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 \* Knights of Malta \*

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## Chancellor's Update

### Education!

We pick up again with our old friend Malachi Martin talking about Pope John Paul and his vision and understanding of the two globalist groups. As stated in last month's Update, he sees the Catholic Church as the only force left to stop or correct the direction of these two groups. We discussed with the late Fr. Martin, the Vatican's possible strategy of success. They plan to coopt the two groups without ever telling their people the game plan. We continue Fr. Malachi Martin's quotes from his book *The Keys of This Blood*, pp 330 ff.

McDonald's, which has already exported throughout much of the world what one supporter has called "McCulture," trained its first cadre of Soviets in that company's standardized food preparation techniques, and opened its first branch in Moscow in February 1990. Because the ruble is not presently convertible, McDonald's knows it will not benefit financially in the immediate future from the expansion of its franchise into the Soviet Union. But the benefits for its globalist aims are undeniable.

To speak of "McCulture" as a Transnationalist aim is neither light hearted nor too farfetched. For while the agenda of this group is concentrated in the successful growth and operation of the global company, its full agenda is far more inclusive than that. For example, another important trait of the Transnationalists' agenda that receives close attention from Pope John Paul in his assessment of their new globalism is the Transnationalist formula for education.

That formula was summed up by Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching. Schools must possess "an understanding of the new global agenda," said Boyer, and must reform their curricula so as to communicate that agenda to their students. Or, as President Claire Guadiani of Connecticut College said a bit more colorfully, schools must begin to satisfy the educational needs of people "who will operate in an increasingly internationalized environment, even if they never leave Duluth."

Transnationalist thinking is extremely thorough in this promotion of globalist education. It is not a matter of stuffing a few extra courses into the curriculum, along with some area studies and perhaps a foreign language. At most, such an approach would reduce global education to the status of just another subject. The Transnationalist idea is that globalism should permeate every subject taught; it should be a pervasive orientation. The globalist outlook and approach must predominate at least from junior high school through college and postgraduate studies. The cultural outlook must be such that no subject is regional in its focus.

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Furthermore, issues of particular importance to Transnationalists must be studied at every level. Such issues as the environment, world hunger, the twin epidemics of AIDS and drug addiction, physical fitness, population control. At the moral level, equivalence must be the watchword. The cultural and legal values of, say, Sri Lanka's Tamils and Nigeria's Ibos must be studied for their own excellence, and not be added on by way of contrast or be seen as clashing with or inferior to our Western values.

Transnationalist educators have no serious fears concerning standardization of education in the so-called hard sciences. They are confident enough that what high-schoolers in Kuala Lumpur, Malaysia, will learn about mathematics, computer programming, engineering, chemistry, and the like will be exactly the same as what their counterparts learn in England, the United States, Canada, Germany, Spain, South America and Japan.

In the so-called soft subjects, on the other hand-in culturally loaded subjects such as history, literature, art, music, religion and ethics-the Transnationalist educator meets with greater difficulties. For example, in all the areas of the world molded by Western civilization, schools have taught those soft subjects with what Transnationalists regard as a pervasive "bias." That is, from a Western point of view.

A candidate for college has been expected to know about Shakespeare's Hamlet and Goethe's Faust, about the Magna Carta and the Napoleonic Wars. But he has not been expected to quote from the Indian Upanishads, or to describe the outlook of Gautama Buddha.

In short, education in schools of the Western world suffers from what Transnationalists have begun to call Eurocentrism-a provincial outlook that focuses overwhelmingly on European and Western culture, while giving short shrift to Africa, Asia, Oceania and Latin America. Only a Eurocentric mind would say, for example, that Columbus "discovered" America, as if there had been nobody on that continent before he arrived. Or again, history is Eurocentric when Westerners learn about Japan, India and China in terms of colonialist wars and other encounters Europeans and Americans have had with those peoples. By the same principle, African art is "primitive" to the Eurocentric eye. Schoolchildren learn about Marco Polo's travels to the Orient but never about Ibn Batutah, the fourteenth-century Muslim who traveled more extensively and in places Marco Polo did not even know existed.

All of that, according to the Transnationalist mind, must change. And Transnationalist educators are seeing to it.

In all of California's elementary and high schools, for instance, there is a new world history curriculum, explaining events through Hispanic, Asian and African eyes; and the civilizations of China, India, Africa and Islam are studied extensively. At Stanford University, Western civilization courses have been expanded to take in oriental and African civilization. New York's Juilliard School of Music now has courses on the music of Japan, Africa, India and the Pacific islands.

The goal of such extensive changes and adaptations in educational curricula is to rear a new generation of men and women who will be able to view non-Western cultures not through a

Western lens, but with the eyes of the peoples who make up those cultures-or at least, with the eyes Transnationalist educators attribute to the peoples of those cultures.

Education, then, is seen as the first step in fashioning a truly global outlook from the cradle onward. It is to be an outlook able to adapt with ease and according to circumstances to a point of view that may be Eurocentric or Afrocentric, Latinocentric or Asiatic. An outlook that will be open to all cultural forms on an equal basis.

To make this utopian educational step a universal reality, ideally the same textbooks should be used all over the world in both the hard sciences and the soft curricula. And sure enough, a concrete initiative in this direction has been under way for some years now, undertaken by Informatik, a Moscow-based educational organization, and the Carnegie Endowment Fund.

In any case, whatever the specific steps and means employed to achieve the Transnationalist global education policy, that policy itself envisages a world permeated by cooperation and peace for the sake of constant and evenly distributed material development, a world permeated with freedom that is no longer exploitive, a world that allows for the diversity of the various cultures-provided cultural values never outweigh economic requirements. It will be a world that rejoices in the diversity of religions-provided theological differences never interfere with efforts to achieve the Transnationalist version of peace.

The Transnationalist outlook and line of reasoning here are crystal clear to Pope John Paul (ed. note and Pope Francis). If the Transnationalists are fully successful in their programs and policies, everyone will live and work in institutions that will be global in their organization and in their very essence. People will be doing "good" banking, or "good" engineering, or "good" manufacturing, if they are performing their tasks in institutions where all distinctions have collapsed between what is international and what is particular to any individual nation or culture or religion.

"Good" will no longer be burdened with a moral or religious coloring. "Good" will simply be synonymous with "global." Else, what's an education for?

As John Paul (ed. note, Pope Francis now) sees the future of this globalist agenda, educational changes will not be the half of it. The Transnationalist education formula is in essence one step in a drive to build a worldwide human infrastructure upon which an effectively working global economy can base itself with some security.

The emphasis is on homogeneity of minds, on the creation and nourishing of a truly global mentality. If the world's economy is going to be global in the Transnationalist sense, then those engaged in it cannot afford any provincialism in culture and outlook. (ed. note. This is the reason for the "Deep State" always and everywhere attacking President Trump).

We must all become little Transnationalists. For the sake of the financial and trading interests upon which our world relies even now, a new mentality must be forged in legal systems, monetary systems, fiscal systems, defense systems, sociocultural values and demographic rules and regulations. Political ideologies and systems will all have to be modified by the natural, evolutionary processes that are already under way.

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Further, while Pope John Paul (now Pope Francis) is as aware as any man of the differences in preferred methods that are debated endlessly by these two globalist groups, the fact remains that at the most influential levels, cooperation between Internationalists and Transnationalists far out weighs any differences between them.

Whether they prefer to move along the path of greater and greater government bureaucracy, or greater and greater control by global management systems, both groups move in lockstep when it comes to the re-creation of our practical world. And should there be any doubts concerning either their will or their power to change that world through their sweeping policies, recent events put those doubts to rest.

Just one case history, in fact, is enough to illustrate just how closely the outlook and the effects of these two globalist groups dovetail with each other. And it is more than enough to demonstrate, as well, the power of these groups to shape our world and to dictate the fabric of our lives as profoundly as any revolution.

The name of John J. McCloy is not a household word. Nine out of ten of us would probably shake our heads if we were asked what this man had done in life. But as Bill Moyers discovered on his journey with David Rockefeller, anonymity is the welcome companion of men who operate at the heights of power where John McCloy spent most of his life.

In any case, it's not McCloy's fame or the lack of it, but his accomplishments that illustrate John Paul's point about the global reach and the near-geopolitical abilities of these globalists in their ambitions, their goals and their policies. For no one was a greater champion than McCloy of the fervent faith that the nations can be unerringly guided to a new world order-provided that talented and visionary globalists themselves design, install and maintain a controlled balance among the nations that deal in raw power.

The career of John J. McCloy spanned a period of sixty-four years, from 1925 until his recent death, on March 11, 1989. After serving in World War I as a staff officer to General Guy Preston, John McCloy graduated from Harvard Law School, and in 1925 joined the firm then known as Cravath, Henderson and Gernsdorf (CHG).

CHG handled much of the legal work that made it possible for American banks to become involved in foreign initiatives to rebuild Europe after the Great War. That was interesting, no doubt. But McCloy probably chose his entry point with a still keener eye. Paul Cravath was one of the founders of the Council on Foreign Relations (CFR). And CFR was the natural meeting place for such men as Cravath, Robert Lovett, Averell Harriman, Charles "Chip" Bohlen, George F. Kennan and Dean Acheson.

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