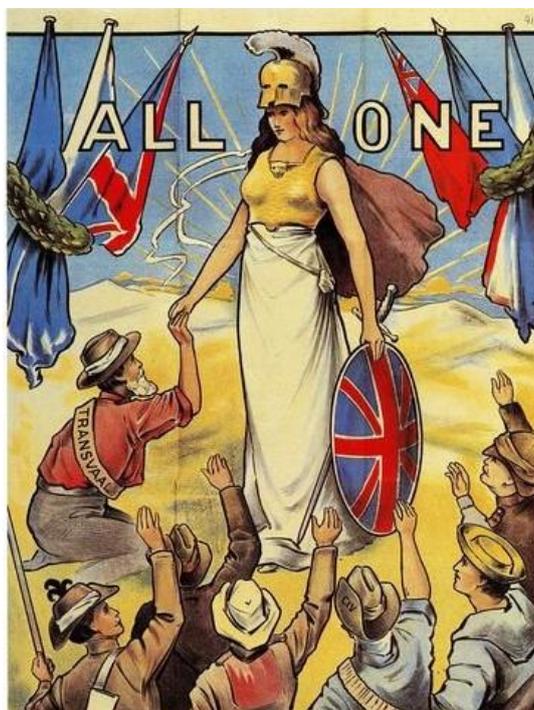
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<sup>29</sup> Refer to the book *The Last Thousand Days of the British Empire* by Peter Clarke for further details.

<sup>30</sup> But the fruits are for all to see including mammoth corruption, oppression, tribalism and such like. “In virtually every case (Botswana is the sole exception), former British colonies in sub-Saharan Africa have fared worse under independence than they did under British rule. In virtually every case, as New York University’s William Easterly has pointed out, the expenditure of billions in Western aid has failed to raise their rate of economic growth.” (“Independence? Try ‘aid dependence’, *Los Angeles Times*, 11 March 2007 by Niall Ferguson).

'By defeating our cruel enemies and establishing a righteous peace we must make it certain that the children of the British Commonwealth now being born are ushered into a better, happier and more peaceful world than we have ever known. An enduring peace must be based on economic and social justice.' ("Empire Day Messages. Future of World Depends on British Empire – Viscount Bledisloe", *Advocate*, 24 May 1943, p. 2)

But living in hope is not the same as political and economic reality. Of a people worn out by two World Wars and a Great Depression. An ungrateful people who voted Churchill out of office on 5 July 1945 in a landslide, merely weeks after victory! Yet it should have been expected as opinion polls showed Labour in the lead since 1942.



*A British Imperial poster showing the country of Transvaal becoming part of the Empire*

Where was Churchill to push the British view during the post-War meetings and conferences? – he still loomed large but lacked clout. The Labour Party were focussed on domestic issues and for the end of Empire - its socialistic policies did not help Britain chug out of the economic mess she found herself in. The housing policy, council homes and free education for secondary schools as well as the National Health Service, necessary as they were, would soak up finances needed to maintain Empire.

Churchill managed to be re-elected in 1951 at the age of 77 with a small majority. He tried to hold the line, but the dye was cast.

## **Plans for World Leadership Continue**

Let us go back a few years.

One member of the United States House of Representatives, the Hon. J Thorkelson of Montana, viciously attacked the concept of English-speaking union and in a bizarre series of speeches (or rather accusations and fabrications) to the House, he attacked Anglo-Saxon unity by combining the concept of English-speaking union with that of its opposite, world government as if they were the same. It is due to the efforts of people like him and Franklin Roosevelt that this dream never eventuated. You can read Thorkelson's nonsense in the *Congressional Record* of the 76<sup>th</sup> Congress, 19, 20, 21 August; 3, 5 September 1940.

These bizarre conspiracy theories which abound accusing the British of trying to enslave America and that the Empire still exists secretly supporting Satanism are weird and false without evidence and are based on assumptions. There are a number of political and religious organisations that promote these slanderous ideas, include Lyndon LaRouche and his ill-conceived nonsense. The opposite is the truth: America were a major reason for the end of Empire – the British had to agree to dismantle the Empire's preferential trading;<sup>31</sup> hand over various strategic bases to America; ship over the blue prints for the foremost technology to Washington<sup>32</sup> and such like before Roosevelt – a fanatical anti-British leftist – would agree to assist against Nazi aggression.<sup>33</sup>

However, one of those who advocated British global hegemony and who could see God's Plan for Britain was Churchill:

"... he must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below of which we have the honor to be the faithful servants" [through the British Empire - Sir Winston Churchill to the US Congress, 1941].

On June 18, 1940, Churchill said to England,

"What General Weygand called the Battle of France is over. The Battle of Britain is about to begin. Upon this battle depends the survival of civilization. Upon it depends our own British life and our empire. The whole fury and might of the enemy will soon be turned upon us. Hitler knows he will have to break us in this island or lose the war. Let us therefore give ourselves to our duty and so bear ourselves that **if the British commonwealth and empire last one thousand years**, men will say: 'This was their finest hour.' " [emphasis mine]

"If the population of the English-speaking Commonwealth be added to that of the United States with all that such co-operation implies in the air, on the sea, all over the globe and in science and in industry, and in moral forces" (5 March 1946).

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<sup>31</sup> Information on these arrangements can be found in *Decolonization, the Commonwealth, and British Trade, 1945-2004* by Nicholas Fram (information in the *References*).

<sup>32</sup> Articles such as Angela Hind's "The World in a Briefcase (BBC Radio 4)" *BBC News*, 5 February 2007 (<http://news.bbc.co.uk/go/pr/fr/-/2/hi/science/nature/6331897.stm> reveal this truth).

<sup>33</sup> A number of books, articles and documentaries mention this. For example, Peter Charlton, "The End of Empire", *The Courier-Mail*, 2 September 2005, p.10.

"We are in Europe, but not of it. We are linked, but not comprised." (15 February 1930)<sup>34</sup>

This indicates that he probably wished for a 1,000-year British Empire (as Hitler wished for a 1,000-year Reich) – something inside of him and other great British leaders recognise the role Britain must play in the world and will do so again under the Messiah.

Yet even Churchill cannot escape the lies and exaggeration from conspiracy theorists. One of their bizarre theories was that Churchill was a Satanist and Druid. Like many such theories they only want to see what they want to see. They refuse to read completely on the given issue and make a mature and fair decision. Instead they accuse and spread malicious rumours about many people.

The fact is that Churchill was never a Druid at all. He is claimed as member of the 'Ancient and Archaeological Order of Druids' in 1908 which was founded in 1781 and had nothing to do with Druidism. It was instead a fun group to promote benevolence, promote literary arts and poetry. There is no link between it and paganism, dancing around Stonehenge, adherence to solstices or other such practices – it is merely a fun name. There are a number of such organisations around.

So, it was not a pagan sect nor a branch of Freemasonry.

This particular fraternal group raised and provided financial support to those families that had terrible illnesses and fallen into poverty. Remember, this was long before adequate insurance cover and the introduction of the National Health Service.

It is true that he was a Liberal in his younger day and became rebellious. But war changed him, and he matured coming to see how wonderful the Empire was and he ended up a Conservative, Imperialist and staunch Anglican.

Neither are the accusations that he wanted a United States of Europe true. When he called for such, he meant that it be limited by economic cooperation; to prevent any more European wars; and to contain Germany. He always said that he did not want Britain to be subsumed by such an entity and he never wanted political or military union.

But that is the way conspiracy theories 'prove' their points by through drawing 'lines' between people, organisations and events without solid proof. This is known as syllogism. Or as the online Oxford dictionary reveals:

"an instance of a form of reasoning in which a conclusion is drawn from two given or assumed propositions (premises); a common or middle term is

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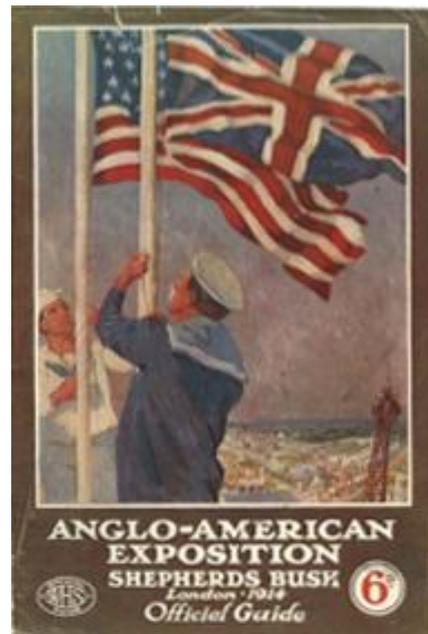
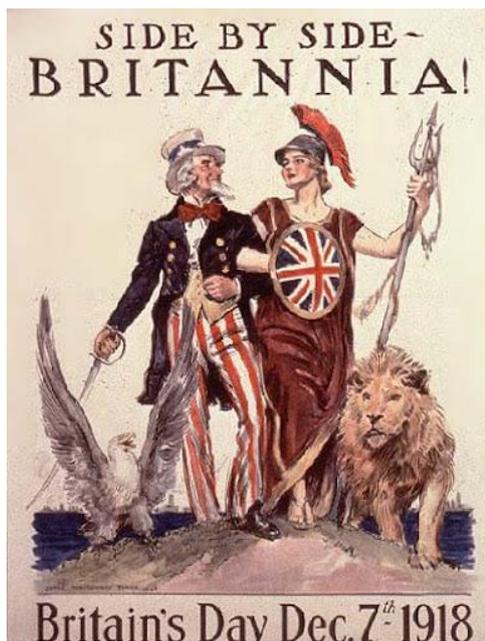
<sup>34</sup> Churchill never wanted Britain to be subsumed into Europe and certainly not any sort of European Union (see "Churchill was all in favour of a united Europe — as long as it didn't include Britain", *Spectator online*, 17 February 2018 by Andrew Roberts. Refer also to his speech for a sort of U.S. of Europe in Zurich, 17 Sept, 1946 available at [www.churchill-society-london.org.uk/Webmap.html](http://www.churchill-society-london.org.uk/Webmap.html) Refer also to "EU video cites Churchill's enthusiasm for European federalism", *BBC News*, 7 December 2012 by Ed Lowther.

present in the two premises but not in the conclusion, which may be invalid (e.g. *all dogs are animals; all animals have four legs; therefore all dogs have four legs.*)”

One such famous syllogism that is used to prove my point is

Why are fire engines red?  
Well books are red; magazines are red too.  
Two plus two is four.  
Four times three is 12 there and are 12 inches in a ruler.  
Queen Elizabeth was a ruler and Queen Elizabeth was also a ship.  
Ships sail in the sea and fish swim in the sea.  
Fish have fins and the Finns fought the Russians.  
The Russians were red and fire engines are always rushing.  
And THAT is why fire engines are red.

This may sound a bit comical, yet it serves to demonstrate a point that we must be honest with the political statements we come across and not fabricate nonsense.



*World War One drew the Anglo-Saxon-Keltic powers closer*

Contra wise to Churchill, Hitler is said to have believed in a thousand-year Reich. William Shirer in his famous *The Rise and Fall of the Third Reich* noted that:

“The Third Reich which was born on January 30, 1933, Hitler boasted, would endure for a **thousand years**, and in Nazi parlance it was often referred to as the “**Thousand-Year Reich**” [This information was based, in part, on the Proclamation of Sept 5, 1934, at Nuremberg]. (William Shirer, *The Rise and Fall of the Third Reich*, p. 5)

"It is clear that the German fate will be decided for the next one hundred years".  
[Adolf Hitler, December 24, 1940 to his SS personal bodyguard]

Changing his perspective from one hundred to one thousand, Hitler says one month later:

"National Socialism will decide **the next one thousand years** of German history." (Adolf Hitler, January 1941. Sources: Bundesarchiv, recorded discs)

And at Nuremberg, 5 September 1934:

"The German form of life is definitely determined for the **next thousand years**. For us, the nervous nineteenth century has finally ended. There will be no revolution in Germany for the **next one thousand years!**"

Similar to Hitler's parallel views on a 1,000-year rule for his race, we find Cecil Rhodes and Hitler's 'awakening' – a virtual epiphany. Rhodes used to describe his 'awakening' to Britain's destiny to visitors and friends and its part in world servant leadership. How different to the globalists, Nazis and communists – such an enormous difference in attitude and approach.

Hermann Rauschning is famous for the book *Hitler Speaks*, published in 1939. He wrote that in the 1930s

"My informant described to me in full detail a remarkable scene - I should not have credited the story if it had not come from such a source. Hitler stood swaying in his room, looking wildly about him. 'He! He! He's been here!' He gasped. His lips were blue. Sweat streamed down his face. Suddenly he began to reel off figures, and odd words and broken phrases, entirely devoid of sense. It sounded horrible. He used strangely composed and entirely un-German word formations. Then he stood quite still, only his lips moving ... gradually he grew calm. After that he lay asleep for many hours.'

Soon after this bizarre event, Hitler yelled:

"The new man is among us! He is here! I will tell you a secret. I have seen the vision of the new man [German Aryan master race] - fearless and formidable."

Later Hitler said:

"I will tell you a secret. I am founding an Order."

How opposite to Rhodes' Order and the Empire's philosophy to serve, uplift, civilize and Christianise the world. Rhodes wanted an order to educate men to run the Empire. He laid down his notions for the Empire and British world leadership, together with North America and used to fondly contemplate the place of Great Britain in the world and the uniting of the entire Anglo-Saxon world into a single empire to rule the world. He meditated deeply of the Empire's destiny and sought inspiration in the backdrop of Table Mountain, Cape Town – a mountain he described as the most beautiful in the world.

As we have seen, Rhodes died a premature death, having become one of the wealthiest men in the world. His death on 26 March 1902, near Cape Town, was met with deep sorrow by all, including his non-White servants. The opening words of the funeral's eulogy presented by the Archbishop of Cape Town were:

“Do you not know that a warrior, a great man, has fallen this day in Israel?” [this was the Biblical lament of King David at the slaying of Abner, the commander of Saul's army]

Ten years after Rhodes died, the inauguration of the Rhodes Memorial took place. Rudyard Kipling, a close personal friend of Rhodes, wrote that he had gone to the memorial by moonlight and that it was “a thing to rejoice and sing over.”

World War One produced glorious victory for those wishing for a better and more prosperous world under the Anglo-Saxon-Kelts and associated peoples. That included all the overseas German Imperial territories being allocated to other nations and the British Empire absorbed the lion's share. And militant Prussia was dismantled in an attempt to prevent it rising again and threatening world order.



*Today we would say 'One people, one purpose, one Anglosphere'*

Yet World War One was so costly in terms of lives, the economy and absolute belief in Empire. Many began to lose faith in the Anglican and other churches and found interest in seers and such like.

The Great Depression and World War Two virtually put to bed the idea of world hegemony. President Roosevelt and others believe that colonialism was so bad that it had to end, including the British Empire. I learned at school about his hatred for the Empire and that he wanted to team up with the Soviet Union to bring it down.

He used World War Two as a means to dismantle the British Empire after the War including:

- All preferential trading agreements between certain nations in the Empire was to end
- The British debt accumulation was going to be leveraged against them
- British technology, inventions and blueprints were to be literally placed in crates<sup>35</sup> and shipped to the USA which would claim them as their own
- Some overseas territories were to be transferred to the USA to be used as military bases in lieu of the British
- The British were to be under overarching American command during the War

Instead of using the War to develop a British-American world condominium, Roosevelt used it to commence the beginning of the end of the Empire and move toward a United Nations solution to the world's problems and wars.

Churchill was much upset about this and thought that somehow the Empire would survive the War, but a post-War Labour Party government commenced the process of end of Empire. Churchill suffered depression in the 1960s leading up to his death, terribly disappointed to see the greatest project on earth disappear within a few years.

## **Final Analysis**

We have seen a summary of the grand plans of men for Anglo-Saxon-Keltic world domination. That plan gradually began to melt away since World War Two and ambitions for world peace and governance have been replaced by institutions that have gradually moved further and further from the values of men such as Rhodes, Milner, Churchill and the others referred to herein.

The UNO, WHO, UNESCO, World Bank, IMF and even the EU and NATO later became instruments of globalists, neo-Marxists and the Woke/PC brigade. The outcome will be completely different to that advocated by Rhodes et al.

We see then, that these advocates for British-American world union held ambitions vastly different to what they are accused of by some conspiracy theorists – far from advocating Satanism, or communism or some other evil, they actually stood for the very opposite. However, as with so many institutions, political parties, schools and universities, what they were established for has undergone radical change and no longer represent their original aims and purposes.

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<sup>35</sup> My father told me all about these when I was a boy and have since seen a documentary about this.



In the meantime, the concept for such a British-American union and instruments for world leadership has gone to sleep (except in the case of world policeman), though partially reactivated by calls for a global 'Anglosphere'.

However, do not stir a sleeping lion!<sup>36</sup>

How tragic was World War Two that upset the settlement of Versailles (1919). After the War Churchill urged a "kind of United States of Europe" with economic cooperation, but without full political and military union. This, he believed, would enhance the chances of peace and keep Germany in its place. In turn, Britain would remain outside of such a union – aloof - with its Empire intact.

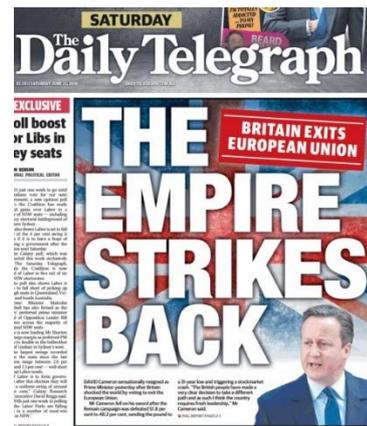
Yet Britain did enter the European Union which the men referred to earlier in the article would have been aghast to. However, thanks to an immense struggle, the nation managed to exit the ever encroaching and interfering EU.

Even in the late nineteenth century, advocates of a sort of Anglo-Saxon-Keltic world condominium saw Britain as separate from Europe:

"The most prominent of these figures [advocating a world federation of the British peoples] was Seeley, the Victorian idea of a global state intellectual figurehead of imperial unity. Considered 'as a state', he wrote, 'England has left Europe altogether behind it and become a world-state'." (Duncan Bell, *Victorian Visions of Global Order*, pp. 171-72)

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<sup>36</sup> There are many advocates for a union or close cooperation of the inner Anglosphere such as James C. Bennett, *Commonwealth Union: A Reference Design for a Union of Canada, Australia, New Zealand, and the United Kingdom. Frequently Asked Questions*, May 2016. Information about him here [www.andrew-roberts.net/about-andrew-roberts/](http://www.andrew-roberts.net/about-andrew-roberts/)



The American ‘empire’ sought to replace the British Empire, yet it failed in that role in so many ways. As Niall Ferguson warned in *Colossus. The Rise and Fall of The American Empire*, that unless America learns from the British model, it’s attempts at world order is doomed for failure. If its foreign policy objectives are for economic and infrastructure development, democracy and rule of law, freedom and free trade, then it must be willing to pour a lot more resources into the areas it is attempting to uplift. This means sending even more troops, civilians and money into the target nations as it did in the aftermath of World War Two in the occupation of Germany and Japan. But this is something they find repulsive and reminiscent of old empires. As such, their attempts will not succeed.

Jealousy and divisiveness between the twin powers continues and today the Anglo-Saxon-Celtic powers are structurally in decline, even though in appearance they are at the top of the world:

“The “Partnership of Nations,” as America and its allies were billed in Afghanistan, consisted on the ground of the United States plus the British, Australian, and New Zealand SAS (special forces commandos) and somewhere a little further back Canada’s JTF2 (being semi-French, Canada is a semi-detached member of the Anglosphere). All these states are British-derived and, on the face of it, suggest a working version of **Winston Churchill’s dream of a grand reconciliation between the United States and the British Empire in some new configuration**. But these days what these countries share is a common culture that, officially, recoils from the idea that they have a common culture. We’re multiculturalists now, and the salient point about multiculturalism is that it’s a unicultural phenomenon, existing almost entirely in the Anglo-American world.

Young Britons, we’re told by Tony Blair and the other Europhiles, now think of themselves as European—they eat pasta, they drink Perrier, they like nothing better than to curl up with a good EU harmonization directive on the permitted curvature of bananas, they wear regulation Euro-condoms, etc.

Similarly, Australians, according to *their* new orthodoxy, think of themselves as Asians. This was the essence of the republican case in the 1999 referendum on the monarchy: it was inappropriate to have an English queen presiding over

a country with so many Vietnamese restaurants. As it transpired, not all Australians were up to speed on the new orthodoxy and on referendum day Her Majesty won handily. Australians, the republicans assured us, wanted an elected head of state. Now they've got one. To paraphrase Tony Blair, she is the people's queen now.

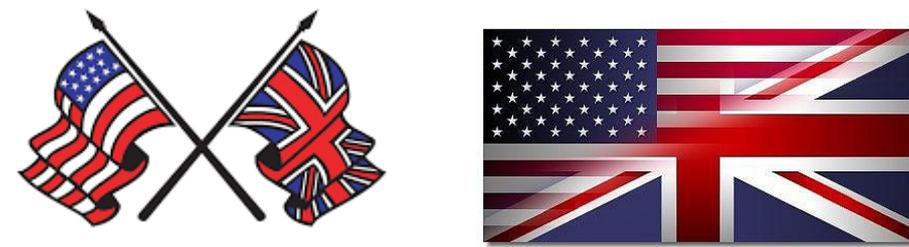
Canadians, meanwhile, think of themselves as ... well, they've yet to come up with a word for it, but it sure as hell isn't "British" or "American." **In the last thirty years, no other country has worked so hard to upturn the realities of both history and geography.** (Mark Steyn, "The survival of culture VI. The slyer virus: The West's anti-westernism", *The New Criterion*, Vol. 20, No. 6, February 2002) [emphasis mine]

If anyone does not learn from history, they will fail.<sup>37</sup>

In the meantime, almost as if they were 'acting out' or fulfilling typologically what Israel will enact during the 1,000-year reign of Christ, the British Empire arose and grew.

In effect, there will eventually be an Israelite union bringing about the fulfilment of the dreams of certain men in Britain and the USA in the early decades of the twentieth century.<sup>38</sup>

Although the time for this was premature, certainly the British Empire was typological of the Millennial rule of Israel - presaging what the scriptures obviously demonstrate shall be.



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<sup>37</sup> Refer also to his article "America's Brittle Empire", *Los Angeles Times*, 24 October 2006.

<sup>38</sup> Some religious groups assert that this will be the case. For example, see the article Joel Hilliker, "Britain and the U.S. Will Lead the World Again", *The Trumpet*, May-June 2012, p. 35.

## Appendix. Cecil Rhodes, "Confession of Faith" (1877)

It often strikes a man to inquire what is the chief good in life; to one the thought comes that it is a happy marriage, to another great wealth, and as each seizes on his idea, for that he more or less works for the rest of his existence. To myself thinking over the same question the wish came to render myself useful to my country. I then asked myself how could I and after reviewing the various methods I have felt that at the present day we are actually limiting our children and perhaps bringing into the world half the human beings we might owing to the lack of country for them to inhabit that 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. Added to this the absorption of the greater portion of the world under our rule simply means the end of all wars, at this moment had we not lost America I believe we could have stopped the Russian-Turkish war by merely refusing money and supplies. Having these ideas what scheme could we think of to forward this object. **I look into history and I read the story of the Jesuits I see what they were able to do in a bad cause and I might say under bad leaders.**

**At the present day I become a member of the Masonic order I see the wealth and power they possess the influence they hold and I think over their ceremonies and I wonder that 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.**<sup>39</sup>

The idea gleaming and dancing before ones eyes like a will-of-the-wisp at last frames itself into a plan. **Why should we not form a secret society with but one object the furtherance of the British Empire and the bringing of the whole uncivilised world under British rule for the recovery of the United States for the making the Anglo-Saxon race but one Empire.** What a dream, but yet it is probable, it is possible. I once heard it argued by a fellow in my own college, I am sorry to own it by an Englishman, that it was good thing for us that we have lost the United States. There are some subjects on which there can be no arguments, and to an Englishman this is one of them, but even from an American's point of view just picture what they have lost, look at their government, are not the frauds that yearly come before the public view a disgrace to any country and especially their's which is the finest in the world. Would they have occurred had they remained under English rule great as they have become how infinitely greater they would have been with the softening and elevating influences of English rule, think of those countless 000's of Englishmen that during the last 100 years would have crossed the Atlantic and settled and populated the United States. Would they have not made without any prejudice a finer country of it than the low class Irish and German emigrants? All this we have lost and that country loses owing to whom? Owing to two or three ignorant pig-headed statesmen of the last century, at their door lies the blame. Do you ever feel mad? do you ever feel murderous. I think

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<sup>39</sup> Yet other Masonic groupings were involved in the British Empire (as they were in any country they established themselves). Refer to *Builders of Empire* by Jessica Harland-Jacobs for details.

I do with those men. I bring facts to prove my assertion. Does an English father when his sons wish to emigrate ever think of suggesting emigration to a country under another flag, never—it would seem a disgrace to suggest such a thing I think that we all think that poverty is better under our own flag than wealth under a foreign one.

Put your mind into another train of thought. Fancy Australia discovered and colonised under the French flag, what would it mean merely several millions of English unborn that at present exist we learn from the past and to form our future. We learn from having lost to cling to what we possess. We know the size of the world we know the total extent. **Africa is still lying ready for us it is our duty to take it. It is our duty to seize every opportunity of acquiring more territory and we should keep this one idea steadily before our eyes that more territory simply means more of the Anglo-Saxon race more of the best the most human, most honourable race the world possesses.**

**To forward such a scheme what a splendid help a secret society would be a society not openly acknowledged but who would work in secret for such an object.**

I contend that there are at the present moment numbers of the ablest men in the world who would devote their whole lives to it. I often think what a loss to the English nation in some respects the abolition of the Rotten Borough System has been. What thought strikes a man entering the house of commons, the assembly that rule the whole world? I think it is the mediocrity of the men but what is the cause. It is simply—an assembly of wealth of men whose lives have been spent in the accumulation of money and whose time has been too much engaged to be able to spare any for the study of past history. And yet in hands of such men rest our destinies. Do men like the great Pitt, and Burke and Sheridan not now to exist. I contend they do. There are men now living with I know no other term the [Greek term] of Aristotle but there are not ways for enabling them to serve their Country. They live and die unused unemployed. What has the main cause of the success of the Romish Church? The fact that every enthusiast, call it if you like every madman finds employment in it. **Let us form the same kind of society a Church for the extension of the British Empire. A society which should have members in every part of the British Empire working with one object and one idea we should have its members placed at our universities and our schools and should watch the English youth passing through their hands just one perhaps in every thousand would have the mind and feelings for such an object, he should be tried in every way, he should be tested whether he is endurant, possessed of eloquence, disregarding of the petty details of life, and if found to be such, then elected and bound by oath to serve for the rest of his life in his County.** He should then be supported if without means by the Society and sent to that part of the Empire where it was felt he was needed.

Take another case, let us fancy a man who finds himself his own master with ample means of attaining his majority whether he puts the question directly to himself or not, still like the old story of virtue and vice in the Memorabilia a fight goes on in him as to what he should do. Take if he plunges into dissipation there is nothing too reckless he does not attempt but after a time his life palls on him, he mentally says this is not good enough, he changes his life, he reforms, he travels, he thinks now I have found the chief good in life, the novelty wears off, and he tires, to change again, he goes into the far interior after the wild game he thinks at last I've found that in life of which I cannot tire, again he is disappointed. He returns he thinks is there nothing I can

do in life? Here I am with means, with a good house, with everything that is to be envied and yet I am not happy I am tired of life he possesses within him a portion of the [Greek term] of Aristotle but he knows it not, to such a man the Society should go, should test, and should finally show him the greatness of the scheme and list him as a member.

Take one more case of the younger son with high thoughts, high aspirations, endowed by nature with all the faculties to make a great man, and with the sole wish in life to serve his Country but he lacks two things the means and the opportunity, ever troubled by a sort of inward deity urging him on to high and noble deeds, he is compelled to pass his time in some occupation which furnishes him with mere existence, he lives unhappily and dies miserably. Such men as these the Society should search out and use for the furtherance of their object.

**(In every Colonial legislature the Society should attempt to have its members prepared at all times to vote or speak and advocate the closer union of England and the colonies, to crush all disloyalty and every movement for the severance of our Empire.** The Society should inspire and even own portions of the press for the press rules the mind of the people. The Society should always be searching for members who might by their position in the world by their energies or character forward the object but the ballot and test for admittance should be severe)

Once make it common and it fails. Take a man of great wealth who is bereft of his children perhaps having his mind soured by some bitter disappointment who shuts himself up separate from his neighbours and makes up his mind to a miserable existence. To such men as these the society should go gradually disclose the greatness of their scheme and entreat him to throw in his life and property with them for this object. I think that there are thousands now existing who would eagerly grasp at the opportunity. Such are the heads of my scheme.

For fear that death might cut me off before the time for attempting its development I leave all my worldly goods in trust to S. G. Shippard and the Secretary for the Colonies at the time of my death to try to form such a Society with such an object.

## **Appendix. Rudyard Kipling, “The Burial” (1902)**

LONDON, April 9 -- The Times prints a poem by Rudyard Kipling, which is to be read at the burial of Cecil Rhodes on the hill called "The View of the World," in the Matoppo Hills, Rhodesia, tomorrow. The poem is as follows:

WHEN that great Kings return to clay,  
Or Emperors in their pride,  
Grief of a day shall fill a day,  
Because its creature died.  
But we—we reckon not with those  
Whom the mere Fates ordain,  
This Power that wrought on us and goes  
Back to the Power again.

Dreamer devout, by vision led  
Beyond our guess or reach,  
The travail of his spirit bred  
Cities in place of speech.  
So huge the all-mastering thought that drove—  
So brief the term allowed—  
Nations, not words, he linked to prove  
His faith before the crowd.

It is his will that he look forth  
Across the world he won—  
The granite of the ancient North—  
Great spaces washed with sun.  
There shall he patient take his seat  
(As when the Death he dared),  
And there await a people's feet  
In the paths that he prepared.

There, till the vision he foresaw  
Splendid and whole arise,  
And unimagined Empires draw  
To council 'neath his skies,  
The immense and brooding Spirit still  
Shall quicken and control.  
Living he was the land, and dead,  
His soul shall be her soul!

## **Appendix. *God and Gold: Britain, America, and the Making of the Modern World* by Walter Mead**

This book is a highly recommended read. The below description of his work is by the author himself at the *Powerline* website, 14 Oct 2007 ([www.powerlineblog.com](http://www.powerlineblog.com)):

The conventional wisdom says that the history of the last 300 years is the story of the rise and fall of Europe. I think that is wrong. **The main trend in world history has been the development and continuing growth of a global system of power, finance, culture, ideology and trade based first on the power of Britain and then on that of the United States.** Since the Glorious Revolution of 1688, Britain has only been defeated in one major great power war - the war of the American Revolution. To put that another way, since the seventeenth century, either Britain or the United States or both together have been on the winning side in every great power war in which they have participated.

*God and Gold* is a book about this Anglo-American world system. **Why have the British and the Americans established the most powerful and influential international power system in the history of the world?** What does history teach us about the dangers we now face from the conflicts in the Middle East and from other challenges of the 21st century such as the rise of Asia? Are the best days of Anglo-American power already behind us, or do we still have an important role to play in world history?

In *God and Gold* I argue that capitalist dynamism and the peculiarly individualistic and forward looking religious culture of the Anglo-Americans are the foundation of this system. The British and the Americans have liked capitalism more than other people, and they have had less trouble bridging the gap between capitalist change and religious tradition than other societies.

**These characteristics make us strong, but they do not always make us loved. Catholic Spain, Jacobin France, Wilhelmine Germany, the Nazis, the communists, and Osama bin Laden all denounced the English-speaking peoples** as cruel, greedy, hypocritical and vulgar. The Inquisition placed *The Wealth of Nations* on the Index of Forbidden Books. Napoleon reputedly denounced the British as a nation of shopkeepers. For over a century, hatred of capitalism, hatred of Jews and hatred of the Anglo-American world has been a powerful ideological force. Since the Boer War, significant elements in European opinion have seen the Anglo-Saxon powers as allied with Jewish plutocrats in a plot to control the world. Churchill and Roosevelt were denounced as puppets of the Jews; today figures like Mahmoud Ahmadinejad and Hugo Chavez speak for a powerful tradition of hatred and suspicion of the Anglo-American world and its Jewish allies.

More than 300 years ago, Oliver Cromwell summoned the English to a war against Catholic Spain using arguments we still hear today. Who are our enemies, Cromwell asked in 1656. His answer: the league of evil men throughout the earth. And why do they hate us? Because the evil that is in them sees and hates the good that we do here in England. Or in Cromwell's own words, through that enmity that is in him against all that is of God, that is in you. What are we fighting for? The future of liberty all over the world. Why will we triumph? Because God is on our side.

These are essentially the arguments of Ronald Reagan's famous "evil empire" speech; they are the arguments that Tony Blair and George W. Bush made after 9/11. They are the arguments Churchill and Roosevelt made in World War II, the arguments Lloyd George and Woodrow Wilson made in World War I, the arguments that British ministers and intellectuals made during the wars against Napoleon, the Jacobins, and against Louis XIV.

**This isn't just rhetoric. *God and Gold* chronicles the centuries-long war between the Anglo-Americans and their enemies and argues for the importance of understanding the cultural, religious, and financial roots of the English-speaking peoples because they form the foundation of America's global position.** Today we face a new kind of enemy. With American society divided over the nature of the threat and even in some quarters the existence of the threat it is more important than ever to understand what makes America strong, why others hate us, and what are the qualities that have enabled the Americans and the British to prevail in the contests that shaped our world. [emphasis mine]

## **Appendix. The Freemasons**

Rhodes joined the Freemasons in an attempt to get them onside with his big project and he also wanted to counter the Fabians and other semi-secret organisations which adhered to completely different views and policies to himself and others discussed in this article.

But he was greatly disappointed to find that most Freemasons were interested only in business, promoting capitalism, forming a 'boys club,' and anti-Catholic measures rather than a world led by the Anglo-Saxon-Keltic peoples.

As a result, he became a critic of this 'boys club' and of its impotence in advancing the cause. Most of the Masonic membership were more interested in business than his vision.

Let us understand that there are several competing Masonic groupings or factions ranging from Protestant to neo-pagan. But it seems that most of them are merely a neo-capitalist club with silly rituals that Masons don't take seriously that extend back into history and use these networks for their own careers rather than for anything sinister. Some lodges, however, are obviously more sinister. The term 'Freemason' is very broad covering a wide range of ideas and philosophies and they, like all organisations, change over time and are rather different today to what they were 100 or 200 years ago. These various lodges compete amongst themselves and are not one single, composite, conspiratorial organisation attempting to bring in worldwide devil worship as some assert, though some might. The Scottish rites for example are in opposition to the Grand Orient Masons which are more neo-pagan.

In general, the Masons are capitalist, anti-Communist and anti-Catholic but are first and foremost businessmen (they used their influences to keep the Catholics out of power in the Anglo-Keltic nations and bring in the rule of law, capitalism, democracy and public schooling. In the 1960s they formed a ring of steel that prevented, to a large degree, Soviet Communist infiltration into the British establishment.

In any event, Christians should not involve themselves with them and some factions can morph or grow stronger at the expense of other factions.

In fact, some few Masons even believed in a form of British-Israelism and published a number of books on the subject. Whether any still do is unknown. Some of these books are available online [here](#).

Like all Biblical doctrines, many have acquired them and then put a twist on them. It appears that the anti-RCC, pro-Protestant faction of some West European ruling classes, brought this idea into the Masonic movement.

Masons such as Michael Stewart (real name is Michel Lafosse, fraudulent claimant to the Scottish throne)<sup>40</sup> believe in the 'lost tribes of Israel' and the Scots being descended from the tribe of Judah. A minority belief amongst some of these key Masons has been the belief that

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<sup>40</sup> Details for this fraudulent claim is available online here <https://priory-of-sion.com/posd/lafosse/lafosse.html>

they inherited the throne of David which was transferred to Britain. The British-Israel belief of some (but not all Masons) is similar to, but not identical to, traditional British-Israel belief.

Lafosse has written such in his work *The Forgotten Monarchy of Scotland*:

“Scotland’s royal heritage is the oldest in Europe, and it can be traced back well into the BC era. The legacy of the Scots kings was hewn on the Stone of Destiny, the venerated relic of the Beth-el Covenant (Genesis 28:18-22) ...

“... the Royal House of Dalriada, through which all Kings of Scots traced their succession from the biblical Kings of Judah, from the Princes of Greater Scythia

...

“... many regarded the Stewarts as their Biblical kings. Prior to becoming High Stewards of Scotland, the Stewarts’ maternal forebears were Seneschals in Brittany, and they were of the same ancestral stock as the earlier Merovingian Kings of the Franks, in descent from the ancient Royal House of Judah.” (Michel Lafosse, *The Forgotten Monarchy of Scotland*, pp. 12,70,198-99. The Stone of Destiny is also mentioned on pp. 55, 63, 78, 290-92)

His work is a derivative of the Israel identity truth, although he mixes in other ideas not historically accurate.

Many of the kings of England and Scotland have been anti-Catholic Masons.

Of course, there are Masons and Masons - they are divided into various competing factions and groups. The US founding fathers were deists and Masons linked to anti-RCC protestants. Their power and influence has shrunk the last 30 years. Similarly, many US Presidents were Masons. Truly, our leaders have mixed paganism with the Bible.

The US constitution was largely framed by these people - God certainly works in mysterious ways (Dan 2:21). Truly, the leaders of the House of Israel have been neo-pagan in the main. The old Church booklet (*Truth about Masonry* by Jack Elliott) and books by others reveal the origin of some of the rituals of Masonry - but whether most Masons truly realise their origin or really care, is not known. It may be that they consider the rituals and symbols to be merely historical relics of earlier cross-religious contacts.

Regardless, while most of them are Protestants and very anti-RCC, anti-Communist, anti-Fascist and such like, the origin of so much of their rituals and traditions are certainly not Christian.

Other suggested readings which includes the internal battles within the Masonic factions (details in the *References* section):

- *A Critique of David Barton’s The Question of Freemasonry and the Founding Fathers* by Michael Maness
- *Catholics Versus Masons* by James Franklin
- *Founding Freemasons: “Ancient” and “Modern” Masons in the Founding Era of America with Particular Emphasis on Masons Benjamin Franklin and George Washington* by Hannah Ayers

- *Freemasonry and the Protestant Thought. A Study on their Common History of Similarities and Differences* by Oleksii Krykunov
- *The Question of Masonry and the Founding Fathers* by David Barton
- *The Truth about Masonry* by Jack Elliott

## Appendix. "Roosevelt and Stalin, blood brothers in arms", *The Australian*, 2 January 1989, by B. A. Santamaria

# Roosevelt and Stalin, blood brothers in arms

**ROOSEVELT and Stalin: The Failed Courtship**, by Professor Robert Nisbet, which has lain unread on this writer's shelves for nearly six months, has acquired a new sense of actuality through the dramatic events in Eastern Europe.

Nisbet recounts how Eastern Europe first fell into Stalin's hands as the result of a de facto conspiracy between two most improbable conspirators — Franklin D. Roosevelt, a Democrat legend as president of the United States, and Joseph Stalin, the 20th-century edition of Genghis Khan.

Most of Nisbet's facts were already available. It is the author's particular organisation of his material which adds to the drama of the historic events of recent months. More important, however, is the record of the abysmal errors committed by Roosevelt at Tehran and Yalta without which the governments, now overthrown, probably could not have been established in the first place.

What lends particular importance to Nisbet's work is that it draws extensively on the record of Roosevelt's sole personal interpreter — Charles E. Bohlen — of his private one-to-one meetings with Stalin before the three official conferences.

As early as July 1941, writes Nisbet: "Roosevelt seems to have been seized by a desire to have a meeting of his own with Stalin, one that would be secret, limited to the two of them and very small staffs."

Roosevelt's tic-tac man was Harry Hopkins, whose knowledge of communist theory and practice — and therefore of the type of man Stalin was — was minimal.

What Nisbet shows was that Roosevelt's betrayal of the Eastern European States — including Poland — was perpetrated during Roosevelt's first meeting with Stalin in Tehran in November 1943, rather than at Yalta in February 1945. The betrayals were actually consummated at the private meetings between the two men. At the formal plenary meetings of the three leaders "scarcely anything" was discussed which had not been "discussed and largely agreed on beforehand by Roosevelt and Stalin at their three private meetings".

Britain's exclusion might conceivably have been understood, if not justified, if Roosevelt had evinced a better working understanding of Stalin's agenda and of his real motives. He was certainly not lacking in advice which should have led him to pursue a policy precisely the opposite to that which he followed. He ignored the advice of Bohlen; George Kennan, US diplomat, historian and "Kremlinologist"; Averill Harri-



B.A.  
SANTAMARIA

man, his ambassador in Moscow; and General John Deane, the chief of the US Military Mission in Moscow.

By agreeing to Stalin's demands, Roosevelt assumed personal responsibility for the subsequent miseries inflicted on the tens of millions of Eastern Europeans whose future he was signing away to Stalin's brutal murder gangs and/or to years of imprisonment in the Siberian labour camps.

In detail, Roosevelt confirmed Soviet sovereignty over those parts of Poland which the Soviet Union had occupied consequent on the Nazi-Soviet Pact. Roosevelt "fully realised that Russia had sovereignty over Lithuania, Latvia, Estonia". He even "added jokingly that when the Soviet armies re-occupied these areas, he did not intend to go to war with the Soviet Union on this point".

### Divisions

All of this was agreed in "less than an hour". For good luck, Roosevelt threw in the Balkans by "wrecking the soft underbelly strategy" which Churchill had urged — driving upwards from the Italian front before the Soviets could advance into Hungary and Austria — in order to place a Western army between the Soviet armies and Central Europe.

Roosevelt did this by undertaking that "the Channel invasion of France would be supplemented by an invasion of southern France" by troops taken from the Allied armies in Italy. There was no strategic necessity for opening up this totally unnecessary new front after D-Day other than to weaken the Allied armies in Italy and therefore to make Churchill's plan impossible of execution.

Nor did Roosevelt bother to hide from Stalin his disagreements with Churchill. This leads Nisbet to conclude that just as Hitler had sensed the divisions between Britain and France at Munich in 1938, "at Tehran, Stalin really began the Cold War, and did so on the basis of perceptions identical with those of Hitler at Munich".

If Roosevelt could be excused for his callous, ruthlessness towards the people of Eastern Europe on the specious plea that, in the last analysis he had no direct responsibility for them, no such excuse avails in relation to his attitude to American and British soldiers and sailors.

Throughout 1942, convoys carrying arms to Russia to be unloaded at Archangel and Murmansk suffered appalling losses from German submarines and German aircraft operating from Norwegian bases. A letter dated July 14 from Churchill to Roosevelt stated that out of 33 ships included in Convoy PQ17, only four reached Archangel.

Roosevelt overrode Churchill's objections and insisted that the convoys be continued although Stalin flatly refused to permit English and American planes to use Soviet bases to provide cover for them.

There can be legitimate debate as to the prospects of Churchill's "soft underbelly" strategy had it been attempted. It can hardly be doubted, however, that the Allied forces invading Germany from the west could have reached Berlin and Prague first. The US 9th Army, attached to Montgomery's 21st Army group reached the Elbe on April 11. Berlin was a mere 96km away, and all effective resistance had ceased.

Equally, the Americans already in Filsen could have taken Prague and Brno in Czechoslovakia. It was Roosevelt's personal intervention through Eisenhower, which relegated all Eastern Europe to the Russians. Stalin's deliberate refusal to cross the Vistula and to save General Bor's underground army which rose against the German forces in the ruins of Warsaw, in order to assist the Russians, offered adequate reasons for a policy of getting there first.

It is a nice point to determine whether Roosevelt's policy towards Stalin was informed by stupidity, by callousness or by Soviet penetration of the upper reaches of the US government.

Whatever the critical factor, Roosevelt was largely responsible for the martyrdom of more than 40 years from which Eastern Europe is now in the process of freeing itself.

There is a lighter side to all this. Nisbet records how after the Yalta conference Roosevelt reported to his Cabinet that Joseph Stalin had received his early training in a seminary.

"I think," he said, "that something entered into his nature of the way in which a Christian gentleman should behave."

## Appendix. Advocates of Britain's Israelitish World Mission

There were many proponents for the belief that the Anglo-Saxons, Kelts and other north-west European peoples were recipients of the Abrahamic blessings and therefore direct descendants of ancient Israel.

These included: Edward Hine, a banker and author; John Allen, author and Methodist minister; Charles Piazzi Smyth the Royal Astronomer of Scotland; Col. John Cox Gawler who was Keeper of the British crown jewels; a few prominent evangelical preachers and even some members of the Royal family.

An opponent of this doctrine, Gregory Neal authored a Bachelor of Arts paper *Imperial British-Israelism: Justification for an Empire* wrote the following on this movement's influence on the Empire, though it appears overstated by him:

"Lord Admiral Fisher: The Anglo-Saxon League and the Great World War.

Great Britain, in the decade prior to the First World War, was an Empire in political and religious turmoil. Domestically, the nation was blessed with a stable, two-party political system and a booming economy, but the rise of "new Imperialism" in the 1880s, combined with the increased push for colonial holdings at the turn of the century, posed a real challenge to the future of the Empire. In the midst of, and perhaps because of this, Imperial British-Israelism grew quite quickly into a full-blown cross-denominational movement which permeated all levels of British society. As might be expected, the growing middle class latched onto the doctrines of British-Israelism as a means by which they could legitimize their upwardly mobile ambitions. **Leading clerics of the Anglican Church, like Archbishop Bond of Montreal and Bishops Titicomb, Alexander, Gobat, and Thornton, all gave the movement a basis for respectability within the trappings of authorized religion. The movement was not without important followers among the aristocracy in this period, with such notables as Queen Victoria, King Edward VII, King George VI, and currently Queen Elizabeth II all embracing the tenets of British-Israelism.** These, and many others in the aristocratic and wealthy circles of British society, looked to the movement for different things. Many of them found a rationale for their continued rule and their Empire's existence amidst a world of growing adversaries.

A few members of the British aristocracy had slightly different but nevertheless quite powerful reasons for becoming British-Israelites. The most illustrious example of this group would have to be Fleet Admiral Sir John A. F. Fisher, First Sea Lord of the British Navy during the First World War and the primary architect of 20th century naval principles. According to Admiral Fisher, Great Britain must be Israel because, despite the extreme stupidity of the Members of Parliament, it had managed to achieve an empire. This, combined with his great admiration for the American people, drove him to the conclusion that God had destined the Empire and the United States for leadership in a world union. He envisioned:

... a great Commonwealth--yes a great Federation--of all those speaking the same tongue [English] . . . . **And I suppose now we have got [sic] Palestine that this Federal House of**

**Commons of the future will meet at Jerusalem, the capital of the lost Ten Tribes of Israel,** whom we are without a doubt, for how otherwise could ever we have so prospered when we have had such idiots to guide us and rule us as those who gave up Heligoland, Tangier, Caracoa, Corfu, Delagoa Bay, Java, Sumatra, Minorca, etc.? I have been at all the places named, so am able to state from personal knowledge that only congenital idiots could have been guilty of such inconceivable folly as the surrender of them, and again I say: "Let us thank God that we are the lost ten tribes of Israel!"

Lord Fisher opposed the elitism of most British-Israelites, viewing the doctrine as a simple amplification of nominal Anglican Christianity, which he accepted whole-heartily. But his belief in the national promises of Israel directed his life in the service of his people. On his death bed it is said that he whispered in the ear of a close vicar: "Lord, in thee have I trusted, let me never be confounded." And, in an epitaph it was said of him:

He confounded many enemies of Britain and spent his days and night working with might and main to protect God's Kingdom and its enduring throne, upon which sits the seed of David.

This was the pattern of most British-Israelites who influenced, or were a part of, the ruling elites of English society. Their beliefs affected their actions, confirming their goals and giving them the tenacity to push forward in their quest for a greater Britain and the coming Kingdom of God." (pp. 28-29) [emphasis mine]

I think one can take it too far to assume that British-Israelites had major influence on government policies such as imperialism. But the thinking might have had a bearing upon it. We do not know for sure.

Below are extracts from two academic sources that demonstrate the old advocacy for this doctrine. The first one is "Loyalism and British-Israel," *History Ireland*, Nov-Dec 2019

<https://www.historyireland.com/loyalism-and-british-israelism/> :

#### **"Origins of British-Israelism**

A small but significant proportion of loyalists during this period took this fertile imagery in a more literal direction. They gravitated towards the ideology of British-Israelism. British-Israelism, as a movement, began in England in the late nineteenth century. Its principal exponents—John Wilson, Edward Hine and Edward Wheeler-Bird—made reference to racial pseudo-science, phrenology and cod philology in order to make the argument that the people of Britain were the descendants of the lost tribes of Israel. By the mid-twentieth century, British-Israelist organisations could claim to have tens of thousands of members in Britain alone. **Amongst their membership they included members of the royal family, and George VI openly expressed his belief in British-Israelist doctrine.** There were 3,500 branch meetings of one organisation—the British Israel World Federation (BIWF)—held annually. These organisations published a large variety of books, magazines and newspapers.

Scholars have commonly described the phenomenon of British-Israelism as a divinely sanctioned form of imperialism. In the Irish context, however, the *topos* of British-Israel appears to have stood not for ethnic supremacy but rather as an explanation for the apparently beleaguered condition of God's chosen people."

A number of prominent figures within the unionist community openly avowed their commitment to the British-Israelist doctrine in the mid- to late twentieth century. **Robert Bradford, elected as MP for South Belfast in 1974, was also a delegate of the BIWF throughout the 1960s and 1970s. Clifford Smyth was elected to the Constitutional Convention in 1975 and later stood as a parliamentary candidate for the Ulster Unionist Party. In the 1990s and early 2000s he was employed by the BBC as an expert pundit on the Orange Order.** He combined these commitments with a role in the BIWF, which itself involved numerous speaking engagements. **Nelson McCausland is the latest figure to combine a career in loyalist politics with card-carrying British-Israelism. He was a DUP MLA and was the culture minister for the Stormont Assembly between 2009 and 2011.** In October 2008 he spoke at the 89th Congress of the BIWF, and in April 2012 he spoke alongside Michael A. Clarke, Carol Cream, Norman Pearson and David Hilliard at a rally in support of the BIWF in Morecambe. In 2017 McCausland was listed as a voluntary trustee of the BIWF. In April 2019 he spoke at the BIWF annual general meeting at the Auckland Hotel in Morecambe. One prominent British-Israelist of this period, Pastor Alan Campbell, claimed to be a third-generation adherent. In a Christmas sermon, preached at the Open Bible Fellowship in Cregagh in 1988, Campbell described his vision of Ulster:

‘For far too long we have been made to feel ashamed of our Patriotism and Loyalism, and told we should abandon it all when we are born again. The British-Israel Truth refutes this serious error. Britain is part of God’s vineyard, Ulster is our own Promised Land, peopled by the very seed of Israel planted here as a light in darkest Ireland, and we must occupy until Jesus comes.’” [emphasis mine]

Another is Chris Greyling, “From Hyper-Imperialist to Super-Afrikaner: The Developments Within a White Theology,” *Journal for the Study of Religion*, Sept 1992, Vol. 5, No. 2 (Sept), pp. 47-63:

“The British Israel World Federation, South Africa British Israel study-groups were formed in South Africa in the early 1920s. They were bound together in the South African British-Israel Association under the chairmanship of Mr A. W. Marris and their journal was The Bulletin which was published for the last time in November 1927. In 1928 the British Israel World Federation, South Africa was constituted with A. W. Marris as its first President. According to the first edition of the new journal The South African National Message, published on 7 April 1928, the Federation started with a membership of 180 members. The largest membership was in Kroonstad (21 members), Durban (18 members) and Pietermaritzburg (17 members). Many members of local associations were however not yet members of the new Federation and the new magazine urged local associations and study circles to join the Federation (South African National Message, Vol. 1/1, April 1928, pp. 11-12). In January 1932 The South African National Message was replaced by The South African Covenant Message under the editorship of A. W. Marris. The headquarters of the movement shifted from Burg Street in Cape Town to Loveday Street in Johannesburg. After sixty years, the South African Covenant Message is still being published from Honeydew, near Johannesburg” (p. 50)

“British Israelism and the Afrikaner The early copies of the S.A. National Message, from April 1928 onwards, already carried articles in Afrikaans entitled Wie is die Afrikaners? (Who are the Afrikaners?) arguing that the Afrikaners were part of God's Covenant

People. Through the Dutch, the Huguenots and the British Settlers they came from the best stock of the Covenant Race. Afrikaners and English are brothers and they must stand together to win the world for their Master (S.A. National Message, September 1928, p. 15). The articles on the Afrikaners were followed by a regular monthly Dutch article by 'Franse Hugenoot' (spelt 'Franse Huisgenoot' in Sept. 1929!). These articles appeared for several years. It is clear that from their inception these magazines tried to convince the Afrikaners that they were part of the Covenant Race and therefore had to accept their English compatriots as brothers. But this also meant accepting the King and the Empire as part of God's plan of salvation. There is little proof that the movement had any real Afrikaans following in the early years. This was confirmed in interviews with some of the older leaders who were part of the movement in the 1950s. It was a movement based on a white theology glorifying the Anglo-Saxon people, the King and the British Empire. This had very little appeal for the Nationalist Afrikaners, who were dreaming of their own Republic free from British rule. The reaction of the British Israelite leadership when South Africa voted to become a Republic and to leave the Commonwealth didn't help much to keep the Afrikaners attending the Bible Study Groups within the movement. Afrikaners started branching off on their own, publishing their own material." (p. 55)

Eric Michael Reisenauer, *British-Israel: Racial Identity in Imperial Britain, 1870-1920*. PhD thesis. Loyola University Chicago, Ill., Jan 1997 wrote about Queen Victoria's belief in this idea:

"Far and away the most revered of the movement's adherents were those found among the Royal family. Queen Victoria, the Marchioness of Waterford, Queen Mary and her mother, the Duchess of Teck, as well as Princess Alice found much of the Identity interesting and convincing. Victoria had spoken many times of the theory, especially of Edward Hine's works, to her court artist Edward Corbould and every year the Master of the Queen's Household and a devout British-Israelite, Major General Sir John Cowell, presented her with a bound volume of the *Banner of Israel*. [158]" (p. 167).

"Edward Hine, Buffalo, NY, to Isaac Loveland London, March 31, 1887, in Ben Israel, ed., *Memoirs and a Selection of Letters From the Correspondence of Edward Hine* (London: Robert Banks & Son, 1909), 44; "Obituary--Major General Sir John Cowell," *Banner of Israel* 43 (26 September 1894): 477." (footnote 158, p. 167)

"More importantly, there were at least three scholars who gave significant notice to Wilson's ideas during the time Rawlinson pronounced it dead. The first to do so was the Rev. Frederick Robert Augustus Glover. Glover, who would serve as Chaplain to the British Consulate in Cologne and whose son, Sir John Hawley Glover, went on to distinguish himself in the Ashantee War in 1873, had studied Irish antiquities for several years and determined that sections of the tribe of Judah had taken refuge in and soon ruled over the Emerald Isle. In about 1845, Glover came across Wilson's *Our Israelitish Origin* and subsequently wrote to the author..." (p. 189)

"According to reports many years later in the *St. James Gazette* and the *Weekly Scotsman*, Glover had been invited to Windsor by Victoria and Albert after publicizing his ideas. He was informed by the Queen and her Consort, the papers continued, that they had known

of this descent for a number of years. *St. James Gazette* 39 (6 September 1899), 13; *Weekly Scotsman* (Edinburgh), 19 November 1904.” (Footnote 33, p. 190)

There is further information contained in *Appendix Six. Advocates of British-Israelism in The British Sense of Mission as a Ruling People* by Craig M. White.

## Appendix. *The Offshore Islanders* by Paul Johnson

Paul Johnson's book, *The Offshore Islanders: A History of the English People*, first published in 1972, demonstrates parallels between the British, particularly the English, and the ancient Israelites. Johnson portrays the English as a modern-day "chosen people" who share a special covenant-like relationship with God, akin to that of biblical Israel. He develops key parallels, including a sense of divine election and a providential mission, suggesting that the English/British are a people uniquely favoured and utilised by God throughout history. In the introduction, Johnson states:

"Much research tends to obscure, rather than reveal, the truth; or, most depressing of all, to suggest that truth cannot be finally established, often on matters of outstanding importance. ... [the English inherit a] "unique notion of their national vocation" similar to that of Israel, as a "chosen people in succession to Israel." (p. 11)

The concept of a covenant: just as Israel had the Mosaic covenant, Johnson contends that the English implicitly renewed or inherited a covenant through the Reformation, viewing Protestantism, particularly Anglicanism and Puritanism, as a return to the pure faith of ancient Israel. In his discussion of the Reformation in Part Three, titled "The Island in the Stream" (pp. 148–192), he characterises the break with Rome as a renewal of a "spiritual treaty," contrasting Thomas More's perspective of England as bound to "European Christendom by an indissoluble spiritual treaty" with the English nationalists' claim of a new, island-specific divine pact, reminding one of Israel's Sinai covenant (p. 162).

Periods of regression and national retribution followed by renewal, seems to reflect the cycles depicted in the Book of Judges or the prophetic writings. In the Civil War section (Part Four, "The Island Divided," pp. 193–238), Johnson compares the struggles of the English Puritans to the Israelites' wanderings in the wilderness and the apostasy during the judges' era. He observes that Cromwell's forces represent a "remnant" revitalised by God, similar to the Biblical judges (p. 210). The English are portrayed as a "stiff-necked" which can repent when they adhere to their calling. Johnson refers to Deuteronomy 9:6's characterisation of Israel as "stiffnecked" to illustrate English character in the epilogue (pp. 439–466), stating:

"The English... a backward island gently washed by the tides of Continental cultures; its separate development rudely forced out by the tides of colonisation; independence seized, repeatedly lost, at last firmly established within a complex racial mould" (p. 440).

The British Empire and subsequently the English-speaking peoples (particularly following the union with Scotland and the emergence of America) are seen as continuing Israel's mission as a beacon to the nations, disseminating law, liberty, commerce, and Biblical faith. In the epilogue, Johnson asserts: "the crystallisation, within the island, of an entirely new material culture, which spreads over the Earth" (p. 441), explicitly linking this to a Israel's mission (p. 442). He frequently quotes or references Old Testament phrases when narrating English history (for instance, describing England as "this happy breed of men, this little world, this precious stone set in the

silver sea" in obvious Shakespearean language that calls to mind the "peculiar treasure" of Exodus 19:5, as discussed in the prologue on pp. 9–10.

The analogies between Israel and England are primarily found in the prologue (pp. 9–12), the sections discussing the Reformation and Civil War period (pp. 148–238), and the epilogue (pp. 439–466). However, this theme permeates the entire narrative. It stands out as one of the book's most unique (and for some readers, most contentious) characteristics, illustrating Johnson's Anglo-Catholic conservatism and his interpretation of history in distinctly providential terms.

The most direct and explicit passages from the book where he deliberately draws parallels between the ancient Israelites and the English/British people as "offshore islanders" with a special providential role.

"Like the children of Israel, the English have always been a peculiar people, living on an island as the Israelites lived in a landlocked enclave, both offshore from great continental land-masses, both conscious of a special relationship with God." (p. 19)

"In many respects the history of the English people bears a curious resemblance to that of the Jews. Both were offshore or enclave communities with a strong sense of divine election." (pp. 19-20)

"The English, like the ancient Hebrews, came to see themselves as a chosen race, set apart by Providence to perform a specific role in history. Both peoples developed the notion of a covenant: the Israelites with Jehovah, the English with the Christian God." (p. 20)

"The parallel with the Israelites is striking. Both were island or enclave peoples, cut off by geography from the mainstream of events, yet repeatedly drawn into them; both developed a fierce sense of apartness, a conviction that they were different from and superior to other men." (p. 21)

"The English, like the Jews before them, came to believe they had been allotted a special task by history, or rather by God: to act as a light to the Gentiles, an example of righteousness in a naughty world." (p. 112)

"The English Reformation and the Puritan revolution of the seventeenth century reproduced, in many respects, the experience of the ancient Israelites: the breaking of images, the return to the pure milk of the Word, the sense of being a people set apart under direct divine rule." (p. 198)

"Just as the Israelites had been commanded to possess Canaan and make it a holy land, so the English saw their empire as an extension of the covenant, a means by which God's law and England's example could be carried to the ends of the earth." (p. 342)

While he repeatedly uses the Israelite parallel as a historical and psychological analogy, he presents it as a self-image the English developed rather than as a literal genealogical lineage back to Israel. How close to the truth he was.

Deep within the psyche of the British tribes resides a distant memory of their Israelitish origin which seems to be restored upon certain stresses or opportunities. The House of Israel is fulfilling its mission as a type of its fulfillment of the Genesis 49 promises, yet to be realised upon the return of the Messiah.

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