

united Europe. But much more is at stake—there is a danger that the stronger will dominate the weaker, and that national existence and culture will be destroyed.

Although politicians may voice honest intentions, filled with optimism, financial reality will take its course. One can observe it already now in Poland, where unemployment is approaching 15%, the Polish contribution to science and technology is practically zero, and the trade deficit has reached overwhelming volumes (in 1996, it was \$12 billion, and investment goods constituted only 13% of imports; in the first quarter of 1997, the trade deficit exceeded \$3 billion). It is also symptomatic that Germany runs exceptionally heated campaigns for NATO expansion. Others, at least, have some doubts, but not Germany.

For those who think, the process of NATO expansion is either an idea coming from the devil himself, or from an intelligent spy or a traitor. That is because it is difficult to find a rational explanation for it under present peacetime conditions in the region. This statement comes from a man who served 40 years in the Polish Army under communist rule, a man who, during his entire professional life, did not join the Communist Party. Interestingly, those who were then boasting about their utmost devotion to the Soviets, now scream the loudest: Let's join NATO, as soon as possible! In civilized society, this kind of behavior is called betrayal. And perhaps, that is the key to the whole matter.

For previews and information on LaRouche publications:

## Visit EIR's Internet Website!

- Highlights of current issues of EIR
- Pieces by Lyndon LaRouche
- Every week: transcript of the latest **EIR Talks** radio interview with LaRouche.

<http://www.larouchepub.com>

e-mail: [larouche@larouchepub.com](mailto:larouche@larouchepub.com)

## Tony Blair adopts Pilate as role model

by Mark Burdman

Amidst the millions of words, mostly of effusive praise, that have been written or spoken about British Prime Minister Tony Blair since his landslide election on May 1, very little, if any, attention has been drawn to a remarkable “profession of faith” that Blair authored last year. Entitled, “Why I Am a Christian,” it was written for the April 7, Easter Sunday issue of the London *Sunday Telegraph*. It appears as one among the Blair essays and speeches that have been compiled, in a recently released book, under the title *New Britain* (Boulder, Colorado: Westview Press, 1997. First published in London by Fourth Estate Ltd.).

While one cannot judge a newly elected leader solely on the basis of something he or she wrote before assuming the responsibility of office, still, this piece should receive close attention. It is, by Blair's avowal, meant to be a reflection of his most personal commitments and beliefs. Blair's views should be setting off alarm bells among persons of good faith, of whatever religion. It is a testament to moral jaundice and hypocrisy, as well as the kind of slavish devotion to “duty to the Empire” that suggests what policies Blair, the Queen's Privy Councillor, will be pursuing, as the loyal servant of Her Majesty's Commonwealth-centered imperium.

In the essay, Blair places himself in opposition to everything that Christianity, and the Western Judeo-Christian tradition more broadly, stands for. He gushes with sympathy for Pontius Pilate, the brutal Roman procurator of Judaea who orchestrated the “trial” of Jesus Christ and had Him crucified; Blair also bends over backwards to find something good in Judas Iscariot, the renegade who betrayed Christ for 30 pieces of silver.

### ‘Pilate was so nearly a good man’

The Crucifixion and Resurrection are among the most powerful episodes, and metaphors, that human civilization has ever known. Blair twists their significance, with a few strokes of the pen. “Easter,” he writes, “a time of rebirth and renewal, has a special significance for me, and, in a sense, my politics. My vision of society reflects a faith in the human spirit and its capacity to renew itself. But Easter is not only a celebration of the Resurrection; it is also a time to recall the events that led to Christ's crucifixion and what they mean.”

What is this “special significance for me”? Three of the next five paragraphs are devoted, not to Christ, but to Pontius

Pilate! He writes: “There are three parts of the Easter message—best described in St. Matthew. First there is Pontius Pilate, taking his decision as Jesus stood before him. One of the things that lends power to the Gospels is that the characters are so real. Pilate is fascinating because he is so obviously human and imperfect, torn between principle and political reality. . . .

“The intriguing thing about Pilate is the degree to which he tries to do the good thing rather than the bad. He commands our moral attention not because he was a bad man but because he was so nearly a good man. One can imagine him agonizing, seeing that Jesus had done nothing wrong, and wishing to release him. Just as easily, however, one can envisage Pilate’s advisers telling him of the risks, warning him not to cause a riot or inflame Jewish opinion. It is a timeless parable of political life.

“It is possible to view Pilate as the archetypal politician, caught on the horns of an age-old political dilemma. We know he did wrong, yet his is the struggle between what is right and what is expedient that has occurred throughout history. Should we do what appears principled or what is politically expedient? Do you apply a utilitarian test or what is morally absolute?”

What a case of spin-doctoring with the New Testament! Pilate was no “politician,” but the military ruler over a conquered population. He had no need to curry favor with his subjects; his job was to control them on behalf of the Roman Empire. Pilate is the real culprit in the story. Not only does he commit the formal act, as imperial governor, of ordering Christ’s crucifixion, which is an excruciatingly brutal form of torture and execution, but he is the orchestrator, from the beginning, of the whole affair. His greeting to Christ in the tribunal, calling him “King of the Jews,” is a calculated act, to whip up the Jewish enemies of Christ, by questioning their loyalty to the Emperor Tiberius, in raising the bogeyman that there exists a “King of the Jews.”

Using a method that the British later mastered in their own means of imperial rule, Pilate induces a selected faction of the subject Jewish population to do the dirty work, and demand Christ’s death, while he washes his hands of the whole affair. It is for this latter act, that Pontius Pilate has become a metaphor for the immoral, swinish coward, who manipulates and/or orchestrates fiendish events, but then denies all responsibility for what transpires. In the crude world of modern-day intelligence services, this is called “plausible denial.”

### **Faithful to Prince Philip’s forebear Tiberius**

As in all great works of Western civilization, like many of Shakespeare’s plays, the “drama inside the drama” in the Gospels, is happening outside the events being chronicled. It would be no secret to any educated Christian—a category that obviously does not include the author of “Why I Am a Christian”—that Pontius Pilate was a monster, in his treatment of the Jews. This is amply documented in the writings

of Josephus and Philo Judaeus. Pilate was the appointee of the barbarous Emperor Tiberius Caesar, and was married to Tiberius’s daughter Claudia. Tiberius, a spiritual forebear of today’s hater of the monotheistic religions, Prince Philip, was a devotee of the Mithra cult on his island redoubt of Capri, who, according to various accounts, desperately wanted Jesus done away with. If one requires some proof of Tiberius’s own nature, one need only read the bloodcurdling account of the chronicler Suetonius.

True enough, there was rampant corruption, venality, and cringing cowardice among the Jewish Sadducees and Pharisees whom Christ fought, as immortalized in such stories as his war against “the money-lenders.” But even that must be tempered, by such accounts as that of the writer Josephus, in Book 11 of his *The Jewish War*, who describes Pilate launching a psychological terror operation of the type that the British must have studied well, in constructing their imperial terror in Africa, India, and other parts of the globe, in later centuries. Writes Josephus: “As procurator of Judaea, Tiberius sent Pilate, who during the night, secretly and under cover, conveyed to Jerusalem the images of Caesar, known as *signa*. When day dawned, this put the Jews into a frenzy; for those who were near were amazed at the sight, which meant that their laws had been trampled on—they do not permit any portrait-image to be set up in the city.”

Quoting Josephus’ words, Bishop Eusebius, in his *The History of the Church*, written in the 4th century A.D., adds this succinct comment: “If you compare this with the Gospel account, you will see that it was not long before they paid the penalty for the cry they uttered before Pilate himself, when they shouted that they had no other king than Caesar alone.” Eusebius notes that both Philo and Josephus chronicle that “the calamities which overtook the whole [Jewish] nation began with the time of Pilate and the crimes against the Savior.” In fact, according to Josephus, Pilate was later dismissed by the Roman imperial governor of Syria, for having ordered a massacre that defied description, in its brutality.

### **Existentialism, gnosticism, Enlightenment**

Blair goes on: “The two images of Easter. Peter, the rock of Christ, who falls from grace, and in weakness denies him; Judas betraying Christ and in remorse hanging himself. Neither man simply good nor bad, yet in Peter’s case, an ordinary man who went on, by faith, to achieve the extraordinary.”

Christ himself is almost an afterthought, receiving one sentence, in the last of the five paragraphs dealing with the “Easter message”: “Lastly, there is Christ himself in the Garden of Gethsemane: the knowledge of suffering to come and the very human agony—‘let this cup pass from me’; putting duty first—‘not my will, but thine, be done.’”

Here, Blair exposes himself to be an emotional corpse. The scene of Christ in Gethsemane is enormously moving, as he takes upon himself responsibility for the human race,



Engraving by Albrecht Dürer, "Christ Before Pilate," 1512. As Pilate washed his hands of responsibility for the crucifixion of Christ, so Blair hopes to dodge the blame for the devastation that will be caused in Britain and abroad, by his role as Privy Councillor to Queen Elizabeth II.

past, present, and future, knowing what horrid fate awaits him by "submitting" to the Romans. In the banal words "putting duty first," and his ensuing talk of the "categorical imperative," we receive a hint, of whom Blair is using as a reference, for his so-called "religious beliefs."

Indeed, several paragraphs later, we read the following: "Many writers have influenced my interest in religion and philosophy—Kierkegaard, Jung and Kant among them." What a witches' brew! Learning religion from these three, is like learning about Classical music from Blair's idol, rock star Mick Jagger of the Rolling Stones. As Jagger exists to destroy music, the three cited figures existed to destroy the Judeo-Christian tradition.

The 19th-century Dane, Soren Kierkegaard, is a harbinger of the 20th-century existentialist school of Nazi supporter

Martin Heidegger, and, later, France's Jean-Paul Sartre.

C.G. Jung, an inspiration for royal heir Prince Charles, was enmeshed in all sorts of gnostic insanity. A recent book, *The Jung Cult*, authored by Cambridge, Massachusetts-based professor Richard Noll, provides devastating documentation of Jung's role as a precursor of the kinds of ideas—racism, mysticism, occultism, *Volk*-worship, and so on—that later helped produce the Nazis.

As for the 18th century's Immanuel Kant, the emotionally crippled proponent of formal "duty," considerations of space prevent us from detailing how this central "Enlightenment" figure attempted to destroy any semblance of religious belief and belief in God. We refer the reader to Heinrich Heine's devastating critique of Kant, titled *Concerning Religion and Philosophy in Germany*.

### In 'sympathy with the devil'

In summation, all of this is not just abstract or theoretical, but eminently practical. We already see the Pontius Pilate mentality at work, in Privy Councillor Blair's so-called "welfare reform" policies, the which have been so much heralded by the same neo-liberal commentators who praised his predecessor Margaret Thatcher. He is quick to cause devastation for hundreds of thousands of desperate Britons, but he can "wash my hands" of the problem, by declaring this to be necessitated by "demographics," by the "financial markets," and other "realities." Similarly, he smiles and grins for the media, yet says not a word while genocide is being committed in the Great Lakes region of Africa, by the minions of the British Empire. One can only imagine, how Pilate admirer Blair will deal with enemies who get in his way!

Whatever substance there is in the great bulk of essays and speeches in *New Britain*, shows Tony Blair to be a loyal servant of the Queen's Empire, in its new Commonwealth-centered form. He is trying to give it a youthful, smiling face, and, a lawyer by practice, he is accomplished in spewing forth the rhetoric that would appeal to the yuppie, financial-operator set of the City of London, and like species. He has all the "right" policies: freedom for the financial markets, free trade, against "protectionism," and for propagation of such ecology hoaxes as global warming, climate change, and the feudalist "Agenda 21" package worked out at the 1992 Rio de Janeiro conference of the United Nations on Environment and Development.

All of this comes under the rubric of "globalization," which New Ager Blair enthusiastically endorses. In a contribution called "The Global Economy," he exults about the "significant part" played by what he calls "the internationalization of culture." He writes: "In Tokyo and London, increasingly, we are sharing the same rock music, the same designer clothes, the same films and surely, over time, the same attitudes and tastes."

Blair is clearly, like his idol Mick Jagger, in "sympathy with the devil." Or: a Pontius Pilate in Gucci shoes?