

The Foundations of Education's Destruction

by Mark Bender

*The object of mankind is not to reproduce human individuals; the process of mankind is a higher one. It's the ability to generate and develop children who are geniuses in one degree or another; and therefore their existence becomes something sacred to all mankind—even when they're dead like he [Albert Einstein] was . . . Because that value, that judgment, that insight into what the nature of mankind is; and mankind is not babies. Mankind is the creation of people, not babies.*¹



Increase Mather

As the imperialists continued to tighten their grip on the breakaway colony, one of the responses of the patriotic forces was to *increase* its defense of the educational institutions. The governing board of Harvard ultimately voted to install Increase Mather—a seasoned intelligence operative who had earlier founded the first Philosophical Society in the new world—as president in 1686. After the colony was placed under Royal rule in 1689, Harvard became the target of a full

frontal assault by imperialist forces: members of the governing board were steadily evicted, finally culminating in the expulsion of Mather himself in 1701.

During its short 65 years as a truly independent institution of higher learning, Harvard can be said to have spawned a generation of revolutionary thinkers: many would

Prologue

In 1636, the Massachusetts Bay colony, barely seven years old and still struggling to feed itself, was already under attack by the British crown, in its effort to squelch this threat to imperial rule before it could spread further. In response, the colonial governing General Court voted—two full years before it established a militia for its defense—to establish the first university on American soil. In the next several years the Court enhanced this effort by creating a complete support structure for the young Harvard College, including public funding for schools, and laws requiring compulsory education for all youth in the colony.



Harvard College, 1726.

continue in life as public figures, including, John Winthrop; John, Sam and John Quincy Adams; and John Hancock. It could be said that, without this institute of higher learning, there would not be a United States of America.

This lesson would not be lost on the British imperialists.²

1. Lyndon LaRouche, speaking to associates, Aug. 8, 2016. See <https://larouhepac.com/20160815/einstein-standard-creative-progress>

2. Lowry, Graham, *How the Nation was Won*, Executive Intelligence Review, 1988, p. 50.



by Howard Chandler Christy, 1940

The results of a moral education shown here by America's leaders during its formative years, at the signing of the U.S. Constitution.

Lost Cause?

America, today, is on the verge of losing the precious republic that our forefathers were willing to sacrifice their very lives to bring into being. Once a force to be envied around the world, our nation has become something that is feared, as we have now embraced the very imperial policies we once fought to free ourselves from. Yet, at the very time we are in desperate need of deliberation on the highest level, our internal discourse has been reduced to the level of squabbling *factions*—each one just as convinced of the rightness of its cause as the other—so determined to subdue the other that we have lost sight of our true enemy: the imperial forces that lie behind Wall Street, the financial front-men for the modern British oligarchy. How something which had been so clearly recognized by patriots of old as the source of power and influence behind the forces of global empire became accepted—yea, even respected—today is the story you are about to read. It is a story of corruption, but not in the simple sense of politicians taking money under the table. Yes, there will be copious amounts of money involved, but at the center is the corruption of your *mind*—not just *what* you think, but *how* you think—which would become the target.

To fully understand the motivation of what we will

clearly come to see as a coordinated attack on one of the most fundamental institutions at the base of our republic—its entire education system—it is perhaps necessary to state that which was known to the nation's forefathers: at the base of our freedom stood independence—not in the way it is often understood today, in the liberal “I can do whatever I want” sense—but rather the independence of thought: the freedom to conceive a better condition for humanity as a whole, coupled with the freedom of action to bring that conception to fruition. If that sounds odd, you are beginning to see the roots of the problem. Simply put, our forefathers did not think as the majority of us do, today. For an Empire to continue to exist—a government which treats its subjects like animals—it needs those subjects to *conceive of themselves as animals*, to not possess any higher aspirations than simple personal survival, a place to eat, a place to work, and a place to sleep. The founding idea of our Republic—the conception that every child had the potential (whether realized or not) to advance the whole of mankind—is the ultimate threat to the survival of Empire. Just as the British came to understand that it was Christianity, with its conception of Man in the image of God—*imago viva Dei*—which was ultimately responsible for the “decline and fall” of the

Roman Empire, so too the British saw the growing *independence of thought* of America's youthful thinkers, with each one a potential genius, as one of the most significant threats to its continued ability to maintain and rule its extended empire. For that empire to survive, that view of humanity—of ourselves as instruments for its advancement and continuation—would have to be eliminated. It was us or them.

There are two complementary themes which will run side by side through our story, first that of the growth in power and influence of private “philanthropical” foundations and the vast hoards of cash at the disposal of private, non-elected (and thus unaccountable) individuals, and second, of their primary and continuing target, the take-over and take-down of the nation's education system. The ultimate benefactor of this attack would be the forces of finance—“Wall Street,” the money changers within the temple—front men for the imperial forces against which we fought for our Independence nearly 250 years ago. If this sounds like ancient history, stop and ask yourself: “Why?” Because if we are going to rid ourselves of this pestilence, and finally secure for ourselves the “blessings of Liberty” for our children, joining the rest of the world in moving humanity forward, we must regain that understanding.

The specific strategy of the British, then, was to enforce an artificial limit on our thinking—their unaware victims—to eliminate just that most elevated aspect of human thought from which universal concepts such as Life, Liberty, and the Pursuit of Happiness spring and are understood. As later formulated by the 20th Century British operative Lord Bertrand Russell, the ultimate intent of the education system was to induce in the student the “unshakable conviction that snow is black.” First, students were to be taught that their place in the world was no higher than that of a manual laborer, and eventually no better than an animal. Then, the entire concept of “knowledge” as a universal concept would be torn asunder. No more would we be allowed to entertain any notions of Natural Law at the heart of the European Renaissance, or that the world is governed by universal truths, or that knowledge of such is attainable by mankind. In its place we will see the introduction of a “segregated” concept of reality, one more amenable to the goals of the oligarchy, through the growth of the newly invented “social” studies: Lord Russell himself championed the newly elevated reductionist discipline of mathematics, and its epistemological cousin, statistics. This, combined with a socially generated confor-

mity—an induced fear within the individual of not wanting to be perceived as being “different”—all contributed to subdue that aspect of human nature from whence true genius springs.

Target Education

Philanthropy, the use of one's *private* fortune, distributed ostensibly for the *public* good, is indeed a noble-sounding idea. Who could argue with the person who seeks to give back to the very social order which has served as the source for their original enrichment? Doesn't one in fact actually “owe” something to that (our) society, and shouldn't we allow—nay, even encourage such behavior? After all, “You can't take it with you,” right? All this ignores the corrupting effect of money for money's sake, and, as we shall see, the motivation and goals of the individual, corrupted by wealth, may, and in fact are almost guaranteed to run counter to those of society at large. Although this aspect of empire gets almost no explicit discussion among the early American writers, this was understood to be one of the aspects of Old European society—with its fixed, stratified class structure of permanently rich and permanently poor—which the original colonists were determined to prevent from emerging on American soil. Private fortunes, known as *fondi*, are the subject of much literature and their demise was thus “in the blood” of revolutionary freedom-minded thinkers of the colonial era. If we are to win this battle, they must again become the target.

Of all the constitutional institutions which the founders left us to preserve our precious republic, the education system—upon which the other institutions would ultimately stand or fall—was so basic, it was not even considered necessary to mention in the original documents. In fact, the federal Department of Education only became established in 1969, and acts as more of an enforcer of the status quo than an innovator. In today's factionalized political environment, the current debate over chartered (private, for profit) schools has become muddled, with the “profit motive” obscuring the larger reality that, through privatization, we are effectively putting control of the minds of our children in the hands of this treasonous entity, Wall Street. The fact is that this current debate is just the culmination of a long struggle—most of which we (patriots) have ultimately lost—going back over 150 years. The success of the forces of finance in this very public takeover has been partly due to the fact that, while so many understand the threat of “big banks” and corporate money, it has been the soft cop

of “philanthropic” institutions—essentially privatized corporate profits—which has been behind the takeover of our schools.

Through the first century of our nation’s development, the institutions of higher learning were almost universally in the hands of religious institutions, which ran universities as an extension of their seminaries, training an educated secular elite alongside the religious leadership. Education was thus seen as a *moral* institution, with the study of the Greek and Latin classics of Plato and Cicero on equal footing with the Holy Scriptures. There were no “subjects”—mathematics, economics or (especially) social studies—in this curriculum. Knowledge was understood to be universal, as was the mind’s ability to comprehend it. Through this American system of education were thus created some of the finest *universal* thinkers of the times, individuals who saw the existence of Empire as being antithetical to humanity’s very nature as a creative species, a parasite which reduced its victims to mere “subjects,” by robbing them of the freedom and depth of thought necessary for the development of humanity as a whole.

By the time of the Revolution, the colonies supported numerous major institutions, each connected to any of several religious sects, in keeping with our belief in freedom of religion. Uniquely, through the efforts of George Washington, “King’s College” was eventually chartered in the heart of New York City (changing its name to Columbia University shortly after the success of the Revolution). Although originally identified with the Anglicans, Columbia thus became the first distinctly non-sectarian (and thus uniquely “independent”) university in the newly created nation. As evidence of the genius produced in those early days, we have only to view its website, where we are immediately reminded that, “Among the earliest students and trustees of King’s College were John Jay, the first chief justice of the United States; Alexander Hamilton, the first secretary



Library of Congress

General Robert E. Lee (seated, in light suit) surrendering to General Ulysses S. Grant at Appomattox, April 9, 1865. After the British lost any chance of militarily regaining their former colonies, they turned to subverting education in the U.S. Republic.

of the treasury; Gouverneur Morris, the author of the final draft of the U.S. Constitution; and Robert R. Livingston, a member of the five-man committee that drafted the Declaration of Independence.”

It was in the days following the surrender of Confederate General Robert E. Lee at Appomattox, in the summer of 1865, that the operation to subvert the education institutions of America went into high gear. That war was the failed last hope of the British to see the fledgling former American colonies subdued militarily. With the military option now finally eliminated, the British turned to other means of subversion.

London Calling

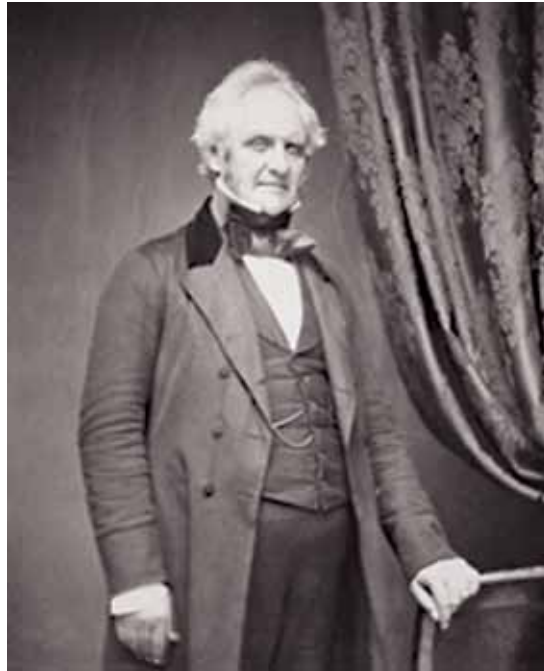
It is here that our story takes a decided turn, for, in 1867, we find the aged financier George Peabody, ill of health and eager to salve his ailing soul, depositing the otherwise overly generous sum of \$1,000,000 with the board of trustees of his newly created “philanthropic” instrument, the Peabody Education Fund (PEF). Launched with a board of directors studded with luminaries, including war heroes General Ulysses S. Grant and Admiral David G. Farragut, also present on the board was “the President’s banker,” George Washington Riggs. Mr. Peabody’s money was to be distributed by this august board, which eventually included Mr.

John Pierpont Morgan himself, “to aid the stricken south” through scholarships and grants for schools.

George Peabody, a Baltimore native, had early partnered with Mr. Riggs in a dry goods distributorship, Peabody & Riggs, and made a fortune. Then in 1832, Peabody decided to *repatriate* to the mother country, moving to London where he spent—outside of returning for two auspiciously timed “tours” of the South, the first in 1857 and again 1866—the remainder of his life. Peabody eventually became a partner with Junius Spenser Morgan (J.P.’s father)—founding with him the bank which would eventually become the imposing Wall Street firm, the House of Morgan—and was so close to the Queen that she had given him a portrait of herself and had a statue of this prodigal subject raised in the financial district of London.³

Between 1865 and 1876, under both Reconstruction state governments and the Grant Presidency, revolutionary progress had been accomplished in education in the South, including that region’s first system of universal public education, as well as the establishment of numerous colleges and institutions of higher learning. This development—to educate both the former slaves and the poor whites—was bitterly opposed by the oligarchical elite, in both the North and South, and by 1875-1876 it was under all-out assault.

In 1875, Peabody’s Education Fund finally succeeded in opening the first “normal” school designed to train teachers in the monarchy-approved “man as mere laborer” de-education program. Not that the financial frontmen hadn’t wanted to do this earlier. It just took them that long—with three failed attempts, beginning in 1868—to get the Tennessee state legislature to approve the funds, which only finally happened after the Peabody board threatened to close up shop and take all



George Peabody

of their money to Georgia. So controversial was this school—originally named the State Normal School, it underwent three name changes in the next 50 years—that it had to be set on “neutral” land of the former Nashville State University, itself recently renamed Vanderbilt University after a \$1,000,000 gift from Yankee railroader (then the richest man in America), “Commodore” Cornelius Vanderbilt.⁴

Far from being appreciative subjects and just accepting this noble gesture, what the Tennessee lawmakers had repeatedly balked at was the idea that the state should fund something over which it would have no control—specifically

that this private Peabody Fund (soon to be known as a “foundation”) was demanding total autonomy over the public curriculum. That these fears were in fact justified, we have the words of Dr. Ernest Victor Hollis, writing in his 1938 *Philanthropic Foundations and Higher Education*, “During the next five years [1875-1880],” Hollis wrote, “the Nashville experiment was a crucible in which was tested almost every phase of [philanthropic] foundation relationship to state higher education.”⁵

This issue, of the method of education appropriate for Mankind as a creative species, and not confined to manual labor, was addressed directly by perhaps the greatest thinker of the day, W.E.B. DuBois, in his 1903 book, *The Souls of Black Folk*. Reflecting on this philosophical argument, DuBois made the point clear, as he

3. Curry, J.L.M., *A Brief Sketch of George Peabody and a History of the Peabody Education Fund through thirty years* (Cambridge University Press: John Wilson and Son, 1898), p. 23.

4. In 1905, when the then-named Peabody Education College for Teachers separated from Vanderbilt, it sought the land on which was situated the Roger Williams University, one of four colleges founded in Nashville for freed slaves. Begun in 1864 as Bible classes in the home of Daniel W. Phillips, a white Baptist minister from Massachusetts, but which had blacks on the board, it was, most notably, not part with the foundation “program.” When the Roger Williams University refused to sell their property, two separate fires suspiciously occurred there, which succeeded in shutting the University down, and eventually forcing them to sell their property to the Peabody institution.

5. Hollis, Ernest Victor, PhD. *Philanthropic Foundations and Higher Education*, Columbia University Press, 1938, p. 34.

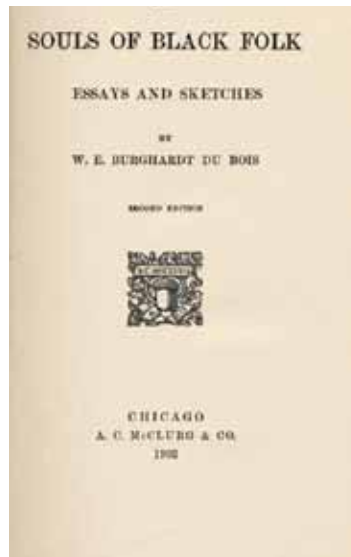
wrote, “The tendency is here, born of slavery and quickened to renewed life by the crazy imperialism of the day, to regard human beings as among the material resources of a land to be trained with an eye single to future dividends [W]e daily hear that an education that encourages aspiration, that sets the loftiest ideals and seeks as an end culture and character rather than bread-winning is the privilege of white men and the danger and delusion of the black.”⁶ DuBois continued his fight on this principle, which eventually became a central issue in the foundation of the National Association for the Advancement of Colored People, in 1909.

It is to be noted here that Mr. Peabody, the ostensible source of the privatized money involved, is dead, or soon would be. You would be fully justified, then, if you were to ask just exactly who, or what we are talking about, when we identify the funds distributed through the vehicle of the Peabody Education Fund. The funds were placed in the hands of a board of directors, upon which (as we saw) sat Mr. J.P. Morgan, then the most formidable name in finance, with the full weight of the British monarchy behind him. Not willing to confine themselves to the day to day work that the supervision of this pile of money would require, Mr. Morgan and the board selected an agent, in this case the Reverend Doctor Barnas Sears, to do that work for them. Mr. Sears was considered a “Reverend” having been ordained by the First Baptist Church, and a “Doctor,” for having been President of Brown University, up to the point at which his newfound devotion to this cause led him to leave the comfort of his native Boston home, and take up residence in the bucolic town of Staunton, Vir-



photographic print by C.M. Battey, 1918, Library of Congress

W.E.B. DuBois



ginia.

Perhaps the Reverend Doctor saw himself in the image of the renegade crusader, Martin Luther, having authored, in 1849, a book, *The Life of Luther: With Special Reference To Its Earlier Periods And The Opening Scenes Of the Reformation*, with noted emphasis, and possible parallels, on his early life. Or perhaps he had recommended himself in an earlier post he held from 1855-1861, as one of the nation’s first Secretaries of Education, that in the state of Massachusetts. Shortly after he had assumed the position of agent for the Peabody Education Board, a letter Mr. Sears wrote was then deemed “fit to print” by the *New York Times*. Written to a fund recipient in Louisiana, and appearing in print on May 22, 1867, it well describes his (and the board’s) intent:

Hon. R. M. Lusher:

DEAR SIR—Nothing that has reached me from the various Southern States has given me such unmingled satisfaction as the perusal of your report, just received. It is, in most respects, just such a document as the Trustees of the Peabody Educational Fund, in like circumstances, would have written. . .

We propose to limit our aid to such modes as shall tend to the establishment of a system of public schools. We desire that the whole system and its administration be in the hands of the people. The only conditions that we shall insist on will be that the schools shall be, or tend to become, public free schools. By “free schools” I do not mean schools equally open to whites and blacks. All such matters we propose to leave to the people themselves.

We wish to act exclusively through school organizations in existence among the people, and to have no schools of our own. We do not

6. DuBois, W. E. B., *The Souls of Black Folk* (McClurg & Co., Chicago, 1903). Chapter III. Downloadable at: <http://www.bartleby.com/114/>

desire to own schoolhouses, to employ teachers, nor to superintend schools. This would devolve too much labor and expense, and, what is still worse, would be introducing a foreign element which would work badly in every respect.

I intend to visit your State next Winter, when I shall desire very much to see you, and confer with you about the best way of distributing our aid. The inclosed circular will show that our policy will be to cooperate, as far as possible, with State and municipal authorities.

To say a word of your system—it appears to be best and most congenial to our forms of government to have the schools supported, in part, from a State fund, but chiefly by local taxation. Municipalities always administer funds raised by themselves better than those that belong to the State.

The people bear a local tax imposed by themselves for their own benefit much more patiently than a State tax for the schools of the State generally. So, at least, I have found it, as far as my observation has extended. But a State School Fund is necessary *in order to attach the cities and townships to the State system*; for the benefits of the fund can be limited to those who fulfil all the conditions imposed by the State...⁷ (emphasis added)

The program of the Peabody Education Board then, was to spread around some monarchy-approved millions of dollars, in the vast wasteland spawned by a British-promoted Civil War amongst her lost colonies, to *determine the direction* of Southern education, while all the time promoting the utilitarian program of manual, industrial instruction. But, we were not to be concerned, because Mr. Peabody's fund was "race neutral," eager



Freedmen's Bureau office in Memphis, Tennessee, 1866.

to support either "separate" or "mixed" schools. For the Fund and the British financial monarchy behind it, it was the program which was important.

Peabody, who, upon his death in 1869, doubled his philanthropic contribution to \$2 million,⁸ would, in 1882, be joined in this subversive task by Connecticut textile merchant and Congregational Church evangelist John F. Slater, with his newly established Slater Fund for the Education of Freedmen. Slater, who poured an additional \$2 million into the cause, earned recognition for his work in the form of "a vote of thanks and a medal" from the U.S. Congress. While these several millions of privatized, foundation money, sown on the desolate fields of the ruined South, were still small compared to the estimated \$16 million spent by the federal Freedmen's Bureau, that number was about to change, in a very big way.

Wall Street Takes Over

In 1901, Robert Ogden, newly rich from his portion of the Philadelphia-based Wanamaker Department Store fortune, chartered a train on which several dozens of the country's richest citizens were conveyed through-

7. Sears, Barnas, The Peabody Fund—Letter, dated May 22, in *New York Times*, June 8, 1867, ProQuest Historical Newspapers The New York Times (1851-2011).

8. In 1911, when the Peabody Education Fund dissolved, their remaining \$1,300,000.00 went to the Peabody Education College for Teachers, in Nashville, Tennessee.

out the still-unrecovered South, their sojourn eventually terminating in Athens, Georgia, where Mr. Ogden had arranged that a Conference on Southern Education would take place. In what John D. Rockefeller, Jr. later recalled as “one of the outstanding events of my life,” this erstwhile crew was otherwise dubbed “Pullman car philanthropy,” in light of its object.

That same year, J.P. Morgan, still the leading PEF trustee, wrested control of the Carnegie Steel Company from its founder and owner, Andrew Carnegie, paying the then astounding sum of \$500,000,000, and finally breaking the spirit of this once great industrialist. The buyout of his company was the final blow to Carnegie, a man who had stood against Wall Street policies for most of his life, producing a necessary product for the nation’s growth while paying his workers a living wage and otherwise caring for their welfare. From this point on, the Carnegie name, which had lent itself to the construction of numerous libraries and other buildings on college campuses across America, would be used against itself, lending cover of his good name to projects now destructive of the national interest. Together with oil magnate John D. Rockefeller, Sr., this combination of Morgan-corrupted and Morgan-made multi-millionaires represented the next pincer move in the destruction of our education system.

In 1902, in conjunction with the Atlanta conference, the senior Rockefeller inaugurated what he dubbed the General Education Board—fully in support of the utilitarian program initially advocated by the Peabody



Library of Congress

J.P. Morgan

Education Fund—with a \$1,000,000 donation. A direct continuation of the PEF, the new Board absorbed in the process many of its functions, as well as members themselves. The Board also received an official charter from Congress, signed by newly inaugurated anglophile imperialist President Teddy Roosevelt on Jan. 12, 1903. On top of the effect on education of the country’s youth, what we begin to see is literally the formation of a new layer of society, through the ever increasing interlock of directors (especially between foundations and universities, along with corporate boards), and the increasing numbers of middlemen—who came to be called the “philanthropoids”—between the (donor’s) money and the (recipient) client. A detailed description of board members of the General Education Board (GEB) and their affiliations will serve to illustrate the point:

Before 1902 the eleven original trustees of this Board had directed four separate educational philanthropies: the American Baptist Education Society (ABES), the Peabody Education Fund, the Slater Fund, and the Southern Education Board. J.L.M. Curry and Wallace Buttrick were executive directors of the Peabody and Slater funds; Walter Hines Page and Albert Shaw were editors of national repute and were seasoned foundation trustees. Robert C. Ogden and George Foster Peabody [son] were merchants of an order comparable to John Wanamaker and Marshall Field and,

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Andrew Carnegie

through the Southern Education Board, each of them had been a personal crusader for improved educational conditions in the South. Daniel C. Gilman brought to the Board the qualities that made Johns Hopkins a great university, and also his experience as a trustee of the Slater Fund. Morris K. Jesup was a [J.P. Morgan-connected] financier and a philanthropist with sound experience as a foundation trustee; William H. Baldwin, Jr., was a corporation lawyer and Slater trustee. Frederick T. Gates, the elder Rockefeller's mentor in his earlier giving, and John D. Rockefeller, Jr. . . . were on the original board.⁹



John Fox Slater

While Rockefeller's money thus targeted the nation's primary education infrastructure (only later branching out to high schools and colleges), the Carnegie name, drawing on its former goodwill, was used to lead Wall Street's frontal attack on the nation's secondary education system. In 1905, Carnegie would throw a hand grenade into the mix, by launching the "Fund for Aged University and Technical School Teachers," and endowing it with a \$10,000,000 donation. This otherwise magnanimous contribution, to ostensibly provide pensions for retiring professors, was, however, a mere "carrot" in the effort of "reform" of the nation's secondary education

The nominal leaders of foundations and of leading universities begin to slide back and forth, exchanging positions so easily as if to drive home the point that the control of the nation's education system was now firmly in the hands of Wall Street.

At the dawn of the Twentieth Century, John D. Rockefeller, Sr. had so much money that it was literally making him sick; requests for his fortune were thus nagging at his soul. A devout Baptist, who firmly believed that his ability to make money "came from God," Rockefeller soon came to trust one Reverend Frederick T. Gates—whom he had encountered in his earliest days of philanthropy, through the American Baptist Education Society—with the management (distribution) of his funds. Gates, a fellow Baptist (who had been ordained a minister in 1880) had become the Corresponding Secretary of the ABES, which had been established in conjunction with the Rockefeller financing of the University of Chicago, a project which J.D. Rockefeller, Sr. seeded with over \$600,000, beginning in 1890. After first easing the conscience (distributing the funds) of minor millionaire Charles Alfred Pillsbury, in 1889, Gates (apparently deciding he wanted to get "closer to God") left the ministry and went to work directly for Rockefeller.

The "hook," in the form of qualifying clauses, shook the system to the core. Mr. Carnegie's own words were quoted in an incredulous *New York Times*: "Only such as are under control of a [religious] sect or require trustees, officers, faculty, or students, to belong to any specified sect, or which impose any theological test, are to be excluded." In other words, in order to qualify for payouts, venerated universities would have to undergo a "forced secularization" in the form of segregating themselves from any sort of ties to religious institutions, their financing, or oversight. Carnegie's money easily recruited 21 professors to the board of his fund (which totalled 25), including Presidents A.T. Hadley of Yale; Charles W. Eliot of Harvard; William R. Harper of the University of Chicago; Nicholas Murray Butler of New York's Columbia University; and Woodrow Wilson of Princeton.¹⁰

Effectively recruiting the entire teaching force of the nation's universities as allies—and in the process transforming many honest intellectuals into money-chasing, *brotgelehrte* academics—Carnegie's financial carrot forced a top-down shakeout of the nation's education institutions, furthering the oligarchical quest to gain control of the institutions of higher learning. Colleges were forced to open their books (financial as well

9. *Ibid*, Hollis, p. 91.

10. Entire board listed in "Carnegie Millions for Pension Fund," *New York Times*, April 28, 1905, ProQuest Historical Newspapers, New York Times (1851-2011), p. 1.

as classroom), to reveal any hidden sources of financial support, with Carnegie's Fund going so far as to issue a Bulletin Number 3 to provide "Standard Forms for Financial Reports of Colleges, Universities, and Technical Schools" to ensure full compliance.¹¹ No longer would they be allowed to be governed by a body led by church elders, nor would they have a veto over the new "progressive" course structure. Carnegie men (primarily accountants) who soon blanketed the country, became derogatorily known as "standardizers," one of their major accomplishments being the installation of the now-ubiquitous college "credit," further imposing a uniform structure on the institutions.

This forced "liberalizing" of the course structure—creating, as if overnight, the specialized disciplines of economics, anthropology, history and psychology (among others)—thus accomplished with privatized money, included the forced ascendance of mathematics over physics in the science world, coinciding with the efforts of Lord Bertrand Russell, who first came to the United States in 1905. Here we would see the rise of the newly invented "social" sciences, where a new form of empirical, now christened "scientific," inquiry was being developed, involving the application of (mathematical) statistical methods to social problems and relationships. This became fertile ground for development of concepts such as the Bell Curve (eventually popularized in the 1960s), where any sample grouping is compressed into a mathematical formula, reducing life to some combination of means, averages and standard deviations. All who don't fit into the curve are either



Wikimedia Commons

John D. Rockefeller

forced into it, or, if their conscience or their creativity won't let them conform, they will literally be deemed unfit and condemned as a pariah of society.¹²

This was too much, even for the normally finance-defending *Wall Street Journal*, which, on April 28, 1905, published an editorial, "Breadth that is Narrowness," charging that "He provided that such colleges as are under control of a sect ... or which imposes any theological test, are to be excluded ... There is, therefore, a certain narrowness to Mr. Carnegie's philanthropy which limits the scope of its beneficent purpose ... they have largely sacrificed intensity of conviction for so-called 'breadth of view.'" Appended to this was a note of an uncorrupted college instructor:

"When we enter the teaching profession we do not do it with the expectation of making money; we have an entirely different end in view. This pension system would certainly lower our standard."¹³ (emphasis added)

Another fierce critic of the time was a young investigative journalist (they were derogatively referred to as "muckrakers" in that day) by the name of Upton Sinclair, who toured the country shortly after World War I, finally producing a stinging critique of education he titled—just as the world was coming to fear Benito Mussolini and fascism—*The Goose Step*. Sinclair's book, which he was forced to self-publish in 1923 after being rejected by every "establishment" publisher in the nation, provided an exhaustive profile of what the

11. Referenced in *A Handbook of the Public Benefactions of Andrew Carnegie*, The Rumford Press, Concord, N.H., 1919, p 34. A total of 16 bulletins were printed between 1907 and 1922. The entire set is view/downloadable here: <https://catalog.hathitrust.org/Record/006179510>

12. For a detailed discussion of the implications of the prioritizing of mathematics over physics, see "[Hilbert and Russell, the Suffocation of Science by Mathematics](#)," by Phil Rubenstein, *Executive Intelligence Review*, June 12, 2015. Beginning in the 1970s we will have ritualin to make this "conforming" less difficult.

13. "Breadth That Is Narrowness," *Wall Street Journal*, April 28, 1905. ProQuest Historical Newspapers The Wall Street Journal (1889-1997), p. 1.

leadership of leading universities was to become under the influence of Wall Street money, demonstrating, in the process, just how thoroughly the nation's education institutions had been corrupted by the financiers. Sinclair saved perhaps his most vicious criticism for Columbia University, which he dubbed "The University of the House of Morgan." Writing of Columbia's then-president, Nicholas Murray Butler, Sinclair declares, "Butler considers himself the intellectual leader of the American plutocracy; he takes that role quite frankly, and enacts it with grave solemnity. . . There has never been a more complete Tory in our public life; to him there is no 'people,' there is only 'the mob,' and he never wearies of thundering against it."¹⁴

With its reach steadily extending beyond elementary education, by 1921, J.D. Rockefeller, Sr. (who would live to be a sad 98 years of age, dying in 1937) had sown an astounding total of \$128,000,000 into the primary education system, through his General Education Board. Carnegie had contributed additional millions,¹⁵ although his money would be spread to internationalist institutions as well, with his Endowment for International Peace appearing in 1913, just as the world was to become engulfed in its first World War. At this point, we find the "magnanimous" philanthropic contributions drop from the headlines—partly because the financial oligarchy actually prefers to work in the shadows—with the ostensible explanation being the hostilities involved in the war. The reality is that they were about to encounter the instinctive patriotic backlash to the diktat by excessive wealth, this in the form of the Walsh Commission.

American Backlash

Officially established in 1912, the Commission on Industrial Relations spent two full years—across two separate Congresses and administrations—investigating labor abuses nationwide. Its final report filed 11

14. Sinclair, Upton, *The Goose Step: A Study of American Education* (Pasadena, California: Published by the Author, 1923).

15. Then, ten years later, the object attained, he took it all back. "Several studies of pensions were initiated by the Foundation," writes Hollis, "and in 1915 President [Henry] Pritchett [formerly President of MIT] announced what amounted to a repudiation of the Foundation's initial philosophy of pensions. The new philosophy declared that free pensions were harmful to the beneficiaries, could not be financed by the Foundation, and were not fair to the great majority of college teachers outside the affiliated institutions." (See note 5, p. 192.) In reality, Carnegie's funds went to a very narrow group of universities, ones chosen to be the leaders in national education reform.

volumes of written and oral testimony. While not initially centered on philanthropic foundations (or education), it eventually investigated large concentrations of "economic power" and the "interlocking directories," specifically of the Rockefeller and Carnegie funds, and ultimately it delivered a setback to the onslaught of privatized corporate money upon the country. The popular argument was that this money was somehow "tainted" because of the implication that it was gotten through exploitation of the workers involved (i.e. excessive profits from low wages and long hours).

The investigation came to be known as the Walsh Commission, after its head, Kansas City labor lawyer Frank Walsh, a fiery Irishman who reportedly once told a friend that, "I hate like hell to be respectable," adding that, "what we need more than lawmakers and law governors is agitators. An agitator is a man who won't stand for lies [just] because they are told." In 1915, Walsh famously grilled John D. Rockefeller, Jr on the witness stand for three days running. Walsh's immediate focus was one of the most serious "abuses" of labor which had occurred in this country up to that time: the April 20, 1914 Ludlow Massacre on Easter Sunday evening, in which Rockefeller-hired goons and Colorado National Guardsmen had attacked a camp of striking miners and their families at the Rockefeller-owned Colorado Fuel & Iron Corporation, killing between 19 and 26, including 2 women and 11 children.

The Commission, spanning as it did the Presidencies of first William Howard Taft, then Woodrow Wilson, was so contentious that the nine member board actually produced three separate final reports.¹⁶ The issue of subversion by the philanthropic foundations was directly addressed in testimony of future Supreme Court Justice Louis D. Brandeis, on Jan. 23, 1915:

...when you have created a great power, when there exist these powerful organizations who can afford—not only can successfully summon forces from all parts of the country—but can afford to use tremendous amounts of money in any conflict to carry out what they deem to be their business principle, and can also afford to suffer losses—you have necessarily a condition of inequality between the two contending

16. Ultimately, over 110,000 copies of the final report were printed, 10,000 bound in cloth, by order of the Commission.

forces. . . . In the cases of these large corporations the result has been to develop a benevolent absolutism—an absolutism all the same; and it is that which makes the great corporation so dangerous. It is because you have created within the State a state so powerful that the ordinary social and industrial forces existing are insufficient to cope with it.¹⁷

The Commission recommended that Congress “enact legislation limiting the amount of funds and the exercise of power by fund managers.” Provisions against accumulation of unexpended income and against expenditure in any year of more than 10% of capital were demanded, together with rigid inspection of finances (investment and expenditure) and complete publicity through open reports to the government. In addition, the report proposed the creation of an investigatory body for the continued study of activities of foundations and called for increased “government activity in education and the social services to balance the power of foundations.” In other words, had Congress acted at this point to curb the growing but not yet pervasive influence of private foundations, it could have defeated this flanking operation of the enemy.

While the Commission put up a strong fight, it was clear it did not comprehend the threat posed by this new foe. In 1910, and continuing throughout these proceedings, Rockefeller chose to try to obtain a federal charter for an official Rockefeller Foundation (the one in existence today, separate from the General Education Board). But his demands were such—most egregious was that he wanted existing federal laws against perpetuities ignored or repealed—that Congress could not bring themselves to pass it, voting the charter down three times, flat. After three years of trying, Rockefeller then shifted gears, and simply went to the State of New



University of Chicago Archives
Frederick T. Gates, circa 1890.

York, where, with the threat that he might take his billions elsewhere, he “promptly secured from the New York State legislature what Congress refused to grant. The Sage and Carnegie foundations did the same.” In the words of Hollis, “This ought not to be possible.”¹⁸

‘Whatever It Costs’

After being effectively set back for several years, the Anglophile American oligarchy was about to come back with a vengeance. In 1916, just as our nation was in the process of being dragged into its first geopolitical war in Old Europe, the Morgan/Rockefeller GEB issued two of what it dubbed “occasional” policy papers, through which the

Board shed its benevolent cloak and declared its full oligarchical intentions. The first, *The Country School of Tomorrow*, written by the money-corrupted Frederick Gates, although set as a fictionalized “dream,” declared the ultimate goal of these Wall Street agents: nothing less than the complete destruction of the nation’s (intellectual) independence. Here are the words of Gates:

In our dream, we have limitless resources and the people yield themselves with perfect docility to our molding hand. The present educational conventions fade from their minds; and, unhampered by tradition, we work our own good will upon a grateful and responsive rural folk. *We shall not try to make these people or any of their children into philosophers or men of learning, or men of science. We have not to raise up from among them authors, editors, poets or men of letters. We shall not search for embryo great artists, painters, musicians. Nor will we cherish even the humbler ambition to raise up from among them lawyers, doctors, preachers, politicians, statesmen, of whom we now have ample supply. . . .*

The task we set before ourselves is very

17. House Commission on Industrial Relations, Hearings, Final Report, Barnard & Miller Print, Chicago, 1915, pp. 82-83. <https://archive.org/stream/finalreportofcom00umitalia#page/82/mode/2up>

18. *Ibid*, Hollis, p. 7.

simple as well as a very beautiful one, to train these people as we find them to a perfectly ideal life *just where they are*.

So we will organize our children into a little community and teach them to do in a perfect way the things their fathers and mothers are doing in an imperfect way, in the homes, in the shops and on the farm.¹⁹

Occasional Paper #2 featured a work by Board member and Harvard President Charles William Eliot, “Changes Needed in American Secondary Education.” Eliot, a relative of the famed naturalist poet, and at the time the youngest and longest-serving president of Harvard (1869-1909), had been a tireless campaigner for reform of education, having traveled the country arguing in its favor at the turn of the century, eventually being rewarded with a position directly on the board of Rockefeller’s GEB. It is not necessary to read the entirety of Mr. Eliot’s paper, for the corrupted fool says nothing more in the ensuing 29 pages than he does in the first two sentences, which read: “The best part of all human knowledge has come by exact and studied observation through the senses of sight, hearing, taste, smell and touch. The most important part of education has always been the training of the senses through which that best part of human knowledge comes.”²⁰ In other words, this Harvard-educated, one-time Harvard president was arguing for a denial of any principled education, and its replacement by that of empiricism. No longer would students be encouraged to ask “why,” they needed only to observe what “is.” *Our children were to be taught to think like animals.*

Hard on the heels of this declaration of national menticide, the detailed outline of the new curriculum



Abraham Flexner

was spelled out by GEB board member Abraham Flexner, in a paper titled, “A Modern School.” In what the *New York Times* immediately condemned as “radical and dangerous,” Flexner argued that no longer should education strive to “train the mind” of students to think in “words and abstractions” (otherwise known as ideas), which Flexner now argued were “remote from use and experience.” A modern education, he said, “must produce *sheer intellectual power*, [because] our problems involve indeed concrete data and present themselves in concrete forms.” Forcing the classical system to essentially justify its own existence, Flexner demanded that,

“Modern education will include nothing simply because tradition recommends it or because its inutility has not been conclusively established. It proceeds in precisely the opposite way: It includes nothing for which an affirmative case cannot now be made out.” (emphasis added)

Studies deemed by Flexner (and Rockefeller) to embody an excess of “inutility,” and were thus to be tossed by the wayside of history, included the study of classical languages, Latin and Greek—if anyone really wants to pursue those “ancient” texts, Flexner argued, “suitable translations” were sure to be found. In addition, the Modern School would “[have] the courage not to read obsolete and uncongenial classics,” nor would it “hesitate to take the risk to mental discipline involved in dropping the study of formal grammar,” as well as the studies of English, history, and literature. What would take its place? “The Modern School,” he wrote, “should be a *laboratory* from which would issue scientific studies of all kinds of educational problems, a laboratory, first of all, which would test and evaluate critically the fundamental propositions on which it is itself based, and the results as they are obtained.” So now, children were not just to be treated as animals, but specifically as guinea pigs.²¹

19. Gates, Frederick T., *The Country School of Tomorrow*, General Education Board, New York City, 1913, p. 6, 10.

20. Elliott, Charles W. “Changes Needed in American Secondary Education,” found in *School and Society*, Volume III, January-June, 1916, J. McKeen Cattell, ed. p 397-407 <https://books.google.com/books?id=QPJAAQAAMAAJ>

21. Flexner, Abraham, “A Modern School,” *American Review of Reviews* 53 (1916): 465-474. <http://historymatters.gmu.edu/d/4995/>

In their denunciation, appearing the day immediately after news of Flexner's "School" became public, on January 21, 1917, the *Times* further condemned this program as "bread-and-butter education," adding that, "there is not a trace of anything tending to the development of character. There is nothing that would lead us to suppose that the graduate of the 'modern school' would have in his mind any ideas, and general ideas, any ideas at all above or outside the realm of his daily tasks." Further calling the program "unblushing materialism," they said, it contained "not a spiritual thought, not an idea that rises above the need of finding money for the pocket and food for the belly." Adding to the urgency behind the denunciation by the *Times*, was that Rockefeller was now willing to put the astounding sum of \$35,000,000—the approximate sum of his combined national reform givings, thus far—behind this *single school*, with Flexner's additional—almost threatening—statement that they (the Rockefeller-financed philanthropoids) would do "whatever it takes," to make this program a reality.²²

With Flexner behind this effort—thereby armed with Rockefeller's money—the *Times'* worries were well founded. Flexner had just overseen a complete overhaul of the "health care" system of the entire nation (this done with the assistance of Carnegie money), implementing the same reductionist instruction methods for the nation's medical schools which the philanthropoids had done in general education (details of which he had published in a 1910 study, the *Flexner Report*), and having earlier authored his own critique of education, *The American College*, in 1908. Although Flexner had worried about the "chicken and the egg" problem, i.e., where would the teachers for this new program come from, it was a straw man argument; the teachers already existed, in the form of the new psychology programs Rockefeller's money had



Library of Congress

John Dewey

already promoted, at the breeding grounds of the University of Chicago and New York's Columbia University. The oligarchical philanthropoids were ready to build a playground where grown men could play with the minds of young children. They called them psychologists and they called it the Lincoln Experimental School.

120th and Broadway

If there is one word to describe the life and ideas of John Dewey, it would be "pragmatism." While he did not invent the discipline, with his prolific verbal and written output he certainly became its leading American proponent, arguing that the value of an idea was judged by its "useful-

ness," another word for utilitarianism. Coming out of Johns Hopkins University in 1884 as a student of Hegel and Kant, Dewey was also exposed early to the ideas of British naturalist Thomas Huxley, the man who would come to be known as "Darwin's bulldog," applying this empirical, imperial view to human evolution. Any early idealism Dewey may have had²³ was to be quickly abandoned when, after teaching for two years at the University of Michigan, Dewey was led to Rockefeller's University of Chicago, where the environment was ready for him to put into practice his developing theories of education. In 1896, in addition to forming the Chicago Philosophy Club (a salon for University instructors), Dewey, along with his wife, Alice Chapman Dewey, formed the Laboratory School where they would, over the next eight years, lead several hundreds of students/teachers to experiment daily with a small group of elementary school students which they treated like guinea pigs, cataloging their every move.

Dewey turned the notion of teaching, where formerly the teacher imparted knowledge which the student absorbed and then replicated, on its head, and in-

23. In 1888, Dewey wrote a 200-page critique of Leibniz's *New Essays Concerning the Human Understanding*, wherein he defended Leibniz over Locke, but in the context of German philosophy over British, arguing that Kant was an heir of the Leibniz tradition!

22. "Radical and Dangerous," *New York Times*, Jan. 21, 1917, ProQuest Historical Newspapers (1851-2011), p. E2.

stead saw the process as one where the teacher was to use the innate curiosity of a child to *draw from the child* whatever the child might contain within him, and nothing more. “The primary root of all educative activity,” Dewey wrote in 1890, “is in the instinctive, impulsive attitudes and activities of the child.”²⁴ In 1898, in his first work of national acclaim, *The School and Society*, Dewey argued that the schools needed to *recreate the experience of life on the farm* (which was then being lost because of rapid urbanization) because it was in the performance of manual farm labor that the child learned the most.

No number of object-lessons, got up as object-lessons for the sake of giving information, can afford even the shadow of a substitute for acquaintance with the plants and animals of the farm and garden, acquired through actual living among them and caring for them. No training of sense-organs in school, introduced for the sake of training, can begin to compete with the alertness and fullness of sense-life that comes through daily intimacy and interest in familiar occupations.²⁵

Beyond that, Dewey additionally worked to undermine the independent thinking of the individual child, arguing that, “The primary business of school is to *train children in cooperative and mutually helpful living, to foster in them the consciousness of interdependence*, and to help them practically in making the adjustments that will carry this spirit into overt deeds.” (emphasis added)

In 1905, after a clash (possibly contrived) with University of Chicago president Rainey Harper over control of his Laboratory School, Dewey resigned his position and almost immediately accepted an offer to join the Philosophy Department at the “University of the House of Morgan,” a.k.a. Columbia University in New York, now under control of newly installed president, Nicholas Murray Butler. There, Dewey then was at the

center of the progressive psychology movement of the nation, a resource which Rockefeller’s \$35,000,000 would soon put to use, in another laboratory setting.

The Lincoln School formally opened its doors in 1917, with John Dewey’s pragmatic ideas at its center. Originally located in the up-scale west side of Manhattan, it quickly moved to its permanent location at 120th and Broadway, as an annex of Teachers College, on the sprawling Columbia University campus (land originally donated by Cornelius Vanderbilt, according to its website). Keeping with Dewey’s philosophy of not “forcing” knowledge into the child, the school did not formally teach even the alphabet, reading or writing, basic math, or history. The school did not hand out “grades” in the sense in which we know them, for he argued that that would tend to foster “competitive individualism,” something which the whole experiment was intended to destroy.

In the words of an exuberant director²⁶ of Teachers College, “The Lincoln School’s impact on the nation was monumental. The faculty published volumes; they developed curricula and field-tested them in cooperating public schools. They helped to overhaul school systems in Pittsburgh, Denver, Cleveland, Baltimore, Rochester, Chicago, and St. Louis.” In 1923, Teachers College created an International Institute which brought additional thousands of recruits to its doors, extending its reach worldwide. Among its notable graduates: John D. Rockefeller, Jr. had sent his three boys—David, Lawrence and Nelson—to the school (likely as an endorsement). Ironically, all three complained, even into adulthood, that they had difficulty reading, since they had never been formally taught in school.

Dewey was present at the creation of numerous professional organizations, many of which are still active today. In 1899, he was central to the founding of the American Psychiatric Association;²⁷ then, in 1905, the American Philosophical Association. At the time of the formation of the Lincoln School, Dewey was part of another Manhattan-based education reform operation, this one in secondary education, called the New School for Social Research, a project on which Dewey worked directly with Bertrand Russell, himself.²⁸

24. Dewey, John, in “Froebel’s Educational Principles,” unpublished manuscript, Elementary School Record, No. I, February, 1900. Quoted in *The Dewey School: The Laboratory School of the University of Chicago, 1896-1903*, by [teachers] Katherine Camp Mayhew and Anna Camp Edwards (New York: D. Appleton-Century Co., London, 1936).

25. Dewey, John, *The School and Society* (Chicago, Illinois: University of Chicago Press, 1900, page 24. <https://ia801408.us.archive.org/33/items/schoolsociety00dewerich/schoolsociety00dewerich.pdf>

26. An uncredited speech of the self-identified “tenth president” [thought to be its current president, Susan Fuhrman] of Teachers College, posted on its website: <http://www.tc.columbia.edu/news/6044>

27. Yes, this is the same group which signed off on Dick Cheney’s CIA torture program in 2003.

28. <http://www.newschool.edu/nssr/history/>

Shortly after the Lincoln Experimental School opened, in 1919, Dewey went on a trip to Japan, and eventually China, giving an estimated 200 lectures during a stay that lasted two years. In 1926, we find him helping to reform the schools in Mexico, and in 1934 in South Africa. Dewey also circulated his ideas by producing dozens of articles in cooperative media outlets such as the *Nation* and the *New Republic*. He would officially remain at the school until he retired in 1930; his experiment lasted another ten years before it too, was shuttered. But by then, the damage had been done.



Norman Dodd, lead congressional investigator of the takeover of education by the foundations.

Rewriting History, Destroying Scientific Research

By the mid-1920s, the effects of Rockefeller’s and Carnegie’s money had come to influence the education of an entire generation of our nation’s youth, many of whom were then approaching adulthood. Dewey’s school produced the next layer of educational leaders. From here our story could go in many directions. The number of foundations began to grow at an exponential rate, with their “tainted” money having an increasingly corrupting influence on a wider and wider scope. In 1923, Rockefeller money (primarily through the \$74,000,000 Laura Spellman Rockefeller Memorial Fund that J.D. Rockefeller, Sr. created to commemorate the passing of his wife in 1918) was behind the formation of the Social Science Research Council (SSRC), providing a national showcase for Dewey’s “psychotic” networks. The SSRC was championed as the first “interdisciplinary science” institution in the modern age. It most importantly brought together the imperial “science” of anthropology, along with history and psychology (a representative of each being permanently on the board) and also included mathematics, sociology, and political science. In the words of one researcher, “Not bound by the specific combinations of faculty at any one university or research center, the Council drew researchers from around the country and increasingly around the world to create interdisciplinary teams defined by specific themes and able to push intellectual frontiers.”

Here one has to stop a moment and reflect: By the power and actions of Wall Street, the concept of “knowledge” had been first broken up into specialized “disciplines,” with the justification that a “unification” of these compartmentalized studies would somehow yield back the universal whole which had been originally severed. Yet, here, with the SSRC, we have the proof that the Aristotelian sum of the parts will never equal the indivisible whole. The entire concept of “science” was now to be dominated by “social” constructs, determined—not even by empirical “facts”—but by oligarchical whim (meaning money) and “confirmed” by *consensus*—surveys subjected to statistical analysis.

The entire concept of Universal Truth had been totally destroyed.

Another critical example would be the American History Association (AHA). For the story behind the formation and initial purpose of the AHA (still in existence today), we have the words of one Norman Dodd, the lead investigator for the 1953 Congressional “Reece” Committee (about which we will soon learn more), which strongly challenged the foundation world. In 1982, an aging but otherwise very credible Dodd spoke with radio journalist Ed Griffin, for his show *The Reality Zone*, and revealed this story: After World War One, a goal of the foundations was to ensure that the United States never returned to the *status quo ante*—where the British were our enemies—and that to ensure that, the foundations set the astonishing goal of *rewriting the known history* of the United States. Discovered during an exceptionally rare in-person review of Carnegie Endowment archives from the 1920s, by Dodd’s research associate Katherine Casey, here is how Dodd described her shocking findings:

So they [the Carnegie philanthropoids] approach four of the then-most prominent teachers of American history in the country—people like Charles and Mary Beard—and their suggestion to them is: will they alter the manner in which they present their subject? And they got turned

down flat. So they then decide that it is necessary for them to do as they say, “build our own stable of historians.”

Then they approach the Guggenheim Foundation, which specializes in fellowships, and say: ‘When we find young men in the process of studying for doctorates in the field of American history and we feel that they are the right caliber, will you grant them fellowships on our say-so?’ And the answer is yes. So, under that condition, eventually they assembled twenty, and they take this twenty potential teachers of American history to London, and there they’re briefed on what is expected of them when, as, and if they secure appointments in keeping with the doctorates they will have earned. That group of twenty historians ultimately becomes the nucleus of the American Historical Association.

Toward the end of the 1920’s, the Endowment grants to the American Historical Association \$400,000 for a study of our history in a manner which points to what can this country look forward to in the future. That culminates in a seven-volume study, the last volume of which is, of course, in essence a summary of the contents of the other six. The essence of the last volume is: The future of this country belongs to collectivism administered with characteristic American efficiency. That’s the story that ultimately grew out of and, of course, was what could have been presented by the members of this Congressional committee to the Congress as a whole for just exactly what it said. They [the Committee] never got to that point.²⁹

Now, in any other context, the attempt to alter the perception of the individual of his or her personal or collective past, with the aim of achieving certain behavioral modifications in the future would be called *brain-*

29. Dodd continued to relate how the discovery of the existence of such extensive subversion, by an otherwise unassuming American, quite literally drove Miss Casey crazy: “I might tell you, this experience, as far as its impact on Katherine Casey was concerned, was she never was able to return to her law practice. . . . Ultimately, she lost her mind as a result of it. It was a terrible shock. It’s a very rough experience to encounter proof of these kinds.” Fortunately for history, Mr. Griffin’s entire one-hour interview with Mr. Dodd is preserved on YouTube, and can be viewed at <https://www.youtube.com/watch?v=YUYCBfmlcHM>

washing. When its done by a group with an official-sounding title, however, with lots of establishment “bling” about it, it is somehow accepted as authoritative. Had the institutions of the nation been weakened to such a point?

An additional aspect of control, previously touched on, is that, from their very inception, foundations learned to function this way—by committee, thereby both increasing the anonymity, and decreasing the accountability of the individual—on every level which they operated. Grants, as well as the boards which disseminated them, were not made to (or by) individual people, but to (and by) a *group*, the better to increase conformity (and restrict independent thinking) on both ends. Johns Hopkins researcher Curt Richter well described this phenomenon, as it would play out in the days after World War II. Richter said:

In making application for a grant before World War II, a few lines or at most a paragraph or two sufficed for the experimental design; now it may extend over six to eight single-spaced typewritten pages. And even then committee members may come back for more details. Under these circumstances, passing the buck has come to be practiced very widely. Projects are passed from Committee to Committee—to my knowledge, in one instance six Committees—largely because at no place along the line did any one believe that he had adequate information to come to a firm decision.³⁰

Reflecting on the chilling implications of this for scientific research, Rene Wormser, head of research for the 1950’s Reece Committee, wrote the following in 1958:

The control imposed on a scientist by the requirement that his research designs be approved by the members of numerous giant committees will bring his ideas down to the lowest intellectual common denominator. It will impose on him the most powerful pressure to conform to a pattern of mediocrity. Whyte [William Whyte, in

30. Whyte, William, *The Organization Man* (Simon & Schuster, 1956). Quoted in Wormser, Rene, *Philanthropic Foundations, Their Power and Influence*, 1958 pp. 25-26.

his 1956 book, *Organization Man*] ridicules the argument presented for scientific teamwork: that the group, even in the realm of thought, is superior to the individual. The foundations have not responded to the challenge to invigorate individual research.

It is no wonder that so many creative individuals have been conditioned to abandon individual projects. The climate produced in the world of ideas by the large foundations, upon whose support so many scholars must rely for research, is not favorable to individual projects. Such scholars are often seduced into group research because of the difficulty of getting individual grants and because of the financial lure of generous foundation subsidy for large projects. This lure draws many away from potentially creative work and the pursuit of new discovery, and leads them into sterile fields tended by conformists.³¹



Rowan Gaither

Whyte's book, Wormser said, revealed that this "grope think" reduced the very topics which would be considered for scientific research, and "threaten(ed) in the end to destroy all vestiges of genius, individual responsibility and initiative, and with them the concepts of individual independence and liberty so dear to earlier generations."

And this is how it continued, more or less uninterrupted, under the guidance of philanthropic money and program, throughout the Depression and until well after World War II. At that point, the philanthropic world of the Wall Street privatized *fondi* were about to take a giant leap, both in size and scope of activity, with the "overnight" infusion of some unearned millions, that in the name of the Ford Foundation.

Blood and Circuses

In 1943, Edsel Ford, only son of the Ford founder Henry Ford, died of stomach cancer, at the age of 49. The event so traumatized his father that, four years later, Henry Ford, after briefly managing to retake control of the company Wall Street had taken away from him, would also succumb to death. Between the two of them, the formerly backwoods Ford Foundation (char-

tered in the state of Michigan in 1936) was soon to find itself in possession of 90% of the non-voting stock of the Ford Motor Company, with an estimated street value just short of \$500,000,000. With the funds expected to clear probate in 1949, just as President Truman's United States was flexing its wings as the new imperial ruler of the post-World War II free world, a pile of unaccountable money of this size would come in handy. Things started to happen.

In 1949, the Rand Corporation was formed in Pasadena, California, as a privatized spin-off of United States wartime intelligence operations. The man they put in charge of the operation was attorney Rowan Gaither, himself an OSS man who had spent World War II in charge of the critical Radiation Lab, a highly classified joint British-American radar research project at MIT. In 1946, Gaither is said to have approached Henry Ford and impressed him to the point of being hired by the foundation, where Gaither quickly took control, becoming president in 1953. For 10 critical years, then (until he retired in 1961), Rowan Gaither had charge of two of the most influential non-governmental Cold War institutions: Rand and the Ford Foundation. Between 1948 and 1950, Ford "loaned" a total of \$1,000,000 to Rand; in 1952, it forgave the loans, turning them into grants. From this beginning, Ford went on to spearhead the financing of many imperial Cold War operations of the new guardians of the free world, something it did in close cooperation with the

31. Wormser, *ibid*, p. 230. https://archive.org/stream/ShadowGovernmentAndBankingEliteTopSecret145/Foundation-Their-Power-and-Influence-by-Rene-A-Wormser-438_djvu.txt

newly-formed Central Intelligence Agency and increasing coordination with London's MI6.³²

Even given that awesome global responsibility, Ford did not neglect domestic programs. As one of his first orders of business, Gaither established a blue-ribbon committee, composed of himself (a lawyer and former president of Pacific National Bank), six former or current university presidents (including both a "natural" and a "political" scientist), and a foundation director, which spent one full year looking for ways to use their large amounts of cash infusions in such a way that they could best be used to expand their work of social manipulation.

The resulting Gaither Report concluded that five vaguely defined areas—World Peace, Freedom and Democracy, Economic Development, Education, and Scientific Advancement—should be targeted.

While Ford money was supporting clandestine CIA-approved projects around the world, it was Rockefeller's money which was about to create another big devolution domestically—giving Americans a diversion from the tensions of the escalating Cold War—with the publication, in 1948, of Alfred Kinsey's report on the *Sexual Behavior in the American Male*.

Alfred Kinsey had been on the Rockefeller payroll since 1941, working at the National Research Council (NRC), originally funded through the Bureau of Social Hygiene (BSH)—a personal project of John D. Rockefeller, Jr., dating from 1911—and, after 1921, by the Rockefeller Foundation directly. The first BSH study, which defined its work for the next decades, was a profile of the prostitution "industry" in New York City. Kinsey's elevation as a researcher represented the triumph of the "sociologists" over the "scientific" investi-



Alfred Kinsey

gations at the NRC, under their Committee for Research in Problems of Sex. Using a voluntary survey technique, highly criticized for its unrepresentative make-up, Kinsey succeeded in doing what the medical doctors (scientists, who had a higher standard of "proof" than the statistical correlation of the sociologists) had been unable to accomplish: starting a sexual revolution. Between this—his report on the *Sexual Habits of the American Female* came out in 1953—and the Ford Foundation funded social programs, another backlash was about to erupt.

A Tale of Two Committees

Between 1952 and 1954, Congress, in what was almost certainly a historic first, mounted two separate investigations, each accompanied with its own set of public hearings, into philanthropic foundations. The two could not have been more different. In what should be a cautionary tale to today's policy makers—consumed, one might even say blinded as they are by the "Russiagate" polemics—the first investigation (known as the "Cox Committee," named after Representative E. Eugene Cox (D-Ga.) became directed more by the burgeoning "anti-Russia" Cold War politics of the day, than an honest pursuit of the truth. Directed by a House resolution to "determine which such foundations and organizations are using their resources for un-American and subversive activities,"³³ the hearings of the Select Committee to Investigate Tax-Exempt Foundations additionally suffered in that its approach was to take testimony from the foxes who guarded the henhouse, in the form of the chairmen and directors of the foundations themselves. Then, in the second death of a Congressional leader in a month, the 72-year-old Cox died of a heart attack.

32. Sources on Gaither and the history of the Ford Foundation are understandably hard to find. Sources once located are today not available. One article managing to survive the bleaching of time on the Internet is "Ford Foundation, a philanthropic facade for the CIA, by Paul Labarque, viewable at <https://www.voltairenet.org/article30039.html>

33. *Select Committee to Investigate Tax-Exempt Foundations and Comparable Organizations*, House of Representatives, Eighty-Second Congress Second Session (US Government Printing Office: Washington, D.C., 1954), p. 1.

The issue, however, would not go away.

In 1953, following an election which threw the control of the Congress to the Republicans, the House voted 211-113 (including 69 Democrats) to mount a *second* investigation, this one under the direction of Rep. B. Carroll Reece (R-Tenn.) who had been on the failed Cox Committee, but this time with the additional mandate to examine whether foundations had acted, “*for political purposes; propaganda, or attempts to influence legislation.*” (emphasis added) In circumstances not dissimilar to today, these hearings took place with the chaotic noise of Cold War red-baiting of Senator Joe McCarthy, literally in the shadows of the HUAC hearings.

The Special Committee took over 20 days of raucous public testimony in May and June of 1954, this time giving full voice to foundation critics.

While impossible to fully encapsulate them within these pages, issues central to the investigation were interlocking directorates between the Rockefeller Foundation and General Education Board, Carnegie’s Foundation for the Advancement of Teaching, and his Endowment for International Peace, Ford Foundation and its Fund for the Republic, and the Rand Foundation; curriculum subversion of/by the National Education Association; activities of the Rockefeller-funded Social Science Research Council; and the League for Industrial Democracy.

Lead Investigator Norman Dodd gave this summary in his opening report:

[O]ur study of these entities and their relationship to each other seems to warrant the inference that *they constitute a highly efficient, functioning whole*. Its product is apparently an educational curriculum designed to indoctrinate the American student from matriculation to the consummation of his education. It contrasts sharply with the freedom of the individual as the cornerstone of our social structure. For this freedom, it seems to substitute the group, the will of the majority,



<http://bioguide.congress.gov>

Congressman Wright Patman held hearings on tax exempt foundations from 1962, and won a tax on the foundations.

and a centralized power to enforce this will—presumably in the interest of all. Its development and production seems to have been largely the work of those organizations engaged in research, such as the Social Science Research Council and the National Research Council. . .

In these fields the specialists, more often than not, seem to have been concerned with the production of empirical data and with its application. *Principles and their truth or falsity seem to have concerned them very little.*

In what appears from our studies to have been zeal for a radically new social order in the United States, many of these social science specialists appar-

ently gave little thought to either the opinions or the warnings of those who were convinced that *a wholesale acceptance of knowledge acquired almost entirely by empirical methods would result in a deterioration of moral standards* and a disrespect for principles. Even past experience which indicated that such an approach to the problems of society could lead to tyranny, appears to have been disregarded.³⁴ (emphasis added)

Rene Wormser, the General Council for the Committee, in 1958, after seeing the hearings first cut short and then completely buried by the media (and Congress, which made not a single legislative move against the foundations) wrote a book, *Philanthropic Foundations: Their Power and Influence*, in an attempt to get the story out. The aged Norman Dodd, Research Director for the Committee, finally determined to get his untold version out, as we have seen. Wayne Hays, a Democratic Congressman from Ohio, confessed on his deathbed that he had been deployed by Sam Rayburn to

34. Dodd, Norman, *The Dodd Report to the Reece Committee on Foundations* (The Long House, Inc.: New York, N.Y., 1954), p. 4, and in Special Committee to Investigate Tax-Exempt Foundations, Part 1, p. 47.



JFK Library

McGeorge Bundy

disrupt the hearings in any way possible. Eugene Cox had perished in his original effort, and Kathryn Casey had gone insane. Such were the visible casualties of this undeclared war. Less visible was the destruction done to the minds of our fellow citizens.

With foundation power again able to suppress any legislative penalties, even after such high Congressional drama, the forces of finance could easily think that they had vanquished their degenerated foe. Then they overreached.

Their Victory: Our Defeat

Following the Presidential election of 1968, *Time* magazine suddenly revealed that eight former staffers of the recently assassinated Robert F. Kennedy campaign had been on the payroll of the Ford Foundation, having received a total of \$131,000 in grants during the campaign. This major blunder by the foundations also happened to coincide with the ongoing crusade of Texas Congressman Wright Patman (D), who had been carrying on a lone battle against “Yankee” foundations on the basis of tax avoidance, since 1962. Patman, who

immediately called for public hearings, had previously convinced the Treasury Department to produce a report, which they did in 1965, and, although it largely defended tax exempt foundations as “useful,” upheld many of his charges of abuse. The fact that McGeorge Bundy who, in 1966, had jumped ship from the Johnson administration only to land comfortably in the chairmanship of the Ford Foundation, had testified before Patman’s committee, expressing erudite disdain for “Congressional meddling” into affairs which they ought not concern themselves with, did not help matters.³⁵

In the revolutionary environment of the 1960s, Congress acted, passing the Tax Act of 1969, which placed a not insignificant 4% tax on foundation holdings; a restriction on direct connections with private businesses; and a minimum annual payout percentage of 6% of holdings. However, the primary weapon, a limit on perpetuity, in the form of a 25-year payout requirement—strong calls for which had come from Patman as well Republican Senator Al Gore, Sr, then head of the Senate Finance Committee—was defeated on the Senate floor (and was thus removed from the bill in its final form).³⁶ The 4% tax ultimately enacted had been whittled down from Patman’s proposed 7.5% and was further reduced to 2% in the Deficit Reduction bill, signed by President Ronald Reagan in 1984.

In panicked response to this unexpected up-swell of republican spirit, the foundations scrambled to put their house in order. Their internal report, done by the “independent” Council on Foundations, headed by former president of Carnegie Corporation John Gardner, issued a “clear warning” to foundations of hostile attitudes then present in both houses of Congress, but also in the public at large, further cautioning the elitist money masters of the “inherent fragility” of their position in the social order, despite the billions at their command. “Few persons associated with foundations

35. The career of McGeorge Bundy is worth noting, in that it is not unusual for a philanthropist: Yale degree in 1940, army intelligence during World War II, policy analyst for the Council on Foreign Relations from 1948-49, Harvard dean from 1953-61, special assistant to the President for national security from 1961-66 (during the buildup in Vietnam), president of the Ford Foundation from 1966-79 (during the creation of the “anti-war” movement), and finally with Carnegie from 1990 until his death in 1996.

36. Leading the fight in defense of the foundation’s right to tax-exempt status, was Minnesota Senator (and future vice-president) Walter Mondale.

realized, until last year, the extent of the decline in public esteem” the foundations had incurred, Gardner said, being quoted in the *New York Times*, May 28, 1970.³⁷

Beyond a mostly self-serving public relations push, the foundations’ ultimate response was to create, in the 1970s, what were variously called “alternative” or “activist” philanthropy: Initiating the use of cut-out and pass-through “middle man” foundations to mask the actual origin of the funds. From this were born radical funding networks, beginning with the Haymarket Fund in Boston, the Tides Foundation in San Francisco and ACORN, founded by 1960’s radical student activist Wayne Rathke in Arkansas. More recently, but based on the same model, we have the Democracy Alliance, a pass-through front for liberal activists’ cash, a vehicle preferred by leading anglophile billionaire George Soros. Soon, “conservative” foundations were born, as the further factionalization of the nation by its enemies continued to expand.

Epilogue

Private philanthropical foundations have now been in existence for the better part of the entire history of our United States of America. According to the Foundation Center (a resource database mandated by the Patman legislation), there are now over 86,000 foundations in this country, the vast majority (92%) of which are “private,” with a value over \$712,000,000,000, that’s three quarters of one *trillion* dollars in assets (2014 figures). Although they are a small percentage compared to the federal budget, they are the proverbial “tail that wags the dog” as far as leading social “change”—and thus the direction in which the country moves—is concerned. The former colossal Ford Foundation, with its \$11 billion in assets, is now a distant number two on the list, virtually dwarfed by number one, the (former Microsoft co-founder) Bill and Melinda Gates Foundation’s \$42 billion.³⁸ From its website, we find that the effort to “Enhance education through innovation” (and no doubt through the sale of Windows computers) is still one of the top priorities.

37. Council on Foundations, History. See entry for 1970. <https://www.cof.org/sites/default/files/documents/files/History-Council-on-Foundations.pdf>

38. In 2006, Warren Buffet, the second-richest man in the world, donated his entire riches to Bill Gates, creating this “super” foundation.

It has now been more than four generations that the British, working through their Wall Street philanthropoid agents, have so weakened the minds of the citizens of our once revered republic to the point of self-inflicted mental slavery, and almost two generations since our elected representatives took any meaningful action against them. In that short span of 100 years’ time *we have seen our country’s “mission” in the world turned on its head, both domestically and worldwide*. Today, the existence of foundations is rarely noted (except in “alternative” media). Their *right* to existence is no longer even questioned. Ever since the onset of the “generation gap,” in the 1960s, society has been robbed of any historical notion of its existence, with all ties to previous generations written off as, “that was then,” and “that’s sooo 20th Century,” as if the laws of the Universe now change with each passing generation. Through the work of foundation-funded sociological researchers, society has been robbed of that historical continuity, lumping us instead into sociological constructs such as Baby Boomers, Gen Xers and Millennials, as opposed to citizens of a great republic, with roots tracing back over 500 years. Sociologists have additionally taught us how to speak—another constriction on the thought process—through notions such as Political Correctness, Multiculturalism, and now Identity Politics.

And, while everyone realizes that our education system is failing us, as long as educators (and politicians) approach their human subjects as some sort of cross between a monkey and a computer (the way they themselves have been taught), we will go from one (Bush-era No Child Left Behind) program to another (Obama-era The Race to the Top), each time getting poorer results, and not knowing why. The first step in fixing education is to acknowledge what a child *is*, and why we would educate one in the first place. Not to fill the time during which two parents struggle to make a living, but rather because a child is *human*, and it is both possible and necessary for our species’ survival that successive generations of humanity *transcend themselves* by future generations learning from the past—both successes and failures.

When teachers recognize that “genius” is a natural state of human existence, and not something to be dulled by ritual, we will have begun to take our nation back.