

ski, and Huntington, openly discussed precisely such schemes during the 1950s and '60s.

What gives urgency to the present revival of this imperial fantasy is the fact that the sponsors of this plan orchestrated the events of Sept. 11, 2001, and are now pressing for a war on Iraq, that would trigger global conflagration. These utopian madmen cannot succeed in creating their one-world imperialism, but they can set events in motion that plunge the planet into a dark age of death and destruction that would last for several generations.

'Neo-Imperialism' Is Utopian-Speak for 'American Suicide'

by Stanley Ezrol

The March/April issue of the New York Council on Foreign Relations journal *Foreign Affairs*, signals the intention of the Council and the "New British Empire Utopian" faction it represents, to use the crisis it created surrounding events of Sept. 11, to implement a century-old plan to destroy the United States of America and reorganize it as the enforcer for a global Roman-style empire. As damning as the content of this *Foreign Affairs* issue is, on its own, an understanding of the history of the policy it promotes, of which its authors are, or ought to be, aware, indicates that the intent of the Council's Utopians, now, is to plunge the world into an unprecedented war of destruction, which no nation is slated to survive.

The lead article, "The Reluctant Imperialist," by Britain's Sebastian Mallaby, the accompanying demand for an immediate invasion of Iraq by Kenneth M. Pollack, and Edward Morse and James Richard's sly suggestion that the United States, in cooperation with Russia, now has an opportunity to break Saudi Arabia's power in the world oil market, all claim that circumstances of the last decade, and especially the last six months—in particular the endurance of Saddam Hussein's government in Iraq—compel the United States, against its will, to assume the mantle of a new Rome, dispatching its legions in conquest of the planet. The truth is, that there is nothing of significance in their proposals which has not been the policy of the Council's Utopian, H.G. Wells "Open Conspiracy" crowd, since no later than the closing months of World War II, when Saddam Hussein was only eight years old.

What is revived in the Council's present proposals is the ghastly presence of deceased Council member William Yandell Elliott, the Tennessee Templar heir of the legacy of the Ku Klux Klan, who was trained by Britain's Oxford

University New British Empire "Round Tables," and then installed at Harvard University, where he became the guru to the "Clash of Civilizations" policy faction exemplified by Foreign Policy Research Institute (FPRI) founder Robert Strausz-Hupé, Carter National Security Adviser Zbigniew Brzezinski, Harvard Prof. Samuel Huntington, and former Secretary of State Henry Kissinger (see Lyndon LaRouche, *Brzezinski and September 11*, *EIR*, Jan. 11, 2002).

Empire, Not Nations

At the beginning of World War II, Elliott participated, along with other "Open Conspirators," in a demand, titled "The City of Man: A Declaration of World Democracy," that the United States join that war for only one purpose, namely, to conquer what it called "the heresy of nationalism," and establish one global empire with only one effective military and law enforcement body, and one religion to which all other religions and educational and community institutions must be subordinate. Although this demand used the war to justify the urgency of the call, it is essentially identical to the views Elliott had expressed, as a recruit to the British Round Table movement, through books such as *The New British Empire* and *The Need for Constitutional Reform*, since his study at Oxford University, 18 years earlier.

Immediately after the war, Elliott pronounced new reasons for the same policy. In an article first published in 1946 in the *Virginia Quarterly Review*, and then revised for inclusion in his 1949 Harvard textbook, *Western Political Heritage*, he argued that "the bomb" made the plan all the more urgent. After asserting that a nuclear bomb could be delivered in "a suitcase," and claiming that "any moderately industrialized country which has access to uranium and one or two other readily accessible materials can manufacture bombs of much greater destructiveness than those already used, within a matter of a few years at the most," he says that the only important question "is how a future world order is going to be created that will succeed nationalism."

The most formidable opponent of this new order is not communism, he says, but Russian and Chinese "nationalism," including that of then-U.S. ally Chiang Kai-shek. He says that not only must those nations be crushed "at all costs," but that this must include "a surrender of our own sovereignty to whatever degree is necessary to get a sufficient strength mobilized in Western Europe and elsewhere to deter aggression. It means accepting . . . world control of atomic energy with no reservations whatsoever."

Slave States Are Not United Nations

In the March/April *Foreign Affairs*, Mallaby says that "poor countries" are becoming increasingly disorderly and must be placed under "imperial restraint." He argues that the structure of the World Bank and International Monetary Fund (IMF), dominated by their leading stockholder, the United



Anglo-American calls for empire are always—whatever the claimed need for global imperial action—calls for the re-subjugation of America to the British system and British ideology. This was true of Cecil Rhodes’ white man’s burden, Churchill’s “Iron Curtain” speech, and today’s “New American Empire” propaganda.

States—rather than the United Nations, in which the Security Council veto can be exercised by any one of five powers, and in which all nations have an equal General Assembly vote—must be the model for the new Empire’s structure. In this argument, he precisely follows Elliott’s formulation of 45 years ago.

In two papers prepared for Strausz-Hupé’s FPRI, Elliott explained why and how he thought the old colonial system should be reorganized and maintained. In a chapter he drafted for Strausz-Hupé’s anthology, *The Idea of Colonialism* (edited by Robert Strausz-Hupé and Harry W. Hazard [New York: Praeger, 1958]; quotations here are from Elliott’s draft, William Yandell Elliott Archives, Hoover Institution, Box 96), he debunked the “general liberal prejudice that freedom is *natural*, and, therefore, wherever in the world human beings inhabit a territory which has been bound together by any political ties, the ‘natives’ should rule themselves. Just because history has placed them there, this is sometimes stretched to justify their ‘ownership’ of the territory’s resources and right to determine its rate and manner of development.” Any argument for these nations’ freedoms, Elliott asserted, is a Soviet ploy to “become their master and through them the master of the resources of the world.”

He refers to this idea not as a “liberal prejudice,” but as a “Marxian doctrine.”

Not only must sovereignty be denied most of the former colonial territories, including virtually all of Africa, Southeast Asia, the Philippines, and the then remaining British colonies in South America and the Caribbean, but, he insisted, “the West” has absolute rights to the resources of these regions, especially their oil, just as a nation’s right of *eminent domain* is recognized within a nation’s boundaries. This, he argued, is perfectly fair, because “the West” allows its resources to be sold on “the market,” and any region able to raise the purchase price (despite confiscation of its resources by “the West”), therefore, has full access to the resources of “the West.”

In November 1957, the same year his “Colonialism” chapter was prepared, Elliott delivered an address, “Ethics in the International Community: The UN and the U.S.,” as the William Green Lecture at Westminster College, Fulton, Missouri. This is the same event which had been the venue for Winston Churchill’s 1946 “Iron Curtain” speech, which ought to be remembered less for its anti-Soviet character, than for its proposal that the United States again subject itself to British rule. It has otherwise provided a stage for British Empire fanatics

including former British Prime Minister Lady Margaret Thatcher.

In that speech, which was edited for inclusion in a Strausz-Hupé anthology on the UN, Elliott insisted on a duel to the death with “Communism,” saying, “The conflict for establishing what is to become the moral basis for the true international community of the future is, in the ultimate showdown, a genuine conflict of moral values, and to the death of one or the other, or its change to another system.” Today’s *Foreign Affairs* war-monger, Robert Kaplan, admits that his predecessors were wrong about the need to crush communism through global war, but he glibly asserts that he’s right about Saddam.

Elliott’s objections to using the UN structure for this “community,” were exactly the ones which Mallaby repeats today: the inability to enforce rule on any of the “Great Five” powers with Security Council veto rights, and the equality of national representation in the General Assembly. “What gives the views of Yemen any legitimate right to equal representation with, say, those of Canada or Germany in the shaping of the world’s future?” Elliott asked. In numerous addresses to war colleges, in which he was attempting to recruit military officers to his “Round Table” cult based on the legends of King Arthur and other fairy tales, he would make remarks to the effect that most of the UN membership

were not real nations. “The African nations especially are *tribes*,” he would say, or he would refer to “so-called nations like British Guiana,” along with similar cracks about the other nations of Ibero-America, and even India. For this reason, he pointed, as does Mallaby today, to the superiority of the IMF-World Bank rule by shareholder value (see William Yandell Elliott Archives, Hoover Institution, War College addresses, notably, “Leadership as a Factor of National Power,” Box 66).

The ‘American Heresy’

Elliott and Strausz-Hupé based their call for a “New British Empire” on the threat of Soviet Communism. Since this threat no longer exists, we ask what Mallaby and Elliott’s other Council on Foreign Relations disciples are worried about now? The answer is, that they are determined to destroy what Elliott feared above all: The American Intellectual Tradition, or what Elliott and his cronies among the Nashville Agrarians and the pro-Medieval Catholic, “Distributist” movement call “The American Heresy.” The way this works is described in *Brzezinski and September 11*, and in “Seduced From Victory: How the Lost Corpse Subverts the American Intellectual Tradition” (Stanley Ezrol, *EIR*, Aug. 3, 2001), but it’s necessary to briefly restate the case here.

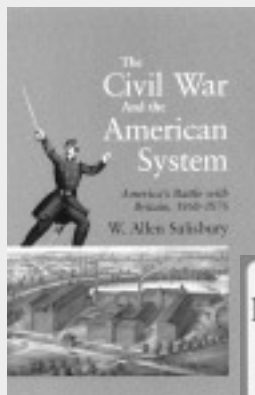
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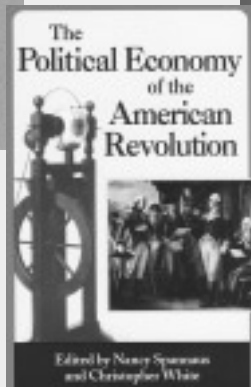
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organs, an Institute for American Strategy “Conference on Education and Freedom in a World of Conflict,” titled “The Soviet Cultural Offensive Against Freedom,” Elliott said, “It is, I think, essential for us to realize that the essence of the greatest 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