

organs, an Institute for American Strategy “Conference on Education and Freedom in a World of Conflict,” titled “The Soviet Cultural Offensive Against Freedom,” Elliott said, “It is, I think, essential for us to realize that the essence of the greatest real heresy to truth in human history is the doctrine that enshrines man as the creator of the universe, and not the creature of a divine purpose.”

This complaint, which Elliott here described as his complaint against Marxism, is otherwise the Agrarian/Distributist attack against what they call “industrialism,” or the “American System.” Immediately preceding this remark, Elliott said, “The Communist-Socialist world is today the greatest ‘monopoly capitalism’ that the world could ever have created” (Elliott Archives, Hoover Institution, Box 29). This is the same idea which Elliott otherwise referred to as the “heresy of nationalism,” or the “sovereignty of nations,” which his Cold War, and his successors’ Clash of Civilizations policies, are dedicated to eliminate from the earth.

A study of the work of Elliott and his Nashville Agrarian confederates leaves no doubt that the “heresy” they aim to stamp out is not Communism, but Americanism. In the Agrarians’ founding manifesto, *I’ll Take My Stand*, they described their movement as supporting a “Southern way of life against what may be called the American or prevailing way . . . Agrarian versus Industrial.” They explained the relationship between the American system and the Communist: “The true Sovietists or Communists . . . are the Industrialists themselves. They would have the government set up an economic super-organization, which in turn would become the government. We therefore look upon the Communist menace as a menace indeed, but not as a Red one; because it is simply according to the blind drift of our industrial development to expect in America at last much the same economic system as that imposed by violence upon Russia in 1917.”

On a deeper level, what Elliott and his confederates objected to, and caricatured in statements such as Elliott’s above, is the idea in Christianity known as the *filioque*: the idea that Christ, who is fully human, also shares fully in the capacity of the Creator. Elliott’s mentor and life-long friend, Agrarian John Crowe Ransom, explained in *God Without Thunder*, his call for an upsurge of religious fundamentalism: “There never was a civilization so ‘productive’ as this one of the modern West. . . . And that fact is certainly the consequence of a religious faith: It is due to the worship of a Logos. . . . Its religion is the worship of the Man-God Christ, the closest approach to pure secularism that a religion has ever made. . . . Perhaps the most critical moment in our history—if we had to fix precisely upon one—was just such a moment as that: *the moment when the Roman Church sanctioned the doctrine of Filioque*. In that moment Occidentalism emerged as a definitive historical polity which was to glorify the rational principle and deny the irrational princi-

ple. . . . Western empire has developed out of that choice, and Western science, and Western business.”

Some Americans may have fantasies of world conquest today, just as Napoleon, and later Hitler, dreamt of conquering Russia, as a springboard to global Empire. But it is the American Intellectual Tradition, of man created in the image of God, and of nations designed by creative human beings to use science in the service of the General Welfare, that the Council’s Utopians sought to destroy six decades ago, using the bogey man of Communism. It is that same tradition which they wish to destroy today, using the bogeyman of Islam.

Book Review

Portrait of an Instant Imperialist

by Tony Papert

Warrior Politics: Why Leadership Demands a Pagan Ethos

by Robert D. Kaplan

New York, Random House, 2002

198 pages, hardbound, \$22.95

This acutely embarrassing little book is not what it at first appears to be; namely, the ingenuous musings of a participant in what Kaplan calls the “nouvelle cuisine culture,” on his just coming away from his first encounter with classics, so-called.

Why not, and what is it really?

First: what is “paganism”? Are paganism and its advocacy the same thing today, as was the outward acceptance of legally-mandated Athenian or other religious observances, for example, by Socrates, Plato, and their associates in their own time? Ask whether a deliberately infantile adult, is the same thing as a normal infant. Or is the militant homosexual, who tries to win converts to a cult of homosexuality, the same thing as someone who only considers himself a homosexual, because he experiences homosexual urges?

Evidently not. If Plato and Socrates were alive today, they would be Christians (leaving aside the near-universal misuse of that term in the United States), not pagans—as has been

known to all educated Christians since at latest the time of the Apostle Paul.

Though slightly different in appearance, the “paganism” which Kaplan advocates, is exactly the same thing as the “humanism” (here a deliberate misnomer) of SUNY Professor Paul Kurtz, his magazine, *The Realist*, and his International Humanist Association. And what are they? This we at *EIR* know in great detail, because Kurtz has always publicly stood out as a prominent, embittered enemy of *EIR* founder Lyndon LaRouche, and his associates and his causes, for well over three decades now.

Perhaps a recent illustration will make the point. During the height of the controversy over “fetal stem-cell research” last year, Kurtz’s International Humanist Association placed full-page newspaper ads in major press. The ads militantly advocated that fetal stem cells from any and all sources be used, but gave what, to some, may seem outlandish grounds for this. Potential human beings must be consumed and destroyed in research and in medical treatment on the largest possible scale—so the “humanists” wrote—not so much in order to “save lives,” but precisely for the purpose of making it vividly clear to everyone, that there is no distinction whatsoever between man and animal!

On thinking it over, this reasoning would serve better as a justification for cannibalism, rather than simply for this so-called research. Indeed, not merely a justification for cannibalism *per se*, but a rationale for the widest and most public practice of cannibalism. One wonders whether Kurtz and his buddies practice cannibalism. Perhaps there is a reader who can inform us.

Who Wants To Worship Tiberius?

To those who know, what “paganism” means in any context like Kaplan’s, is just the same as Kurtz’s so-called humanism; namely, the Manichean worship and pursuit of *evil as evil, evil for the sake of evil*, as by the pagan or, better, paganist Friedrich Nietzsche. It is for this reason that “neo-pagan” is the most popular euphemistic self-description of contemporary Satanists and witches.

Its political correlative is the drive to revive the Roman Empire, as the temporal reign of evil, as it was rightly portrayed, for example, by Saint Jerome. Those who have tried to do this in modern times are called fascists.

In the last century, in addition to fascist movements as such, the Frankfurt School and sections of the Paris-based Comintern apparatus shared just such Manicheanism as their secret doctrine. Today’s so-called neo-Conservatives, as well as the Paul Kurtz mentioned above, are generally the next generations of such Cominternists. Their Cominternist fathers or predecessors had generally formed connections with Wall Street intelligence outfits or British intelligence, sometimes working for Soviet secret intelligence at the same time.

Likewise the Manicheans and British triple agents,

Philby, Burgess, and Maclean, came from similar intersecting milieux.


Now, Robert D. Kaplan is apparently a bohemian travel writer, who taught himself political philosophy in order to understand the countries through which he was travelling. From simple travelogues, he turned toward articles about “dysfunctional” cultures and societies in the *Atlantic Monthly*, so that one wag has said that his next book should be titled, *Failed States on \$5 a Day*. If you are familiar with his writings, you may think that, far from having the intentions I have ascribed to him, he would be unable even to understand them.

But think again. After ten chapters providing simple glosses on various “classics,” usually artless attacks on Christianity and its morality, Kaplan concludes his book with a chapter-long eulogy to the Roman Emperor Tiberius.

Why this? What sort of “classic” is this? Kaplan does not say. But obviously he or his mentors, Francis Fukuyama and Sir Isaiah Berlin, know. It was Tiberius who gave the order to kill Christ. For centuries since, Tiberius and his wife have been worshipped as Antichrist. Hitler and Axel Muenthe tried to acquire his estate on the island of Capri. It was a magnet for Maxim Gorky and many others of this ilk. Now, it makes perfect sense.

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