

do little when British machine-made textiles—not only cheaper but of better quality than native cloth—poured into the country, driving out traditional domestic producers in the process.”

His convoluted formulation, “unable to resist Britain’s East India Company militarily” is a typical semantic trick, to cover up for the fact that British colonialists reduced the Indian population by about half in the first decades of colonial rule. He also never mentions that Malthus was the paid scribe of the British East India Company.

Kennedy is obviously nostalgic for an imperial system now, one that could wage war against “overpopulated” non-white nations. What this means for the victims, the “losers,” in Africa and elsewhere today, is clear: “Civil or external wars—with their heavy casualties—were, like famine and disease, among the malthusian antidotes to a population

explosion, and perhaps the most effective of all because they killed people in the prime of life.”

Who Will Inherit the Earth?

Kennedy is a committed backer of the “global financial system,” and his twenty-first century options are all defined by the preservation of that system. For him, the International Monetary Fund is the hero of the international trading and financial system. If Africa and Ibero-America are being strangled by debt, it’s essentially their own fault. Those who don’t master the ways of “the market” will be “losers”: “The reality nowadays is that any government which offends international finance’s demand for unrestricted gain . . . will find its capital has fled and its currency weakened. . . . The message is clear: if you do not follow the rules of the market, your economy will suffer.”

Options for Africa’s salvation are excluded for the simple reason that Africa “cannot pay.” “Poorer countries simply can’t pay for large irrigation schemes,” he writes. Were China and India to really develop, he insists, this would have “appalling consequences for their environments” and would “also threaten the earth’s overall atmosphere.”

Ultimately, Kennedy’s is the pagan world of the usurer. From the standpoint of Christianity—and the other great faiths—Paul Kennedy, and those who think like him, might do well to ponder what Jesus Christ meant, in the Sermon on the Mount, when He said, “The meek shall inherit the earth.” If the human race survives this extremely grave period, surely the “winners” will not be those who think like the author of *Preparing for the Twenty-First Century*.

—Mark Burdman

An Ugly Geopolitical Soul

Anyone wishing to know how and why the United States has come to such a sorry pass over the last decades, would do well to read George Kennan’s *Around the Cragged Hill*.

As the avowed personal and political philosophy of this old Soviet hand and longstanding member of the U.S. policy elite, Kennan’s book provides ample evidence that geopolitics as a world outlook must inevitably result in explicitly anti-human policies.

As one of the leading theorists and practitioners of geopolitics in the U.S. elite, Kennan developed the policy of “containment” of post-war Soviet power.

That this policy was firmly rooted in balance-of-power politics is evident from his attitude toward the Yalta agreements. His main objection was not that they sold out Eastern Europe to Moscow, but that they did not define spheres of influence firmly enough.

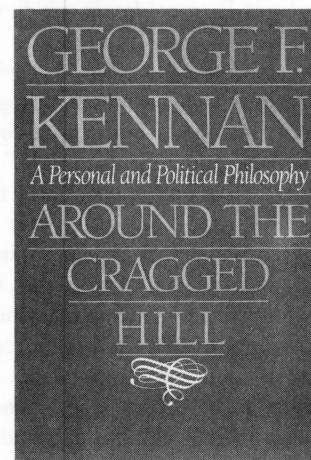
In a February 1945 letter to his friend and fellow Foreign Service officer, Chip Bohlen, Kennan complained: “Why could we not make a decent and

definitive compromise with it—divide Europe frankly into spheres of influence—keep ourselves out of the Russian sphere and keep the Russians out of ours?”

This same cynical outlook pervades *Around the Cragged Hill*, which Kennan in part devotes to a new geopolitical scheme he’s concocted, one predicated on dismembering the largest “monster” nations, such as the U.S., China, India, and Brazil.

“New modalities and institutions for collaboration,” he writes, “will have to be devised to absorb burdens of authority that the emerging nations are unable to bear, and to accept other burdens that some of the older nations are unwilling to continue to bear alone,” such as environmental problems and “overpopulation.”

To solve these alleged problems he advocates breaking up the U.S. into “a dozen constituent republics,” which would absorb “not only the powers of the existing states but a considerable part of those of the present Federal establishment.”



Around the Cragged Hill: A Personal and Political Philosophy

by George Kennan
W.W. Norton & Company
New York/London, 1993
272 pages, hardbound, \$22.95

Kennan has an apparently limitless contempt for humanity. In discussing population growth, he quotes his former boss, William Bullitt, that mankind is “a skin disease of the earth,” a view with which Kennan wholeheartedly concurs.

“There is an optimal balance,” he

insists, "between the density of human population and the tolerances of nature. This balance, in the case of the United States, would seem to me to have been surpassed when the American population reached . . . two hundred million people, and perhaps a good deal less."

Kennan hews to the belief that the great mass of people exist to be *de facto* slaves, ruled over by a small elite.

Early in the book, he muses on the heredity versus environment debate. "One of the most common features of the American outlook is the traditional belief that heredity has very little importance," he laments, and then goes on to insist that, "On the contrary, a great deal of what the newborn child was destined to be was plainly written into it before its birth."

That particular statement goes hand-in-hand with Kennan's long-held belief that the U.S. should be ruled by a non-elected elite.

In a book he began in 1938, but never finished, Kennan urged the U.S. to move "along the road which leads through constitutional change to the authoritarian state," adopting such measures as "very extensive restriction of suffrage" for women, Blacks, and immigrants.

Around the Cragged Hill revives these prescriptions, albeit packaged in a less extreme form. For example, Kennan carries on about the need for a servant class:

"Of particular importance . . . is the preservation . . . of domestic service as an institution. . . . There are people for whom service in or around the home pretty well exhausts their capabilities for contributing to the successful functioning of a society. There are others who have different and rarer capabilities; and it is simply not a rational use of their abilities that they should spend an inordinate amount of time and energy doing things that certain others could no doubt do better, and particularly where these are just about the only things the latter are capable of."

As a stepping-stone to his wished-for "authoritarian state," Kennan suggests the creation of a Council of State that would develop long-term policy for the U.S. Kennan's proposed Council of

State would be composed of individuals drawn from the business, government and corporate elite, appointed solely by the President.

"The establishment of such a panel would admittedly be a novel undertaking, outside the American tradition," Kennan freely acknowledges, but is nevertheless necessary because traditional methods of governance do not work.

Geopolitical Theology

Kennan has developed a theology to match this sordid and despairing view of the world. In a bizarre reworking of the Gnostic belief structure, Kennan posits the existence of two gods.

The "Primary Cause," created the universe, and is "almighty . . . so far as the physical universe is concerned."

However, the Primary Cause is not only not "benevolent," but is an impersonal force, without interest in the fate of humanity.

The second god is the god of mercy, who is "filled with understanding and compassion for the agonies inflicted on man." But this god is impotent. This "Spirit" "bears . . . no responsibility for the natural order of things in which the human individual is compelled to live," and its role is simply to give succor to man in his struggle with his "semi-animalistic" nature.

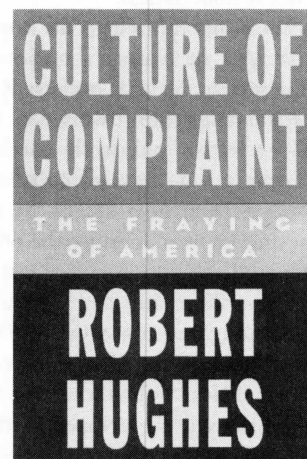
There is no unity between these two gods, and it is this chasm between power and mercy (or morality), which lies at the rotten core of the geopolitical mind.

—Kathleen Klenetsky

An Immoral Moralist Confronts 'P.C.'

The Liberal Establishment is getting scared of "Political Correctness." The last eighteen months have seen the publication of a dozen books, and a few-score magazine and journal articles, by prominent liberal intellectuals who have finally decided that the "P.C." mania in our culture has become too dangerous to be dealt with by the dry academicism of scholars like the late Allan Bloom, nor by the simple-minded scandal-mongering of neo-conservatives like Dinesh D'Souza.

The most polemical, and most humorous, of this lot is *Culture of Complaint*, by Robert Hughes, the Australian-born author and chief art critic of *Time* magazine. Hughes' phenomenology is angry and precise: America has become a "culture which has replaced gladiatorial games, as a means to pacify the mob, with hi-tech wars on television that cause immense slaughter. . . . Meanwhile, artists vacillate between a largely self-indulgent expressiveness and a mainly impotent politicization, and the contest between education and TV—between argument and conviction by spectacle—has been won by television, a medium now more debased in America than ever before."



**Culture of Complaint:
The Fraying of America**
by Robert Hughes
Oxford University Press,
New York and Oxford, 1993
224 pages, paperbound, \$19.95

The nation's universities, says Hughes, have lost all sense of reality: "When the old New Left students of '60's academe re-entered the university as teachers, they saw the exhilarated hopes of their youth deflate after 1968, collapse under the backlash of the '70's, and become mere archaeology by