

Mont Pelerin Society: satanism and genocide

by Allen Douglas

In its exposé of the “reforms” which have savaged New Zealand, the *New Citizen* printed an interview with Lord Ralph Harris, conducted in March 1996. Harris is a former president of the Mont Pelerin Society, and was for decades the executive director of Mont Pelerin’s main think-tank, the London-based Institute for Economic Affairs (IEA). Asked what generated the reforms which have swept New Zealand, Russia, and Thatcher’s Britain, among other places, Harris replied, “There is this outfit called the Mont Pelerin Society. It was started in 1947. The Mont Pelerin Society created the IEA, which comes to be called ‘Thatcher’s think-tank,’ but we were running long before Thatcher. We weren’t Thatcherites, but she was an ‘IEA-ite.’ She picked up her thinking through some of her colleagues and her academic friends, directly through the IEA’s publications, which drew heavily on the Mont Pelerin Society’s connections.” From Thatcher’s Britain, Harris said, these ideas spread around the world.

Mont Pelerin’s work was so fundamental, Harris continued, that he himself (“a working class lad from North London”), and most of his friends, had been knighted by the Queen. The most honored Mont Pelerinite, he emphasized, whom the Queen dubbed one of only 60 “Companions of Honor” of the British Empire, was its seminal thinker, Friedrich von Hayek. The honor was lawful: Since its founding on the slopes of Mont Pelerin in Switzerland in 1947, the Society has been the chief economic warfare unit of the British Crown.

The 1947 meeting was a regroupment of some of the leading families of the ancient European oligarchy, most of whom, like Hayek, carried the prefix “von” before their names, indicating “noble” origin. These included: Otto von Hapsburg, of the ruling dynasty of the now-expired Austro-Hungarian Empire; Max von Thurn und Taxis, whose family, originally Venetian (“Torre e Tasso”), had relocated to Germany in the 15th century, from where it ran the postal and intelligence services for the Hapsburg Empire for centuries; and Ludwig von Mises, the leader of the bitterly anti-Renaissance “Austrian School” of economics, founded by Karl Menger, a pre-war retainer for the Hapsburg and Wittelsbach (southern Germany) royal houses. From Britain came Sir John Clapham, a senior official of the Bank of England and the president in 1940-46 of Britain’s pre-eminent intellectual body, the Royal Society. Milton Friedman, from the Fabian-

founded University of Chicago, was also present; he was to become a chief salesman of Mont Pelerin’s dogma.

Von Hayek’s 1944 book *The Road to Serfdom* (the title was an inside joke) set the tone for the “Conservative Revolution” which the new society championed—that of a return to feudalism: “We shall not rebuild civilisation on the large scale. It is no accident that on the whole there was more beauty and decency to be found in the life of the small peoples, and that among the large ones there was more happiness and content in proportion as they had avoided the deadly blight of centralisation.” Von Hayek cynically denounced the nation-state as “tyrannical,” even while he called for the establishment of a one-world empire: “An international authority which effectively limits the powers of the state over the individual will be one of the best safeguards of peace.”

Ties to the Queen

The new society soon moved from Switzerland to London, where the chief sponsor of its radical “free trade” and other lunatic nostrums was City of London financier Harley Drayton, *who managed the private fortune of the Queen*. Drayton financed all the early personnel and the first headquarters of the IEA.

Though Hayek was the Mont Pelerin Society’s chief intellect, Harris emphasized that Hayek in turn drew his essential ideas from Bernard de Mandeville (1670-1733), particularly from Mandeville’s *The Fable of the Bees: Private Vices and Public Benefits*. Hayek had “incurred a lot of criticism for this,” he added. The criticism was hardly surprising: Mandeville, whom Hayek worshipped as a god, was the founder of the devil-worshipping Hell-Fire Clubs of the 18th century; his *Fable of the Bees* is a naked glorification of the “Seven Deadly Sins.”

As Lyndon LaRouche has stressed—a point which Lord Harris also emphasized (in his own way)—mankind is a creature of ideas. Ideas characterized by “not-entropy” (agapē) lead to the increase of the potential relative population density of mankind (that is, an increase in population in both absolute numbers and improvements in its standard of living and demographic characteristics necessary to sustain rates of increase), while entropic (erotic, satanic) ideas lead to a collapse in such population density—genocide. The chief not-entropic idea to emerge from the Renaissance, and which was responsible for the rise in world population from several hundred million people in the 14th century to 5.3 billion today, is that of the modern nation-state, with its support of infrastructure, science and technology, education, and so on. Precisely *that* idea is the chief target of the Mont Pelerin Society. Asked if the reforms in New Zealand, Russia, Britain, and so on meant that “we are moving back to the era before the nation-state,” Lord Harris exulted, “That’s right! That is absolutely right!” No wonder, then, that the semi-official history of Mont Pelerin and the IEA is entitled *Thinking the Unthinkable*.