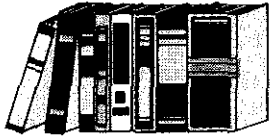


The Blumenfeld Education Letter



"My People Are Destroyed For Lack Of Knowledge" HOSEA 4:6

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EDITOR: Samuel L. Blumenfeld

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The purpose of this newsletter is to provide knowledge for parents and educators who want to save the children of America from the destructive forces that endanger them. Our children in the public schools are at grave risk in 4 ways: academically, spiritually, morally, and physically — and only a well-informed public will be able to reduce these risks.
"Without vision, the people perish."

The Rhodes Legacy: Are Its Agents Shaping America's Destiny?

On June 8, 1994, President Clinton returned to Oxford University for what the *New York Times* (6/9/94) called "a sentimental journey to the university where he didn't inhale, didn't get drafted and didn't get a degree." The *Times* article goes on:

The last got rectified by Oxford University in a ceremony conducted by men in black gowns speaking Latin in a 325-year-old stone building designed by Christopher Wren. Mr. Clinton, who studied politics at University College as a Rhodes Scholar from the fall of 1968 to the spring of 1970, was awarded an honorary doctorate in civil law.

At the gilded Sheldonian Theater, the university Chancellor, Lord Jenkins of Hillhead, read the text of the degree in Latin, featuring eight clauses beginning with *Whereas*, one *Therefore* and one *Witness Whereof*. Lord Jenkins said Mr. Clinton was honored for being "a doughty and tireless champion of the cause of world peace," for having "a powerful collaborator in his wife," and for winning "general applause for his achievement of resolving gridlock which prevented an agreed budget." . . .

Hillary Rodham Clinton was given a claret jug with a Latin inscription hailing her as "the Lady in charge of Universal Health."

The British have quite a sense of humor!

After a reception at Rhodes House the Clintons visited Blackwell's bookstore and browsed. The University had issued a list of the books Clinton had borrowed from the University College library, which included "Presidential Leadership, the Political Relations of Congress and the Chief Executive." Clinton also walked around the university grounds with his old Oxford roommate, Robert Reich, Secretary of Labor. The *Times* article continues:

The President had originally planned to visit Oxford when he was in England the weekend before the commemoration of the 50th anniversary of D-Day in Normandy. But the White House changed the stop to the end of the President's European trip, presumably to avoid having embarrassing stories about Mr. Clinton's activities as a Vietnam protester crop up the eve of D-Day. Mr. Clinton arrived in England in 1968 as a 22-year-old Rhodes Scholar, just out of Georgetown University in Washington, at the height of the Vietnam War.

By his own admission, it was here that Mr. Clinton rode out part of the war, and it was here he wrote the now infamous letter to the commander of the Reserve Officer Training Corps back home in Arkansas — "Thank you for saving me from the draft" — for helping extend his deferment. He said he

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hoped to maintain his "political viability."

The young Oxford student said in that letter, "I am writing too in the hope that my telling this one story will help you to understand more clearly how so many fine people have come to find themselves still loving their country but loathing the military." . . .

George Stephanopoulos, a 33-year-old Presidential aide who was also a Rhodes scholar at Oxford, said Mr. Clinton did not get his degree because he switched from one program to another, ultimately pursuing a B.Phil. in Politics, and had a year left to go to get a graduate degree when the opportunity came up to go to Yale Law School.

A Rhodes scholarship provides for two years of study at Oxford University, with the third year granted by application. Most Rhodes Scholars earn degrees during their time at Oxford, and all are expected to remain full-time students until they complete their programs, but Mr. Clinton is not the only one to have left after two years without having done so.

Obviously, a lot of people who voted for Clinton thought he was just a good old boy from a backward Southern state who wouldn't do much harm in the White House and would certainly not promote socialism. But the simple fact is that Clinton has been on the high road to Establishment power since his days at Georgetown where his history professor, Carroll Quigley, wrote the book on how to become one of the Establishment Insiders. And now that the President of the United States is a Rhodes Scholar, there is a growing interest in what that means and why so many Rhodes Scholars are in key positions of power in America.

According to Quigley, all of this started in 1870 with the appointment of John Ruskin as professor of fine arts at Oxford. Quigley writes in *Tragedy and Hope* (p. 130):

[Ruskin] hit Oxford like an earthquake, not so much because he talked about fine arts, but because he talked also about the empire and England's down-trodden masses, and above all because he talked about all three of these things as moral issues. . . . Ruskin spoke to the Oxford undergraduates as members of the privileged, ruling class. He told them that they were the possessors of a magnificent tradition of education, beauty, rule of law, freedom, de-

ciency, and self-discipline but that this tradition could not be saved, and did not deserve to be saved, unless it could be extended to the lower classes in England itself and to the non-English masses throughout the world. . . .

Ruskin's message had a sensational impact. His inaugural lecture was copied out in longhand by one undergraduate, Cecil Rhodes, who kept it with him for thirty years. Rhodes (1853-1902) feverishly exploited the diamond and goldfields of South Africa, rose to be prime minister of the Cape Colony (1890-1896). . . . With financial support from Lord Rothschild and Alfred Beit, he was able to monopolize the diamond mines of South Africa as De Beers Consolidated Mines and to build up a great gold mining enterprise as Consolidated Gold Fields. In the middle of 1890's Rhodes had a personal income of at least a million pounds sterling a year (then about five million dollars) which was spent so freely for his mysterious purposes that he was usually overdrawn on his account. These purposes centered on his desire to federate the English-speaking peoples and to bring all the habitable portions of the world under their control. For this purpose Rhodes left part of his great fortune to found the Rhodes Scholarships at Oxford in order to spread the English ruling class tradition throughout the English-speaking world as Ruskin had wanted.

Quigley goes on to explain how a journalist by the name of William T. Stead brought Ruskin's disciples at Oxford into association with Rhodes, the result being the formation of a secret society on February 5, 1891 of which Rhodes had been dreaming for sixteen years. Quigley writes:

In this secret society Rhodes was to be leader; Stead, Brett (Lord Esher), and [Alfred] Milner were to form an executive committee; Arthur (Lord) Balfour, (Sir) Harry Johnston, Lord Rothschild, Albert (Lord) Grey, and others were listed as potential members of a "Circle of Initiates"; while there was to be an outer circle known as the "Association of helpers" (later organized by Milner as the Round Table organization). . . . Thus the central part of the secret society was established by March 1891. . . . This group was able to get access to Rhodes's money after his death in 1902

. . . .

Rhodes died on March 26, 1902 in South Africa. On April 9, 1902, the *New York Times*

published the following story on its front page:

MR. RHODES'S IDEAL OF ANGLO-SAXON GREATNESS

**Statement of His Aims, Written for
W. T. Stead in 1890.**

He Believed a Wealthy Secret Society Should Work to Secure the World's Peace and a British-American Federation

LONDON, April 9.—An article on the Right Hon. Cecil J. Rhodes, by William T. Stead, will appear in the forthcoming number of *The American Review of Reviews*. The article, excerpts from which follow, consists of a frank, powerful explanation of Mr. Rhodes's views on America and Great Britain, and for the first time sets forth his own inmost aims. It was written mainly by himself for Mr. Stead in 1890. For originality and breadth of thought it eclipses even his now famous will, yet it is merely a collection of disjointed ideas, hurriedly put together by "The Colossus," as a summary of a long conversation between himself and Mr. Stead. In those days Mr. Stead was not only one of Mr. Rhodes's most intimate friends, as indeed he was till the last, but also his executor. Mr. Stead's name was only removed from the list of the trustees of Mr. Rhodes's will on account of the Boer war, which forced the two men into such vehement political opposition. Of this episode Mr. Stead says:

"Mr. Rhodes's action was only natural, and, from an administrative point of view, desirable, and it in no way affected my attitude as political confidant in all that related to Mr. Rhodes's world-wide policy."

In its three columns of complex sentences the whole of Mr. Rhodes's international and individual philosophy is embraced. Perhaps it can best be summarized as an argument in favor of the organization of a secret society, on the lines of the Jesuit order, for the promotion of the peace and welfare of the world, and the establishment of an American-British federation, with absolute home rule for the component parts.

"I am a bad writer," says Mr. Rhodes in one part of what might be called his confession, "but through my ill-connected sentences you can trace the lay of my ideas, and you can give my idea the literary clothing that is necessary."

RHODES'S ROUGH NOTES UNEDITED.

But Mr. Stead wisely refused to edit or dress it up, saying:

"I think the public will prefer to have these rough, hurried, and sometimes ungrammatical notes exactly as Mr. Rhodes scrawled them off, rather than have them supplied with literary clothing by any one else."

Mr. Rhodes began by declaring that the "key" to his idea for the development of the English-speaking race was the foundation of "a society copied, as to organization, from the Jesuits." Combined with "a differential rate and a copy of the United States Constitution," wrote Mr. Rhodes, "should be home rule or federation." An organization formed on these lines in the House of Commons, constantly working for decentralization and not wasting time on trivial questions raised by "Dr. Tanner, or the important matter of O'Brien's breeches," would, Mr. Rhodes believed, soon settle the all-important question of the markets for the products of the empire.

"The labor question," Mr. Rhodes wrote, "is important, but that is deeper than labor."

THE MENACE TO BRITISH TRADE

America, both in its possibilities of alliance and its attitude of commercial rivalry, was apparently ever present in Mr. Rhodes's mind. "The world, with America in the forefront," he wrote, "is devising tariffs to boycott your manufactures. This is the supreme question. I believe that England, with fair play, should manufacture for the world, and, being a free trader, I believe that, until the world comes to its senses, you should declare war, I mean a commercial war, with those trying to boycott your manufactures. That is my programme. You might finish the war by a union with America and universal peace after a hundred years." But toward securing this millennium Mr. Rhodes believed the most important factor would be "a secret society, organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something," and who would be spared the "hideous annoyance" daily created by the thought to which "of their incompetent relations" they should leave their fortunes. These wealthy people, Mr. Rhodes thought, would thus be greatly relieved and be able to turn "their ill-gotten or inherited gains to some advantage."

Reverting to himself, Mr. Rhodes said:

"It is a fearful thought to feel you possess a

patent, and to doubt whether your life will last you through the circumlocution of the Patent Office. I have that inner conviction that if I can live I have thought out something that is worthy of being registered in the Patent Office. The fear is shall I have time and opportunity? And I believe with all the enthusiasm bred in the soul of an inventor, that it is not self glorification that I desire, but the wish to live and register my patent for the benefit of those who I think are the greatest people the world has ever seen, but whose fault is that they do not know their strength, their greatness, or their destiny, but who are wasting their time in minor or local matters; but, being asleep, do not know that through the invention of steam and electricity, and, in view of their own enormous increase, they must now be trained to view the world as a whole, and not only to consider the social questions of the British Isles. Even a Labouchere who possesses no sentiment should be taught that the labor of England is dependent on the outside world, and that, as far as I can see, the outside world, if he does not look out, will boycott the result of English labor."

Once again the personal feelings of the man crop out. "They are calling the new country Rhodesia," he wrote. "I find I am human, and should like to be living after my death. Still, perhaps, if that name is coupled with the object of England everywhere it may convey the discovery of an idea which will ultimately lead to the cessation of all wars, and one language throughout the world, the patent being the gradual absorption of wealth and human minds of the higher order to the object."

Here Mr. Rhodes used the sentence, cabled to America, in Mr. Stead's article of April 4:

"What an awful thought it is that if, even now, we could arrange with the present members of the United States Assembly and our House of Commons the peace of the world would be secured for all eternity! We could hold a Federal Parliament, five years in Washington and five in London."

Mr. Rhodes added:

"The only thing feasible to carry out this idea is a secret society gradually absorbing the wealth of the world, to be devoted to such an object."

"There is Baron Hirsch," interpolated Mr. Rhodes, "with twenty millions, very soon to cross the unknown border and struggling in the dark to know what to do with this money, and so one might go on ad infinitum."

"Fancy," Mr. Rhodes goes on to say, "the charm to Young America, just coming on, and dissatisfied, for they have filled up their own country and do not know what to tackle next, to share in a scheme to take the government of the whole world. The present President [Mr. Harrison] is dimly seeing it; but his

horizon is limited to the New World, north and south, and so he would intrigue in Canada, Argentina, and Brazil, to the exclusion of England. Such a brain wants but little to see the true solution. He is still groping in the dark, but very near the discovery, for the American has been taught the lesson of home rule and of the success of leaving the management of the local pump to the parish beadle. He does not burden his House of Commons with the responsibility of cleansing the parish drains. The present position of the English House is ridiculous. You might as well expect Napoleon to have found time to have personally counted his dirty linen before he sent it to the wash and to have recounted it upon its return.

"It would have been better for Europe if Napoleon had carried out his idea of a universal monarchy. He might have succeeded if he had hit upon the idea of granting self-government to the component parts."

COUNTRIES "FOUND WANTING"

Dealing with the "sacred duty of the English-speaking world of taking the responsibility for the still uncivilized world," and commenting upon the necessary departure from the map of such countries as Portugal, Persia, and Spain, "who are found wanting," Mr. Rhodes said:

"What scope! What a horizon of work for the next two centuries for the best energies of the best people in the world!"

In regard to tariffs, Mr. Rhodes was characteristically positive.

"I note," he wrote, "with satisfaction that the committee appointed to inquire into the McKinley tariff, reports that in certain articles our trades have fallen off 50 per cent. Yet the fools do not see that if they do not look out they will have England shut out and isolated with 90,000,000 to feed and capable of internally supporting about 6,000,000. If they had a statesman they would at the present moment be commercially at war with the United States until she came to her senses; and I say this because I am a free trader. Your people have not known their greatness. They possess one fifth of the world and do not know it is slipping away from them. They spend their time in discussing Mr. Parnell and Dr. Tanner, the character of Sir Charles Dilke, compensation for beer houses, and omne hoc genus. Your supreme question at present is the seizure of the labor vote for the next election. Read the Australian bulletins and see where undue pandering to the labor vote may lead you. But, at any rate, the eight-hour question is not possible without a union of the English-speaking world; oth-

erwise you drive your manufactures to Belgium, Holland, and Germany, just as you have placed a great deal of cheap shipping trade in the hands of Italy by your stringent shipping regulations." Stead, commenting on this, says:

"It is rough and inchoate and almost as uncouth as one of Cromwell's speeches, but the central idea glows luminous throughout. Its ideal is the promotion of racial unity on the basis of the principles embodied in the American Constitution.

There we have Rhodes's plan for world federation financed and ruled by the English-speaking nations of the world, which is exactly the direction we are going in. The important ideas in that *Times* article just about leap off the page:

Perhaps it can best be summarized as an argument in favor of the organization of a secret society, on the lines of the Jesuit order, for the promotion of the peace and welfare of the world, and the establishment of an American-British federation.

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But toward securing this millennium Mr. Rhodes believed the most important factor would be "a secret society, organized like Loyola's, supported by the accumulated wealth of those whose aspiration is a desire to do something," and who would be spared the "hideous annoyance" daily created by the thought to which "of their incompetent relations" they should leave their fortunes. These wealthy people, Mr. Rhodes thought, would thus be greatly relieved and be able to turn "their ill-gotten or inherited gains to some advantage."

The most important feature of the Society of Jesus was the requirement of absolute obedience to the Pope. Rhodes wanted that kind of obedience in his own secret society, but after his death it seems to have been somewhat modified. Money, power, and dedication to the idea of world peace through world federation seem to have been the incentives necessary to foster lifelong adherence to the organization. Is it still secret?

Carroll Quigley writes in *Tragedy and Hope* (p. 950): "I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960's, to examine its papers and secret records. I have no aversion to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies . . . but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known."

"They are calling the new country Rhodesia," he wrote. "I find that I am human, and should like to be living after my death. Still, perhaps, if that name is coupled with the object of England everywhere it may convey the discovery of an idea which will ultimately lead to the cessation of all wars, and one language throughout the world, the patent being the gradual absorption of wealth and human minds of the higher order to the object."

"The only thing feasible to carry out this idea is a secret society gradually absorbing the wealth of the world, to be devoted to such an object."

Rhodes knew instinctively that only by controlling the wealth of the world could the scheme become a reality. That meant bringing the rich into the plan to initially finance the scheme, and then gaining control of the world's economy. The great foundations — Carnegie, Rockefeller, Ford, etc. — are all promoting world government, and the multinational corporations have also become part of the scheme. The income tax has drained the general population of the cash needed to stage any significant opposition to the New World Order. The income tax was also needed to replace tariffs as the government's chief source of revenue. Rhodes believed in free trade, and that is why the Internationalists have pushed through GATT, NAFTA, and the EC (European Community) as necessary steps toward world federation.

"Fancy," Mr. Rhodes goes on to say, "the charm to Young America . . . to share in a scheme to take the government of the whole world."

"What scope! What a horizon of work for the next two centuries for the best energies of the best people in the world!"

The Rhodes Scholarships, as outlined in Rhodes's will, became the main instrument whereby the most promising young people throughout the English-speaking world could be recruited to serve an idea that Rhodes thought would take 200 years to fulfill.

As Quigley writes in *The Anglo-American Establishment* (p. 33): "The scholarships were merely a facade to conceal the secret society, or, more accurately they were to be one of the instruments by which the members of the secret society could carry out his purpose."

The details of Cecil Rhodes's will were published in the *New York Times* of April 13, 1902. The will was dated July 1, 1899 and the executors and trustees were the Earl of Rosebery, Earl Grey, Lord Milner, Alfred Beit, Dr. L. S. Jameson, L. L. Michell, and B. F. Hawksley. They also became the custodians of Rhodes's wealth which was to be used to carry out the Rhodes plan. Milner became head of the secret society. It was Rhodes, Milner, and Jameson who were responsible for the Boer War (1899-1902) which brought the Dutch Afrikaners in South Africa under British control.

The details of the Rhodes Scholarships were outlined in the will. Rhodes states:

"My desire being that the students who shall be elected to the scholarships shall not be merely bookworms, I direct that in the election of a student to a scholarship regard shall be had to (i) his literary and scholastic attainments, (ii) his fondness of and success in manly outdoor sports, such as cricket, football, and the like, (iii) his qualities of manhood, truth, courage, devotion to duty, sympathy for the protec-

tion of the weak, kindness, unselfishness, and fellowship, and (iv) his exhibition during schooldays of moral force of character and of instincts to lead and to take an interest in his schoolmates, for those latter attributes will be likely in afterlife to guide him to esteem the performance of public duties as his highest aim. . . .

"No student shall be qualified or disqualified for election to a scholarship on account of his race or religious opinions. . . .

"In order that the scholars past and present may have opportunities of meeting and discussing their experiences and prospects I desire that my Trustees shall annually give a dinner to the past and present scholars able and willing to attend, at which I hope my Trustees or some of them will be able to be present, and to which they will, I hope, from time to time invite as guests persons who have shown sympathy with the views expressed by me in this my will."

Obviously, the way the secret society would recruit its future leaders from among the Rhodes scholars was to dangle before them the prospects of future advancement in whatever field they chose to pursue, be it education, politics, government, foundation work, finance, journalism, etc. Thus, if you understood the implicit messages being given to you by your sponsors you might one day become president of Harvard, President of the United States, a Supreme Court judge, a U.S. Senator, or president of the Carnegie Foundation. The road to fame and fortune was open as long as you played the game and obeyed the rules. The Association of American Rhodes Scholars has an alumni membership of about 1,600. They have become leading figures in the new ruling elite in America. *The NYTimes* (4/13/02) reported:

This scheme of imperial education had for many years been sketched out by the dead imperialist, who consulted Lord Milner, Lord Rosebery, Mr. W. T. Stead, and all his trustees before finally embodying it in his will.

Money will not be spent so much on bricks and mortar as in the foundation of scholarships on quite an original plan.

The scholarships endowed by Mr. Rhodes at the

Cape during his lifetime were really "trial trips," with a view of testing the possibilities of the larger scheme to come into operation after his decease.

Prof. Carroll Quigley's *The Anglo-American Establishment*, which provides the most detailed account of the Rhodes secret society, was published posthumously in 1981 by Books in Focus, a small company founded by Stephen A. Zarlenga. In his Publisher's Note, Zarlenga writes:

On very rare occasions a book appears which forever changes the way in which we perceive the world around us. Within a short while it becomes hard to understand how we could have functioned without the knowledge gained from it. The *Anglo-American Establishment* is such a book. In it Professor Carroll Quigley presents certain "keys" crucial to the understanding of 20th century political, economic and military events — events of the past, present, and future. That the narrative ends in 1949 does not detract in any way from what is presented, and its great value. It does, however, break open the way for current writers and students to work more effectively in their areas.

The fact that Carroll Quigley, a highly respected professor at Georgetown University and an instructor at Princeton and Harvard could not find a publisher for this work, is in itself significant.

How Books in Focus came to discover the existence of the manuscript is a story in itself, which began on a beach in Lindos on the Mediterranean island of Rhodes, in 1967, eight years before the company was formed; but that story will have to be told at a later time.

Carroll Quigley died in 1977. He wrote in *The Anglo-American Establishment*:

No country that values its safety should allow what the Milner group accomplished—that is, that a small number of men would be able to wield such power in administration and politics, should be given almost complete control over the publication of documents relating to their actions, should be able to exercise such influence over the avenues of information that create public opinion, and should be able to monopolize so completely the writing and the teaching of the history of their own period.

The Socialist Connection

While Rhodes and many of his adherents benefitted from capitalism, many of them had strong socialist leanings inculcated by their professors at Oxford. Since their goal was world peace under a benign democratic world government, they felt it their duty to promote social equality through social reform. In 1882, Milner gave six lectures on "Socialism."

W. T. Stead, who was spiritually closer to Rhodes than perhaps anyone else, was another social radical. In fact, he joined with Fabian Theosophist Annie Besant to form the Law and Liberty League, described by the authors of *The Fabians* as "an authoritarian organization more suited to a conspiracy than to normal political agitation." It was Besant who introduced Stead to spiritualism and psychic research. Stead broke with Rhodes over the issue of the Boer War but remained faithful to Rhodes's idea of world government ruled by the English-speaking people. In 1912, Stead was on his way to America on the Titanic to lecture at the Men and Religion Forward Movement's Conservation Congress at Carnegie Hall, but never made it. He was last seen helping women and children into the lifeboats.

Not all socialists opposed the Boer War. We read in *The Fabians* (p. 269):

Apart from out-and-out imperialists, many liberals (and a significant section of the Fabian Society) could not tolerate the Boers, whom they saw as reactionary religious fundamentalists standing in the way of progress. They were attracted to the ruthless, autocratic Milner, who had a mystical belief in Britain's imperial destiny and in the civilizing power of a superior British race.

For a time, the Fabians backed the Rhodes crowd in the Liberal party seeing this as a way to make political gains. Fabian Society founders Sidney and Beatrice Webb socialized with members of the Rhodes group

who not only listened to them but also were helpful in getting the London School of Economics off the ground.

Rhodes's Funeral

On April 10, 1902, Cecil Rhodes was buried in a tomb chiseled out of solid rock on the Matoppos Hills. *The New York Times* of April 11, 1902 reported from Bulawayo, Rhodesia:

The funeral party started from Fuller's Hotel here early this morning. The procession was five miles long as it wound through the hills and gorges. Every sort of conveyance was made use of. . . . When the procession was a mile from the grave everybody dismounted and concluded the journey on foot.

Twelve oxen hauled the coffin to the almost inaccessible summit of the kopje, where the Chiefs Shombli, Faku, and Umgula and 2,000 natives had assembled to witness the Christian interment rites, which they afterward supplemented in their own fashion by the sacrifice of fifteen oxen to the shade of the great dead Chief.

Thousands of white persons congregated around the wind-swept hill. The grave was encircled by six boulders. . . . The Bishop of Mashonaland, who conducted the service, said:

"I consecrate this place forever. Here he thought, here he lived and died for the empire."

After the Bishop had read the poem written for the occasion by Rudyard Kipling, Sekombo, the great Indian and orator of the Matabele, made a speech in which he said:

"Both Cecil Rhodes and Umsiligazi, the founder of the Matabele Nation, are buried on the Matoppos Hills, and the Matabele now consider that the spirit of Umsiligazi is with that of Cecil Rhodes."

While the funeral was taking place in Rhodesia, a memorial service for Rhodes was being held at St. Paul's Cathedral in London. Among the attendees were U.S. Ambassador Choate, J. P. Morgan, Mr. and Mrs. W. T. Stead, members of the government and of the nobility, and many stock brokers. *The New York Times* of April 12, 1902 reported:

Preaching in the City Temple yesterday, Dr. Parker said people had always been accustomed to think of Mr. Rhodes as an adventurer, an unscrupulous financier, and a shady character. But now opinion had changed. Though it was difficult for him to understand so gigantic a man, who thought in millions and summed up his calculations in astronomical and bewildering calculations, he admired Mr. Rhodes's honesty in making no profession of religion in his will.

A Professor Dissents

The New York Times of (4/13/02) published the following letter from Prof. Goldwin Smith:

Sir: Any friend of human independence and of the rights of small communities who accepts with rapture the bequests of Mr. Cecil Rhodes must, apparently, be acting on the principle of the utilitarian Emperor who thought that the scent of gain, from whatever source it came, was always sweet. For there can be no doubt that Mr. Cecil Rhodes was the prime author of the conspiracy against the lives of the two South African republics [Orange Free State and Transvaal]. . . .

Mr. Rhodes's paramount design seems plainly to be political. His educational policy is subsidiary to his policy of painting the world red [the color of British colonies on maps], of which he presents himself as the hero by his directions for his unspeakable tomb. He aims at drawing Great Britain and the United States into a league for the purpose of imposing peace, as it is phrased, upon the world; which, as the world does not want imposed upon it by any league, is not unlikely in the end to lead to an Armageddon.

The direct effect, however, of Mr. Rhodes's legacies will be to estrange more or less a number of promising American youths from their country. My opinion has been sometimes asked as to the expediency of sending young Americans or Canadians to be educated in England. I have always given it in the negative, holding it to be the best for a youth to be brought up and to have his ideas and sympathies formed in the social and political elements in which his life is to be spent. My opinion would be the same even if I believed that the education now given at Oxford or Cambridge were superior to that which is given at a first-class American university. But this I do not believe. . . .

Goldwin Smith