

Seduced from Victory

How the ‘Lost Corpse’ Subverts the American Intellectual Tradition

by Stanley Ezrol

*Men at sometime are masters of their fates.
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.*

—Cassius to Brutus,
from Shakespeare’s *Julius Caesar*

*Equestrian statue of Ku Klux Klan founder Nathan Bedford
Forrest, Nashville, Tennessee. Forrest is the leading knight-errant
in the fantasy life of today’s “Lost Cause” revivalists.*



Jack Kershaw website

A lengthier version of this article, from which the current material has been edited and excerpted, appeared in the Aug. 3, 2001 issue of Executive Intelligence Review (Vol. 28, No. 29). Writing at that time, the author began: “Most of us know, or at least suspect, with good reason, that the nearly stillborn Bush II administration’s bungling, yet brutal, attempt at ‘management’ of the . . . strategic calamities of 2001, threatens to open this new century with even worse terror than that of the last, devastating, century of war.” It is with a sense of the terrifying confirmation of this forecast of the consequences of the cultural malady highlighted here, that we again present this antidote. The author’s full text contains a treatment of the history of the American Tory tradition, including the Eighteenth century’s Jonathan Edwards, and the Nineteenth century’s Ralph Waldo Emerson and William James.

The historical features of the last thirty-five years' "Southern Strategy," which imposed the Presidential "choice" between Al Gore and George W. Bush on the United States, are readily available,¹ and yet it remains for us, in this report, to explain *why* we allowed matters to come to this state of affairs. We must discover *how* we must develop the immunity to any future such pestilence. Just as many millions of us have been eager to gobble down the deadly, but imperceptible *E. coli* bacteria provided, at no extra cost, with our fast-food hamburgers, we have accepted an organized array of opinions regarding political-economic policy, philosophy, and theology, which are what Vladimir I. Vernadsky would call the "natural products" of an evil intention,² an evil intention heretofore unknown to almost anyone, in its essential details.

This report will focus a microscope on a particular variety of what President Franklin Roosevelt identified as the "American Tory" infection, the avowedly "counter-revolutionary," Ku Klux Klan revivalist, pro-fascist, Confederate loyalists known as the Nashville Agrarians. You will discover the extent to which well-known institutions and shapers of culture have, in fact, been, or been trained by, totally open, public, stubborn partisans of bloody treachery

against the United States and its mission. These partisans number amongst the most celebrated cultural lights of Twentieth-century America: poets and novelists, including Robert Penn Warren and William Faulkner; historians, including Ken Burns and Shelby Foote; political leaders, including Henry Kissinger and Zbigniew Brzezinski; and educators, including Cleanth Brooks and John Crowe Ransom—all of whom have been promoted as ostensibly benign, almost boring, "thinkers."

Through the microscopic inspection which we conduct in these pages, we will point out the characteristic features of the oligarchical system of ideas which our nation was founded to destroy, and the peculiar variety of this infection which is our main enemy today. Our intention is, that once this class of disease has been identified, you will come to understand how it has poisoned not only much of *what* you think, but, more important, the *way* you think. This occurs, generally, through the mechanism of unconsciously accepted ideas about how the universe functions. These are mechanisms which control your opinion in spite of the popular delusion, that you must accept the opinions you swallow and repeat, because they, like your hamburgers, are made according to your habituated, acquired tastes.

I. The American Republic

OUR REPUBLIC WAS FOUNDED out of the great conflict between two great principles. The first, the Renaissance idea of the nation-state³ dedicated to the Common Good, or General Welfare. The second, the anti-Renaissance, medieval, or feudal idea of the empire composed of feuding warlords, in constant conflict over their property titles to land and to those serfs or slaves who work it, as well as to financial accounts.

The English colonization of America had been launched by friends and followers of the great ecumenical Tudor Renaissance leaders, Thomas More, William Shakespeare, William Gilbert, and Thomas Harriott, who sought

to preserve the idea of a nation from that Venetian-manipulated religious sectarian warfare, which had dominated Europe from 1511 on, and was to continue until the 1648 Treaty of Westphalia. The immediate impulse for the establishment of an independent nation here, came from the 1688-1714 drive to expel the influence of our own intellectual forebear, Gottfried Wilhelm Leibniz, from England, and to establish England as the British Empire enforcer, modelled on ancient Rome, for the world's capital of financier power, Venice. *This plunged Europe and its American colonies into a new century of war, culminating in the unstable 1815 Congress of Vienna agreement between the British, Hapsburg, and Russian Empires, which has been the basis for the bloody conflicts from 1848 to date.*

Out of that conflict, Benjamin Franklin, in direct collaboration with Göttingen University's Abraham Kästner, the scientific heir of Leibniz and progenitor of Carl Gauss, and with the circles of Moses Mendelssohn, Gottfried Lessing, and their allies amongst the champions of

1. "Southern Strategy: Assault on the American Republic," *Executive Intelligence Review*, Jan. 1, 2001 (Vol. 28, No. 1).
2. See Lyndon H. LaRouche, Jr., *The Economics of the Noösphere* (Washington, D.C.: EIR News Service, 2001).
3. See Helga Zepp LaRouche, "Nicolaus of Cusa, Towering Genius of the Renaissance," *Fidelio*, Summer 2001 (Vol. X, No. 2).

Leibniz's tradition throughout Europe, designed what became the United States, to be the cradle of the greatest advance in civilization in the history of humankind.

We start with the ideas that forced England's American colonies to separate forever from the London regime. The Earl of Shaftesbury's 1688, so-called "Glorious Revolution," which placed the Anglo-Dutch House of Orange on the English throne and launched the 25-year campaign to establish the British Empire, included a plan to eliminate the American colonies' status as self-governing commonwealths.⁴ Shaftesbury's "idea man" in this assault, was his philosopher of law, John Locke, who you were probably taught was a mentor of our own Founders. But, he wasn't. He was one of the creators of the British disaster, culminating in the coronation of the first George I, that made our revolution necessary. Locke's theories of political economy were promoted, along with degenerate loon Sir Isaac Newton's mathematics, to replace the philosophy of our real forefather, G.W. Leibniz.⁵

By contrast with Leibniz's idea of "Happiness" in the joy of Creation, Locke's theory of government, expounded in his *Two Treatises of Government*, starts with the lie, that there once existed a predator-versus-predator "State of Nature" in which all men are servants and property-slaves; and, that this is the work of God, "made to last during His, not one another's pleasure." In this state, Locke claimed, any man has the right to forcibly seize back property taken by another, or kill a murderer, "as a lion or tiger," or even a thief who seizes property by force. Anyone whom one has the right to kill, Locke reasons further—in accord with the logic of the Roman assassin, Cassius, portrayed in Shakespeare's *Julius Caesar*—one has the right to enslave, "For, whenever he finds the hardship of his slavery outweigh the value of his life, it is in his power, by resisting the will of his master to draw on himself the death he desires."

From the State of Nature, Locke derives his own "God,"—"Property," sometimes known as "shareholder value." "Whatsoever, then, he removes out of the state

4. For a detailed treatment of this process, see H. Graham Lowry, *How the Nation Was Won: America's Untold Story, Volume I, 1630-1754* (Washington, D.C.: EIR News Service, 1988).

5. Although it has been argued that the founding of the United States involved a political movement without an associated cultural Renaissance, the United States was the cutting edge of the great Leibnizian revolutions in politics, music, mathematics, and physics of the Eighteenth and Nineteenth centuries. This story remains to be told in full, but see Philip Valenti and Anton Chaitkin, "The Anti-Newtonian Roots of the American Revolution," *Executive Intelligence Review*, Dec. 1, 1995 (Vol. 22, No. 48); and two articles in *Fidelio*, Summer 1999 (Vol. VIII, No. 2): David Shavin, "Philosophical Vignettes from the Life of Moses Mendelssohn," and Steven P. Meyer, "Moses Mendelssohn and the Bach Tradition."

The 'Lost Cause'

After the Civil War, a movement of Romantic nostalgia for the "Lost Cause" of the Confederate States of America was launched. At the center of this mythology was the idea that the slave plantation system was run by a race of gallant knights, who were so honorable and chivalric, that to toil in bondage to them was actually more pleasant and natural, than to work for commercial agricultural and industrial enterprises, because the plantation owners cared more for their human property, than the capitalist exploiters did for their labor.

The myth was promoted through such books as Edward A. Pollard's *The lost cause: A new Southern history of the war of the Confederates*, published in 1867, and later President T. Woodrow Wilson's multi-volume *History of the American People*, published in 1902. Other contributions included Thomas Dixon's novel, *The Clansman*, on which Hollywood's first feature film, *The Birth of a Nation*, was based.

The Agrarians wrote a slew of histories and biographies in service of the Lost Cause. These include their Agrarian manifesto, *I'll Take My Stand*, as well as: Allen Tate's biographies of Confederate General Stonewall Jackson and President Jefferson Davis; Andrew Nelson Lytle's *Bedford Forrest and his Critter Company*, in homage to the Tennessee General who served as the first Imperial Wizard of the Ku Klux Klan; and Robert Penn Warren's biography of John Brown, which made the point that the slaves never "worried their kinky heads" about freedom.

This Agrarian reverence for the Lost Cause did not end in the 1930's. As recently as 1981, Pulitzer Prize winner Robert Penn Warren wrote *Jefferson Davis Gets His Citizenship Back*, in homage to the Confederate arch-traitor, on the occasion of his posthumous exoneration under President Jimmy Carter.

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that Nature hath provided and left it in, he hath mixed his labour with it, and joined to it something that is his own, and thereby makes it his property," he explained. Of course, John Locke never found anything in a State of Nature, and certainly never produced any "labour," but, if you asked him or his Yahoo followers, both then or nowadays, to give back anything they claimed as "Prop-

erty,” you’d likely find one of these “wild savage beasts” Locke advises you to kill if it gets in your way, baring his fangs in front of you. As you will realize upon considering how things that might be claimed as “property” are actually produced, what the Lockean really believe, is that anything they say is theirs, is; and that they can kill anyone they want to, to keep it.

Locke’s fable was used to justify the hideous system of absolute property rights in African slaves, removed “out of the State that Nature hath provided” through forcible relocation at the cost of millions who died in the kidnapping raids, the horrid trans-Atlantic shipments, and the other aspects of this removal from the State of Nature. Under Shaftesbury’s patronage, Locke helped produce a draft for the Carolina Constitution, which established this principle of “law,” which has been the most pernicious internal enemy of this republic from that time until today.

Our Founding Fathers rejected Locke’s government of, by, and for Property, when they struck the word “Property” from an early draft of the Declaration of Independence, and replaced it with Leibniz’s “Life, Liberty, and the Pursuit of Happiness.” Our own General Welfare principle, in opposition to Locke’s, recognizes the right of all citizens to that which is necessary for the continued productive life of themselves and their progeny. Yet, like malaria, Locke’s idea keeps coming back. It is his claimed right to human “Property” and the breaking of the alleged “compact” to defend it, which was the *sole* cause cited in South Carolina’s 1860 Declaration of Secession; and hence, defending the slavery idea of human worthlessness, and the system of political economy that required it, was ostensibly the sole cause of the founding of the Confederate States of America and its Civil War against our republic. Those who today praise the Confederate defense of “states’ rights,” should ponder why it was that the one right denied the states by the Confederate Constitution, was the right to outlaw property in slaves.

Like his property theory of government, Locke’s companion fraudulent theory of knowledge, expounded in his *Essay Concerning Human Understanding*, was also an attack on Leibniz. Along with the whole genus of oligarchical philosophers, Locke denies that man can come to know universal physical principles. All man is capable of, he claims, are “simple ideas” derived only from “sensation and reflection.” Locke claims that complex ideas are no more than the repetition, comparison, and conjunction of simple ideas, and that, “it is not in the power of the most exalted wit or enlarged understanding, by any quickness or variety of thought, to *invent* or *frame* one new simple idea in the mind.” Locke denies the evi-

dence of all human history—that man actually expands his understanding of the *intentions* of the Creator and his creatures—he claims that man is totally incapable “to fashion in his understanding one simple idea, not received by his senses from external objects, or by reflection from the operations of his own mind about them.”

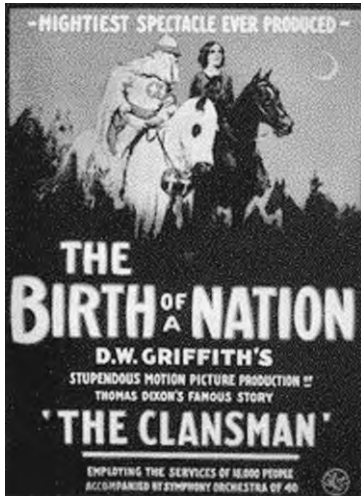
Locke then rejects the idea of man created in God’s image, saying, “God has given us no innate ideas of himself; . . . he has stamped no original characters on our minds,” and divides the universe into two distinct types, “cogitative” beings, which are revealed to the senses, and “incogitative” beings. Thus, he rejects the obvious: That our “sense perceptions” are internal to our own minds, and may be triggered by “outside” processes, but are, at best, like Plato’s shadows on the wall of a cave, partial and indirect evidence of those processes. In reality, man can verify his understanding of the “intentions” of the Creator, which are in no way revealed through the senses, only by demonstrating, through experiment, that he can make the universe obey his wishes. That capacity is the source of “happiness” which our nation was founded to un-Locke.

The Lockean oligarchical enemy persisted through the Revolution and the 1789 founding of our republic in various forms. These included the gnostic, fake-Christian cults of the “Great Awakening,” the Boston-centered Transcendentalist movement of Ralph Waldo Emerson, and the culture of slavery, which solidified in our South. The simmering, often bloody conflict against the American Intellectual Tradition, culminated in the 1861-1865 Civil War, in which Abraham Lincoln, the minority candidate of a minority party—a President who had to sneak into the capital for his inauguration, to avoid assassination—was able to inspire our nation to its great victory.

The ‘Lost Cause’: The Dead That Walk and Talk

After the military defeat of the Confederacy, the battlefield shifted to financial and cultural warfare. The alliance among New England and New York financial interests and Southern drug-running and slave-trading interests, promoted a pro-Confederate counteroffensive, which has been more dangerous than the shooting war itself. The central feature of this counter-evolution was the creation of the Romantic legend of the “Lost Cause,” as representing, not our deadly enemy, but the authentic “spirit” of the nation [SEE Box, page 17].

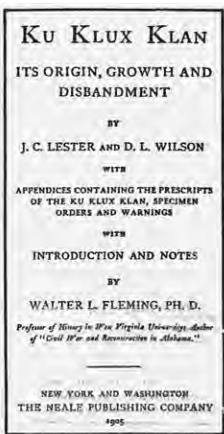
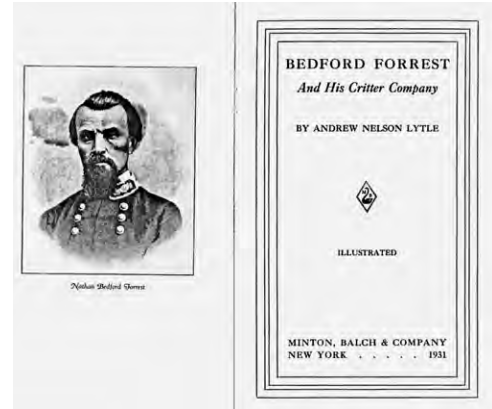
Within days of the close of the war, Abraham Lincoln was assassinated. Despite this, the program of “internal improvements,” notably railroad building and the development of the Agricultural and Mining Schools, launched



National Archives

The 1915 feature film "The Birth of a Nation" was used by KKK enthusiast President Woodrow Wilson (above) to launch both the born-again Klan, and the Hollywood movie industry.

Nashville Agrarian Andrew Nelson Lytle's "Bedford Forrest and His Critter Company" spurred the "Lost Cause" revival.



Walter L. Fleming, Dean of Nashville's Vanderbilt University, produced this insider history of the Klan (left), writing a lengthy introduction. Below: Ku Klux Klan rally in Savannah, Georgia.



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by Lincoln and his economic adviser, the world's greatest economist of that time, Henry C. Carey, continued. As a result, by the time of the famous 1876 Chicago World Exposition, the United States was clearly the dominant industrial, and economic force in the world, and had developed the base from which much of the world would be literally electrified in the course of the succeeding half-century.⁶ In the same period, an American current of Classical musical composition, based on the "Negro" Spiritual, was fostered here, by the work of such artists as the Fisk Jubilee Singers, and the later help of Antonin Dvořák.⁷

6. See Anton Chaitkin, "The Lincoln Revolution," *Fidelio*, Spring 1998 (Vol. VII, No. 1); also, "Leibniz, Gauss Shaped America's Science Successes," *Executive Intelligence Review*, Feb. 9, 1996 (Vol. 23, No. 7).
 7. See Dennis Speed, "The Classical War Against Multiculturalism: Brahms' Compositional Method," *Fidelio*, Winter 1993 (Vol. II, No. 4).

The American Tory opposition to these developments was fierce. The events of the next thirty-six years, including the assassination of Republican President James Garfield in 1881, and ending with the assassination of Republican President William McKinley in 1901, delivered the White House to a pro-Confederate, Wall Street, British Empire fanatic, Theodore Roosevelt. This had its effect, much as has the recent period since the assassination of President Kennedy, through the Vietnam War, and the assassinations of Malcolm X, Martin Luther King, Jr., Robert Kennedy, and other Civil Rights leaders. Then, two generations of war, and the assassination of three Presidents in thirty-six years, left many Americans vulnerable to the idea that not the hard, but joyful work of discovery, but rather, the raw, unthinking lust for wealth and power, was the surest means of progress.

Theodore Roosevelt's "Lost Cause" administration was, in fact, a coalescence of the shade of the Confederacy with the heirs of Ralph Waldo Emerson's "Transcenden-

talist” school. Briefly, “Transcendentalism” attacked the scientific method of Leibniz, and Kästner’s movement, including Franklin, Gauss, and Bernhard Riemann. They asserted that there was no method for discovering new scientific principles, but that new or changed ideas emanated from mysterious sources—including, quite literally, demons and intoxication, or, simply, “random action.” In support of this insanity, they promoted Charles Darwin’s “natural selection through survival of the fittest” hoax, as the alleged proof that there was no evidence of the principle of cognition in the design of the universe.

Emerson’s two star protégés were the life-long friends, William James and Oliver Wendell Holmes, Jr. James founded the Harvard Psychology Department, as a center for experimentation with mind-altering drugs, out of which he developed the theory of knowledge he called “pragmatism.” One of his students was Theodore Roosevelt. Roosevelt nominated Holmes to the Supreme Court, from which position he did more than any other figure of the first half of the Twentieth century to undermine the authority of our Constitution and replace it with British “common law” notions.

Now, focus on the cultural aspects of this post-Civil War campaign for the “Lost Cause.”

In Pulaski, Tennessee, in 1866, Confederate Generals and Scottish Rite Freemasons Albert Pike and Nathan Bedford Forrest, along with other “Templars of Tennessee,” founded the Ku Klux Klan. The Klan’s founders and defenders describe it as a secret fraternal organization, modelled on ancient cult practices, intended simply as a way for idled former Confederate soldiers to amuse

themselves, which developed into a force of vigilantes, or “regulators,” dedicated to terrorizing freed slaves who didn’t know their place, and any whites who might defend them. Their costumes, symbols, ranks, and precepts, were an infantile mimicry of an ancient mystical warrior cult. This wonder of imbecility, with its Grand Dragons, Wizards, Giants, Cyclops, Magi, Monk, Exchequer, Turk, Scribe, Sentinel, Ensign, Centaurs, Yahoos, and Ghouls who organized themselves to lord it over the Realms and Dominions comprising the Invisible Empire, became a major terrorist force throughout the nation.⁸ The incongruity between the Klan’s own self-description and their bloody work, reminds one of Shakespeare’s Hamlet’s famous quip, “No, no, they do but jest, poison in jest; no offence i’ the world.”

Founder Albert Pike was the Sovereign Grand Commander, and intellectual—as well as gastronomical—giant of the Scottish Rite order. He became the principal author of the Scottish Rite “Bible,” *Morals and Dogma*,⁹ and is now honored with a bust and crypt in the nether regions of the order’s Mother Temple in Washington, D.C., as well as a prominent statue provided for by an Act of the United States Congress, in the capital’s Judiciary Square. Pike identified Masonry’s roots in the same occult traditions (Rosicrucianism, Zoroastrianism, Theosophy) as New England Transcendentalist Ralph Waldo Emerson’s Swedenborgianism—the fundamental idea being, that there are no knowable ideas, only mysteries, which some people have been given the key to, and others haven’t. God likes some, and doesn’t like others, and that’s all there is to it, and we know who *we* are, and we know who *you* are.

II. The Nashville Agrarians and Twentieth-Century Romanticism

CLASSICAL CULTURE WAS SIMILARLY under attack in Europe in the latter half of the Nineteenth century. The Crimean War, the Franco-Prussian War, and the installation of Louis Napoleon at the head of the French Second Empire, typified the developments leading to the bloody “geopolitical” wars of the Twentieth century. The

German “God is Dead” school, epitomized by the mad philosopher of the irrational will, Friedrich Nietzsche, and the lust and rage-driven Mazzinian bomber Richard Wagner, was on the rise. In Britain, Emerson’s friend John Ruskin and his pro-Venetian school spawned a movement in the arts, especially painting, known as the

8. J.C. Lester and D.L. Wilson, *Ku Klux Klan: Its Origin, Growth and Disbandment*, with Introduction and Notes by Walter L. Fleming (New York: The Neale Publishing Co., 1905).

9. *Morals and Dogma of the Ancient and Accepted Scottish Rite*

of Freemasonry Prepared for the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States, and Published by Its Authority (Charleston, S.C.: 1871).

pre-Raphaelites, which explicitly called for a return to pre-Renaissance, feudal culture and political organization. Various cults and secret orders, claiming to be modelled on pagan mysticism, were formed, or re-invigorated, including Theosophy, Rosicrucianism, and Freemasonry's "Order of the Golden Dawn." Each of these was but a re-packaging of the idea of the especially privileged, whether called "Elect," "Adepts," "Ascended Masters," "Magi," or "Little Green Men." These cults became the inspiration for a dizzying assortment of schools of literature, music, dance, philosophy, and psychology. What "conspiracy theorists" see as secret plots and disguised intentions, is actually much more insidious. Much as occurred with the succeeding "counterculture" of the last third of the Twentieth century, the Euro-American "intellectual" elite was largely, and quite openly, mired in the extended social relations of this shifting pattern of cult associations. The essential features of "Little Green Men" irrationalism remained as the basis for the whole shebang, as individual alliances shifted between various of these "theological" cults and the new political "-isms"—socialism, communism, fascism, Nazism.

H.G. Wells, a protégé of Charles Darwin's boss, Thomas Henry Huxley, blended the ideas of "God"-caused, "Nature"-caused, "Technology"-caused, and "Geopolitical"-caused doom, into a unified notion of ultimate "Godzilla" terror [SEE Box, page 32] for which the only solution was global tyranny. Wells' early political success in the United States was his control of the policies of the Klan cheerleader-made-President, Woodrow Wilson.¹⁰ In fact, Huxley was the patriarch of a British-centered grouping, identified as the *New Dark Ages Conspiracy*,¹¹ which formed an Anglo-American alliance for doom with the Emerson Kindergarten and the Lost Cause aficionados here. Leading figures included Wells, Huxley's grandchildren, Julian and Aldous, whom Huxley hired Wells to train, and Lord Bertrand Russell, the latter the most infamous of the so-called Cambridge Apostles.

The quintessential product of this rancid stew was Aleister Crowley, known to his friends as "The Great Beast," a leader of Rosicrucian Freemasonry and darling of the "Quatuor Coronati" Masonic branch of British Intelligence, whose career encompassed five decades of

10. Stuart Rosenblatt, "Southern Strategy I: Woodrow Wilson and the Democratic Party's Legacy of Shame," *New Federalist*, April 23, 2001 (Vol. XV, No. 9).

11. Carol White, *The New Dark Ages Conspiracy* (New York: New Benjamin Franklin House Publishing Co., 1980). Also see, Lyndon H. LaRouche, Jr., "The Wells of Doom," *Executive Intelligence Review*, Dec. 19, 1997 (Vol. 24, No. 51).

Who Were the 'Nashville Agrarians'?

The overtly fascist, pro-Confederate, pro-slavery, pro-Ku Klux Klan "Nashville Agrarian" movement was founded and led by a small group of poets and literary critics grouped around *The Fugitive* magazine, who, when fascism became unfashionable, went on to found the literary movement, known as "The New Criticism," which has dominated American literary education since the 1930's. The idea of "The New Criticism" is, that the role of all art is to focus human thinking away from big ideas and toward those sensual concerns which humans share with the beasts.

The leading figures of this movement were:

- **Robert Penn Warren.** Three-time Pulitzer Prize winner; first "Poet Laureate of the United States"; Hollywood movies were made based on his novels *All the King's Men* and *A Band of Angels*.

- **John Crowe Ransom.** Long-time editor of *The Kenyon Review*; mentor of poets Robert Lowell and Randall Jarrell; poetry adviser to the Library of Congress.

- **Allen Tate.** Editor, *The Sewanee Review* and *Hound and Horn*; poetry adviser to the Library of Congress; U.S. representative to the C.I.A. proprietary organization, The Congress of Cultural Freedom.

- **Cleanth Brooks.** Founding co-editor of Louisiana State University's *Southern Review*; Cultural Attaché, United States Embassy, London.

- **Andrew Nelson Lytle.** Long-time editor of *The Sewanee Review*.

The entire American literary establishment is dominated by the "New Criticism." Close direct collaborators of the core "Fugitive" group included Nobel Prize-winning novelists William Faulker and Ernest Hemingway, as well as Ford Madox Ford, Thomas Wolfe, F. Scott Fitzgerald, Gertrude Stein, James Dickey, Ken Burns, Eudora Welty, Albert Erskine, Maxwell Perkins, Malcolm Cowley, W. H. Auden, William Butler Yeats, Archibald Macleish, Ezra Pound, and T. S. Eliot—i.e., the leading lights of Twentieth-century American "literature."

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activity in Britain, the European continent, and North America.

The fashionable pornographers of the “Gay Nineties” through the “Roaring Twenties”—such heroes of today’s counterculture as D.H. Lawrence, H.G. Wells, Aldous Huxley, the Virginia novelist James Branch Cabell, and the leading promoter of Friedrich Nietzsche, H.L. Mencken—were all in Crowley’s orbit. Beyond his immediate following, the chic Brits, and the American forerunners of the “Beat” and “Hippie” eras—who, much like Emerson, preferred the seedy nightlife of Paris and the Caribbean to their home towns in places like Missouri or Idaho—all knew Crowley or his cult. They all had friends who had visited Crowley’s “Abbey of Thelema,” to join in the “sex magic,” the animal sacrifices and blood-drinking, and the opium and heroin use, which would, eventually, cost Crowley his respectability, but would build the legacy which his admirers among today’s establishment entertainment figures, including Mick Jagger and Sir Paul McCartney, have emulated. This wider circle included such enshrined cultural icons as Ernest Hemingway; F. Scott Fitzgerald; Edmund Wilson of Princeton University and *The New Republic*; John Peale Bishop of Princeton (who went from being a Beat poet in the Twenties to war-time propagandist for Coordinator for Inter-American Affairs Nelson Rockefeller); William Butler Yeats’s one-time house-boy Ezra Pound, who became a propagandist for Mussolini, but to this day remains a darling of both the supposedly patriotic neo-Conservatives as well as the doped-up counterculture; T.S. Eliot; Gertrude Stein; Sylvia Beach; and Isadora Duncan.

Out of this mess, arose the monstrosity which is at the core of this story, the Nashville Agrarians, the heirs of the Ku Klux Klan, who came to dominate the nation’s politics, culture, and theology in the Twentieth century.

It started in 1915, the same year that Hollywood gave birth to evil twins: the modern movie industry and the born-again Ku Klux Klan. The second Klan was launched by Hollywood’s first full-length feature motion picture, D.W. Griffith’s *The Birth of a Nation*. The film, now revered as a great “classic,” features then-President Wilson’s praise of the Klan in its opening frames. He promoted the film and the Klan by sponsoring showings at the White House, the Supreme Court, and for the assembled government and diplomatic grandees of our capital.¹² That same year, in Nashville, Tennessee, a seemingly random group of Vanderbilt University students and

faculty began meetings and discussions on philosophy and poetry in the home of a Rosicrucian mystic of an allegedly Jewish Masonic family, Sidney Mtttron Hirsch.

Vanderbilt itself had just gone through a tumultuous ten-year process of takeover by Wall Street money, in part coordinated by the involvement of then-President Theodore Roosevelt, Supreme Court Chief Justice William Fuller, and Britain’s financial mogul in America, J. Pierpont Morgan. From then until now, Vanderbilt has been one of the leading recipients of Wall Street foundation money—Ford, Rockefeller, Carnegie, the works. The stated purpose of this seizure of Vanderbilt from its former Southern Methodist affiliation, was to turn it into the Southern center of John Deweyite, “Pragmatic”-style teacher training and culture generally.¹³ Vanderbilt’s histories do not explain why this “conversion” to New England-born Pragmatism should have included the appointment, in 1917, of Walter L. Fleming, one of the nation’s leading KKK partisans, as Dean, but, perhaps, you’re beginning to get the idea.

The Nashville-based core of the Hirsch circle was drawn from, and had the financial and other backing of, the leading families and business interests of Nashville, including the Cheek-Nichols family which owned Maxwell House Coffee. They were to found a literary magazine in 1922, called *The Fugitive*—hence the appellation “Fugitives”—and a political movement in 1930, the “Nashville Agrarians.” The early meetings, at which Hirsch reclined on a chaise, propped up by feathery pillows, surrounded by his acolytes, perfected the circle as practitioners of Nietzschean or Rosicrucian “Little Green Men” occultism. This is how Fugitive Donald Davidson described the Hirsch salon:

[We] fell silent and became listeners when—as always happened—Sidney Hirsch picked out some words—most likely a proper name like Odysseus or Hamlet or Parsifal, or some common word like *foot* or *fugitive*—and then, turning from dictionary to dictionary in various languages, proceeded to unroll a chain of veiled meanings that could be understood only through the system of etymologies to which he had the key. This, he assured us, was the wisdom of the ages—a palimpsest underlying all great poetry, all great art, all religion, in all eras, in all lands. All true poets possessed this wisdom intuitively, he told us, solemnly, repeatedly. Furthermore he proved it later on, when we began to forsake philosophy for poetry, by pointing out that some image that had crept into our verses, no matter what we intended it to mean, revealed exactly the kind of mystic symbolism he had traced from the Ramayana to Homer to

12. Mark Calney, “D.W. Griffith’s ‘The Birth of a Nation,’ Hollywood, and the KKK,” *Executive Intelligence Review*, April 2, 1993 (Vol. 20, No. 13).

13. Stanley Ezrol, “Vanderbilt University and the Night Writers of the Ku Klux Klan,” *New Federalist*, Oct. 7, 1996 (Vol. X, No. 39).

Sophocles to Dante to Shakespeare to William Blake.¹⁴

Most histories of the Fugitives/Agrarians tend to dismiss Hirsch's influence as unimportant, but his training and early leadership was the basis for everything the Fugitives and their disciples were to become. The Fugitives later developed Hirsch's "Little Green Men" method into the dominant school of English Literature, the so-called "New Criticism." It was Hirsch who, in 1922—after a seven-year association interrupted by the war—proposed and pushed through the idea of starting a poetry magazine, and named it *The Fugitive*. John Crowe Ransom, who went on to become the acknowledged founder of what might be better dubbed "The New Criticism," and is otherwise called the leader of the group, introduced his 1930 work, *God Without Thunder*, with an adoring note to his mentor, "S.M.H.," and reports that Hirsch was the source of a proposal he made in the *American Review*, in 1933, to build a new capital city in the heartland of the country.

Forty years after the salon first met, the Rockefeller Foundation financed a "Fugitives Reunion," at Vanderbilt University. The presiding figure at this event was *The Fugitive's* "Editor in Absentia," William Yandell Elliott, who as head of Harvard University's Government Department, would later launch the foreign policy careers of Zbigniew Brzezinski and Henry Kissinger, the mentors of two generations of Democratic and Republican policy "gurus," notably including our last Secretary of State, Madeleine Albright, and her virtual foster sister, current National Security Adviser Condoleezza Rice.

At the reunion, Elliott—who had been an intimate of London's literary elite, was then serving on Dwight Eisenhower's National Security Council, and had spent years, in conjunction with his favorite, Kissinger, hosting world leaders at Harvard's International Summer Seminars—said, "Sidney had this dominating, almost mesmeric habit of addressing people in the Socratic manner. . . . The insights that he had about the struggle of myths and systems, and the nature of the struggle of the people who became the epic exemplars, was superior in its political insight to any figure I've known."

Eyewitnesses report that in that period, Hirsch's home, which Elliott visited, featured occult artifacts, a life-size nude portrait of himself, and a human pelvis hanging from the ceiling, which Hirsch would caress as he engaged in conversation.

Although Hirsch's family were wealthy Nashville

merchants, Sidney led a Bohemian existence. After a career as a Navy boxer, he worked as a model for a sculptor named Chase, with whom he roamed the degenerate seas. He is said to have posed for August Rodin (who had a brush with Aleister Crowley) and Gertrude Vanderbilt Whitney, and to have met William James' favorite student, Gertrude Stein, and Lorado Taft (a Chicago sculptor and art historian, with whom life-long homosexual Stark Young, of whom you'll learn more, had a flirtation as well). In 1913, with support from the Nashville Art Association and the Board of Trade, he produced *The Fire Regained*, a Dionysian pageant on the subject of "Lesbian Love"—complete with hundreds of sheep, doves, dancers in diaphanous costume, and the Governor's wife, Lucy McMillan, playing the goddess Athena.

Hirsch's "kids" became remarkably successful. Of the handful at the core of what we now know as the Fugitive/Agrarian group, John Crowe Ransom, William Yandell Elliott, Bill Frierson, Robert Penn Warren, and Cleanth Brooks became Rhodes Scholars; Andrew Nelson Lytle studied at Oxford; Stark Young was a lifelong intimate of top British cultural warrior Julian Huxley (whose primary foray into United States politics was as a founding faculty member of Rice University in Houston, Texas, under the patronage of Captain James Baker, grandfather of George W. Bush's lead attorney, the third of that line), and a leader of British spymaster H.G. Wells' *New Republic* group.

Allen Tate became an intimate of the above-mentioned Crowleyite literati, in Greenwich Village, Paris, and other Bohemian outposts, who were patronized by the British establishment, and of Gertrude Stein. In the Twenties, Tate frequently published in Wells' *New Republic*, *The Nation*, *Saturday Review of Literature*, and the literary pages of many other journals. In the Thirties, he served as editor of the horsey *Hound and Horn*.

The story behind the British promotion of the Fugitives, however, originated prior to their meeting with Hirsch, and, really, prior to their births. The Nashville-centered core of the group, and their out-of-town cousins, were part of a leading clique composed of the second- and third-generation descendants of the "Tennessee Templars" who had founded the Ku Klux Klan. Ransom was the great-nephew of James R. Crowe, a leader of Scottish Rite Freemasonry in Tennessee, and one of the inner circle of Masons, with Albert Pike and Nathan Bedford Forrest, who had founded the Klan. Crowe was cited by author Walter Fleming as a key source for his "insider" history of the KKK. Ransom's mother, Ella, had fond memories of evenings spent by the fireside with the other Crowe women, sewing sheets together for Klan rallies. Stark Young's father and

14. Thomas Daniel Young, *Gentleman in a Dustcoat: A Biography of John Crowe Ransom* (Baton Rouge, La.: Louisiana State University Press, 1976), p. 92.

Cleanth Brooks' grandfather fought in Bedford Forrest's "Crittter Company" during the Civil War. William Yandell Elliott's grandfather was an ostensibly anti-slavery Republican, who reportedly provoked an incident after the Civil War, resulting in the deaths of eight freedmen. He, nonetheless, belonged to the same Masonic Lodge in Murfreesboro, Tennessee, as James D. Richardson, who, as a Congressman in 1898, caused Federal land in the nation's capital to be set aside for the monument to Klan founder Pike. Young, Lytle, Frank Lawrence Owsley, Ransom, and Elliott all claimed connections to the McGehee family—one of the wealthiest and largest slave-holding families in the South, which claimed descent from the British Stuart royalty. Robert Penn Warren's connection was less royal: his father worked as a clerk for the McGehee retail chain in Kentucky.

Thus, to summarize, the Fugitives were, by family and social connections, Anglophile, pro-Confederate, "White Sheet" babies, who were given an intensive indoctrination in "Little Green Men" theology by Sidney Hirsch. Apart from the support given his efforts by Nashville's leading commercial, cultural, and political institutions, Hirsch himself appears to have been the vil-lage loon.

The Fugitive journal was launched in 1922, sandwiched in time between the installation of Mussolini's Fascist government in Italy, and Adolf Hitler's rise to prominence in the Beer Hall Putsch of 1923. The electorate had replaced the Klan's Woodrow Wilson with a pro-industrial Republican, Warren G. Harding. Under Harding's leadership, the Anglophile Klan revival which had led the U.S.A. into World War I was threatened with being side-lined. At the time, William Yandell Elliott and Bill Frierson were at Oxford doing their Rhodes Scholarship studies. Elliott was listed on *The Fugitive* masthead as "Editor in Absentia." He, in fact, promoted the Nashville Fugitives, arranged publication deals, and so on, amongst the British literary elite. At Oxford, he worked through a late-night drinking and discussion circle including the mystic poet and estranged Lodge brother of Aleister Crowley, William Butler Yeats, and long-time Fugitive intimate, Robert Graves. Graves is known today for his adoring history of the Roman Empire, *I Claudius*, and his promotion of the cult of the White Goddess. Thus, the Fugitives became leading figures in the "modernist" literary establishment of the Twenties, with a definite aroma of what we would recognize today as "Bohemian," "Beat," "counterculture," and definitely "weird."

They were to become something different, however. In 1923, President Harding died mysteriously from food poisoning. He was the fourth President to die suddenly in

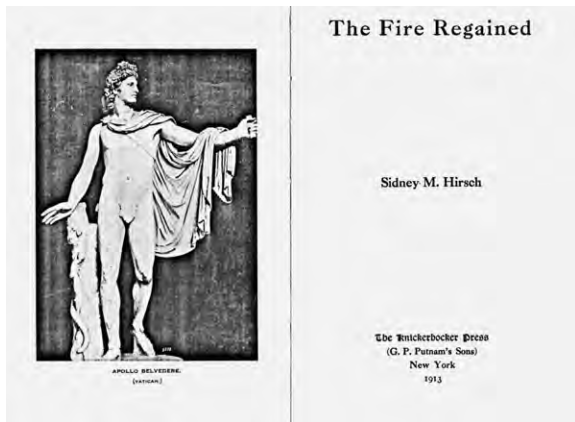
office in sixty years. The other three had been gunned down by assassins. He was succeeded by Wall Street's Calvin Coolidge, whose policies were to create what we know, unjustly, as the "Hoover Depression." The change in the Fugitives was prompted when, as some viewed this matter, Satan decided to promote what he advertised as a fight between Jesus and Science, in Dayton, Tennessee—the celebrated "Scopes Monkey Trial." It was planned in Richmond, Virginia, in 1925, in the home of occultist, pornographic novelist James Branch Cabell, at a meeting between his friend, the Baltimore curmudgeon journalist H.L. Mencken, known as the leading popularizer in the United States of Nietzsche, and the Nietzschean atheist attorney, Clarence Darrow. A fourth, unseen, presence in the room would have been the mutual friend and collaborator of Cabell and Mencken, "The Great Beast," Aleister Crowley himself. Crowley and Mencken had collaborated in spreading "pro-German" propaganda in the United States prior to America joining the British side in World War I. (Whether their propaganda, painting the Germans as the Nietzschean super-race about to crush the American weaklings, helped turn the tide for Britain or Germany, is not the subject of our story here.) Mencken had introduced Crowley to Cabell, who, in his medieval "Sorcerers and Dragons"-type sex fantasy novels, expressed ideas he shared with Crowley through the mouth of his fictional hero, Juergen, who often repeated the following slogans:

Do that which pleases you. For all men that live have but a little while to live and none knows his fate thereafter. So that a man possesses nothing certainly save a brief loan of his body: and yet the body of man is capable of much curious pleasure.

and,

I'll drink anything once.

To this day, Crowley's followers use excerpts of Cabell's novels as scripts for their black-magic rituals. Cabell was, himself, an heir of one of the most respected Freemasonic families of the "Old South." His family relations include the notorious "Randolphs of Roanoke," whose most notorious figure—the drug-addicted John Randolph—is, today, a hero of the Buckleyite conservative movement; as well as Air Force General and Deputy Director of the C.I.A., George Cabell, and the recent Kissingerian intelligence agents and diplomats, David and Evangeline Bruce. The Bruces, of course, like the McGehees and MacGregors, trace their lineage to Robert the Bruce—the forebear of the Stuart line of Scottish and English royalty. Thus Cabell, himself a "Green Men" occultist, was a cousin to his sometime collaborators and sometime competitors amongst the Fugitives.



Rosicrucian mystic Sidney M. Hirsch organized the Nashville study group that founded "The Fugitive" literary magazine in 1922. It became the Nashville Agrarian political movement in the 1930's.



Satanist Aleister Crowley promoted drug use and "sex magic." A favorite of British Intelligence's Quatuor Coronati Freemasonic Lodge, he intersected all the period's counterculture movements.



Bohemian poet Ezra Pound worked for Mussolini during World War II. Later, he directed a KKK cell while incarcerated in a Federal mental institution.



The "Scopes Monkey Trial" was planned by novelist James Branch Cabell (right), with Nietzsche-popularizer H.L. Mencken (above).



Novelist Gertrude Stein, doyenne of the Paris avant garde, was the protégé of Harvard psychologist William James, and James' "Varieties of Religious Experience."

What Cabell, Mencken, Darrow, and the unseen Crowley agreed to, was to launch a court fight, to be argued by Darrow and publicized by Mencken, against the Tennessee laws banning the teaching of Darwinism. This was to become the "Scopes Monkey Trial," in which the Satanists of medievalist Cabell's Richmond parlor, undertook to represent the forces of Huxley's Darwinism, which they called "modern science," against the Bible-thumping "Christians" represented by former Secretary of State under Woodrow Wilson, William Jennings Bryan. By doing this, they turned the hermetic division between science and morality championed by empiricist philosophers Locke, David Hume, and Immanuel Kant, into a popular fighting issue. To the extent you, or anyone you meet today, believes that religion, morality, and aesthetics are matters of irrational taste, while science comes only from cold experience, Cabell's plot, planned in Richmond and executed in Dayton, deserves at least some of the thanks.

The Fugitives were offended by the treatment given the South by Mencken and others in and around this tri-

al. They were particularly upset at Mencken's essay about the South, "The Sahara of the Bozart," in which he alleged that Southern whites were genetically inferior to the "mulattoes," because, he argued, the whites were largely Celtic, whereas the "mulattoes," were enriched with the Norman (out of which came the Venetian-allied English Plantagenet Kings) genes of the plantation owners. There followed several years of feverish correspondence amongst the Fugitives and their friends, out of which arose a project to re-launch Confederate culture. It seems that Mencken's prodding of the White Sheet baby poets had about the same effect as his war-time "defense" of Germany.

Night Writers of the KKK: I'll Take My Stand

The result of the Fugitives' fevered response was a series of hotly promoted books and articles published by 1931. These included biographies of Confederate President Jefferson Davis and General Stonewall Jackson by Allen

Tate; Andrew Nelson Lytle's fawning biography of the Klan's First Imperial Wizard: *Bedford Forrest and His Critter Company*; and John Crowe Ransom's call for a Godzilla theology takeover of all existing religions in *God Without Thunder*. The flagship of the Night Writers' fleet was *I'll Take My Stand: The South and the Agrarian Tradition*, by Twelve Southerners.¹⁵ This literary assault, published, debated and promoted in the period of descent into economic depression following the 1929 stock market crash, and leading into the installation of the Hitler Nazi regime in Germany and the initiation of last century's second global war, was the articulation of the main outlines of what was to later triumph as the Gingrichite Conservative Revolution of the 1980's, culminating in the year 2000 election of George W. Bush.

As you will see, this involved the open takeover of American culture by the Godzilla theology of Rome and kindred Empire cultures, clothed as good ole' Southern Americanism. You may be shocked, or amused, to learn that this Southern tribe are the "kissin' cousins" of the ecology freak counterculture, which organized the Gorey mess in the Democratic Party to lose to Bush.

Allen Tate coordinated the production of *I'll Take My Stand* from Paris, financed by a Guggenheim fellowship arranged by a curious individual then known as Ford Madox Ford, in whose apartment he stayed while working on his biography of Stonewall Jackson, which he subtitled, "The Good Soldier" after one of Ford's novels. Thursday afternoons, he called at the salon of William James' favorite student, Gertrude Stein, and her "wife," the hashish-baking Alice B. Toklas. Although Stein and Toklas became heroes to the Beat and hippie generations, they were no liberated couple. According to Tate, Stein would sit in the front room with the men, including such dissolute expatriates as Ernest Hemingway, John Peale Bishop, and F. Scott Fitzgerald, to discuss matters literary and philosophic, while Toklas served the ladies her famous hashish-laced brownies in the rear. With this provenance, it should be no surprise that *I'll Take My Stand* was dedicated to the Ku Klux Klan's authorized historian, Walter L. Fleming.

To understand the Agrarian variety of American Tory treason:

1. First read from the joint statement of the *I'll Take My Stand* twelve, drafted by White Sheet baby John Crowe Ransom, which, but for the word, "Southern"

and, perhaps, one or two others, could be from any "environmentalist" tract of the 1970's or later. Note the "Little Green Men" rejection of the idea that man has "power over nature," which Ransom claims is "something mysterious," and the strange idea that, as long as they have some slave to do it for them, "labor" is good in itself, and, therefore, the less efficient the better:

All tend to support a Southern way of life against what may be called the American or prevailing way . . . Agrarian *versus* Industrial.

The capitalization of the applied sciences has now become extravagant and uncritical; it has enslaved our human energies to a degree now clearly felt to be burdensome.

The philosophy of applied science is generally quite sure that the saving of labor is a pure gain. . . . This is to assume that labor is an evil, that only the end of labor or the material product is a good.

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.

We receive the illusion of having power over nature, and lose the sense of nature as something mysterious and contingent.

It is strange, of course, that a majority of men anywhere could ever as with one mind become enamored of industrialism: a system that has so little regard for individual wants. There is evidently a kind of thinking that rejoices in setting up a social objective which has no relation to the individual. Men are prepared to sacrifice their private dignity and happiness to an abstract social ideal, and without asking whether the social ideal produces the welfare of any individual man whatsoever. But this is absurd. The responsibility of men is for their own welfare and that of their neighbors; not for the hypothetical welfare of some fabulous creature called society.¹⁶

2. Among the individual essays which follow, John Crowe Ransom's "Reconstructed But Unregenerate," elaborates further the connection between "environmentalism" and the oligarchy's "Little Green Men" cult. Note the slavish admiration for England, and the appeal to intellectual sloth which abhors the "infinite series" of progress in favor of the mind-dead siren call of "tradition." To this dopey, lazy brain, even slavery is preferable

15 *I'll Take My Stand: The South and the Agrarian Tradition*, by Twelve Southerners (New York: Harper & Brothers, 1930).

16. *Ibid.*

to an American-style life of creativity:

The nearest of the European cultures which we could examine is that of England; and this is of course the right one in the case. . . . England was actually the model employed by the South. . . . And there is in the South even today an Anglophile sentiment quite anomalous in the American scene.

England differs from America doubtless in several respects, but most notably in the fact that England did her pioneering an indefinite number of centuries ago, did it well enough, and has been living pretty tranquilly on her establishment ever since. . . . Their descendants have had the good sense to consider that this establishment was good enough for them. They have elected to live . . . in accordance with the tradition which they inherited, and they have consequently enjoyed a leisure, a security, and an intellectual freedom that were never the portion of pioneers.

In most societies man has adapted himself to environment with plenty of intelligence to secure easily his material necessities from the graceful bounty of nature. And then, ordinarily, he concludes a truce with nature But the latter-day societies have been seized—none quite so violently as our American one—with the strange idea that the human destiny is not to secure an honorable peace with nature, but to wage an unrelenting war on nature.

This is simply to say that Progress never defines its ultimate objective, but thrusts its victims at once into an infinite series. Our vast industrial machine . . . is like a Prussianized state which is organized strictly for war and can never consent to peace.¹⁷

Then, Ransom pronounces his “feed the people to the lions” opposition to loving God’s “other children”:

Along with the gospel of Progress goes the gospel of Service. . . .

The feminine form is likewise hallowed among us under the name of Service . . . service means the function of Eve, it means the seducing of laggard men into fresh struggles with nature . . . it busies itself with the heathen Chinese, with the Roman Catholic Mexican, with the “lower” classes in our own society. Its motive is missionary. Its watchwords are such as Protestantism, Individualism, Democracy, and the point of its appeal is a discontent, generally labeled “divine.”

Slavery was a feature monstrous enough in theory, but, more often than not, humane in practice; Industrialism is an insidious spirit, full of false promises and generally fatal to establishments. The attitude that needs artificial respiration is the attitude of resistance on the part of the natives to the salesmen of industrialism. It will be fiercest and most effective if industrialism is represented to the Southern peo-

ple as—what it undoubtedly is for the most part—a foreign invasion of Southern soil, which is capable of doing more devastation than was wrought when Sherman marched to the sea.¹⁸

3. “The Irrepressible Conflict” by Frank Lawrence Owsley—who, in effect, succeeded Fleming in Vanderbilt’s chair of Lynchin’ and Cross Burnin’—is a bloody assault against the freed slaves, but what’s worse is his open recognition of his heritage, from Rome to Locke, which leads to the sentiment that it’s better to be a lump of manure rotting on “the soil,” than to have to think. He starts with a justification for the Klan’s terrorism after the Civil War:

There was no generosity. For ten years the South, already ruined by the loss of nearly \$2,000,000,000 invested in slaves, with its lands worthless, its cattle and stock gone, its houses burned, was turned over to the three millions of former slaves, some of whom could still remember the taste of human flesh and the bulk of them hardly three generations from cannibalism. These half-savage blacks were armed. Their passions were roused against their former masters by savage political leaders like Thaddeus Stevens, who advocated the confiscation of all Southern lands for the benefit of the negroes, and the extermination, if need be, of the Southern white population; and like Charles Sumner, whose chief regret had been that his skin was not black.

Not only were the blacks armed; they were upheld and incited by garrisons of Northern soldiers, by Freedman’s Bureau officials, and by Northern ministers of the gospel, and at length they were given the ballot while their former masters were disarmed and, to a large extent, disfranchised [sic]. For ten years ex-slaves, led by carpetbaggers and scalawags, continued the pillages of war, combing the South for anything left by the invading armies, levying taxes, selling empires of plantations under the auction hammer, dragooning the Southern population, and visiting upon them the ultimate humiliations. . . . The rising generations read Northern literature Northern textbooks were used in Southern schools; Northern histories, despite the frantic protests of local patriotic organizations, were almost universally taught . . . , books that were built around the Northern legend.¹⁹

The real cause of conflict, Owsley explains, was that

the North was commercial and industrial, and the South was agrarian. . . . All else, good and bad, revolved around this ideal—the old and accepted manner of life for which Egypt, Greece, Rome, England, and France had stood. His-

17. *Ibid.*

18. *Ibid.*

19. *Ibid.*

tory and literature, profane and sacred, twined their tendrils about the cottage and the villa, not the factory. Each word, name, sound, had grown from the soil and had behind it sweet memory, stirring adventure, and oftentimes stark tragedy. . . .

[I]t was the Romans of the early republic, before land speculators and corn laws had driven men from the soil to the city slums, who appealed most powerfully to the South. These Romans were brave, sometimes crude, but open and without guile—unlike the Greeks. They reeked of the soil, of the plow and the spade; they had wrestled with virgin soil and forests. . . . The industrial North demanded a high tariff. . . . It was an exploitative principle, originated at the expense of the South and for the benefit of the North. . . . The industrial North demanded internal improvements—roads, railroads, canals—at national expense to furnish the transportation for its goods to Southern and Western markets. . . . The South objected to internal improvements at national expense because it had less need of transportation. . . . The North favored a government-controlled bank. . . .

Slavery had been practically forced upon the country by England—over the protest of colonial assemblies. . . . However, when the Revolution came and the Southern colonies gained their independence, they did not free the negroes. . . . Negroes had come into the Southern Colonies in such numbers that people feared for the integrity of the white race. For the negroes were cannibals and barbarians, and therefore dangerous. No white man who had any contact with slavery was willing to free the slaves and allow them to dwell among the whites. Slaves were a peril, at least a risk, but free blacks were considered a menace too great to be hazarded. . . .

These [economic and social rights] were not the only interests which the state-rights doctrine was expected to protect from an overbearing and unsympathetic national government. Perhaps the greatest vested interest was “personal liberty,” the old Anglo-Saxon principles expressed in the Magna Carta, bill of rights, *habeas corpus* act, supported in the American Revolution, and engrafted finally in every state constitution. . . . Jefferson had called the “inalienable rights of man” and Locke and Rousseau had called the “natural rights”—right of life, liberty, property.²⁰

Since the Confederate Constitution unequivocally supported the right to slave ownership, and granted its states no rights to overrule that “personal liberty,” Owsley, and all supporters of the Confederate model of “states rights” and “personal liberty,” place themselves in the peculiar position of asserting that “liberty” requires the right to slave ownership. Unfortunately, this is not a dead idea. *Southern Partisan* magazine, the well-respected organ of Buckleyite Conservatism, whose pages

20. *Ibid.*

have been graced with adoring interviews by notables including Attorney General John Ashcroft, former Senate Majority Leader Trent Lott, Senator Jesse Helms, Senator John East, Senator Phil Gramm, and former Virginia Republican Party Chairman Patrick McSweeney, re-published this genocidal essay in 1991 as part of its sixtieth anniversary homage to *I'll Take My Stand*.

Two of the essays in *I'll Take My Stand* directly attacked universal public education, saying that there was no point in providing real education for anyone but a small elite, and certainly not for Negroes.

4. John Gould Fletcher of Arkansas, who claimed that growing up in the former home of Albert Pike inspired him to his career as an imagist poet, a British Fabian Socialist, and an ardent booster of Benito Mussolini,²¹ and who later founded the Arkansas Folklore Society and drowned himself, presented his case against universal education, and in favor of the Southern, “Private Academy” system, which is the idea behind today’s “school vouchers” movement, and many of our “home schoolers”:

[W]hat is the good of sending an unspoiled country boy or girl to a city high school and still later to a college, if after some seven years’ sophisticated flirting with knowledge he or she has to return and unwillingly take up ploughing and washing dishes again? . . .

[A] considerable proportion of our population are negroes. Although there is no doubt that the negro could, if he wished, pass easily through the high school and college mill (such a task does not require any profound knowledge . . .), yet under the present social and economic conditions under which he has to live it is simply a waste of money and effort to send him there. . . .

The inferior, whether in life or in education, should exist only for the sake of the superior. . . . We can pick out the most promising and enterprising pupils who appear in our high schools annually and set them apart, as actual students taught by real teachers, to form an intellectual *elite*. . . . We

21. After he wrote in support of Mussolini in *The Freeman*, the *New York Times* invited Fletcher to do a feature in praise of the dictator. The result was, “The Downfall of Civilization: Mechanical Industrialism and the Progressive Enslavement of Men’s Souls,” by John Gould Fletcher, *The New York Times Magazine*, Jan. 13, 1924, p. 6. After what today would be recognized as a radical ecologist rant, he wrote, “And we must also in an attempt to build life and living culture up from the foundation of the working class, realise that at each step it is the money power and the mechanical power that we have to fight.

“Certain attempts are being made in this direction—perhaps most notably in Italy—but . . . the modern form of Caesarism . . . is but the first step in freeing the human spirit from the hydra-tentacles of mechanical barbarism.”

can also support . . . such institutions for training the negro as Tuskegee and the Hampton Institute, which are adapted to the capacity of that race and produce far healthier and happier specimens of it than all the institutions for “higher learning” that we can give them.²²

5. Robert Penn Warren, who was to become the most famous and “successful” of the Night Writers—first Poet Laureate of the United States, winner of three Pulitzer Prizes, author of two Hollywood movies, co-author of the ubiquitous college textbook *Understanding Poetry*, and so forth—wrote “The Briar Patch,” which despite attacking equal education for “the negro,” was controversial amongst the Agrarians, for being a bit more genteel than Cousin Owsley’s attack on the supposed cannibals:

[After Reconstruction], [t]he negro was as little equipped to establish himself, as he would have been to live again, with spear and breech-clout, in the Sudan or Bantu country. The necessities of life had always found their way to his back or skillet without the least thought on his part. . . . He did not know how to make a living. . . . Always in the past he had been told when to work and what to do.

For what is the negro to be educated?

Booker T. Washington realized the immediate need of his race; he realized that the masses of negroes . . . had to live by the production of their hands, and that little was to be gained by only attempting to create a small group of intellectual aristocrats in the race.

In the past the Southern negro has always been a creature of the small town and farm. That is where he still chiefly belongs, by temperament and capacity. . . .²³

6. Allen Tate’s “Remarks on the Southern Religion” reflect his agreement with Ransom’s attacks on Christianity, and, something which is often the subject of his letters to friends: his plain old preference for stupidity over “intellectual agility,” like the fellow with the “Stars and Bars” on his pick-up, or the teenie-bopper at the mall, who, in the words of the old Tareyton ad, would rather fight than change their minds. Some years later, he, like his friend, the Missouri-born defector to Britain, T.S. Eliot, became a pro-feudalist Anglo-Catholic:

[S]ince the Christian myth is a vegetation rite, varying only in some details from countless other vegetation myths, there is no reason to prefer Christ to Adonis.

22. *I’ll Take My Stand*, *op. cit.*

23. *Ibid.* There has been a debate, carried out in good faith, regarding Booker T. Washington’s educational policies. Regardless of Washington’s actual intentions, which appear to have been just, it is clear that the Agrarians wished to use his name and reputation to promote their own views on education.

[T]he old South . . . was a feudal society without a feudal religion.

The South could remain simple-minded because it had no use for the intellectual agility required to define its position. Its position was self-sufficient and self-evident; it was European where the New England position was self-conscious and colonial. The Southern mind was simple, not top-heavy with learning it had no need of. . . .

We are very near an answer to our question—How may the Southerner take hold of his Tradition? The answer is, by violence. For this answer is inevitable. He cannot fall back upon his religion. . . . Reaction is the most radical of programs; it aims at cutting away the overgrowth and getting back to the roots.²⁴

7. Andrew Nelson Lytle, who went on to be the long-term editor of the *Sewanee Review*—one of the nation’s leading literary magazines, published by the Episcopal Church’s flagship Southern university, the University of the South in Sewanee, Tennessee—as well as a founder of the traditionalist Anglican Society for the Book of Common Prayer, contributed “The Hind Tit,” where he, like Cousin Owsley, says he’d really just rather be a stinkin’ goat than a “progressive farmer”:

Since 1865 an agrarian Union has been changed into an industrial empire bent on conquest of the earth’s goods and ports to sell them in. This means warfare, a struggle over markets, leading, in the end, to actual military conflict between nations . . . men, run mad by their inventions, supplanting themselves with inanimate objects. . . .

[T]he Republican government and the Russian Soviet Council pursue identical policies toward the farmer . . . Russian Soviet is the more admirable. It frankly proposes to make of its farmers a race of helots. . . .

. . . [P]rophets do not come from cities. . . . They have always come from the wilderness, stinking of goats and running with lice. . . . The progressive-farmer ideal is a contradiction in terms. A stalk of cotton grows. It does not progress . . . as soon as a farmer begins to keep books, he’ll go broke shore as hell.

Industrialism gives an electric refrigerator, bottled milk, and dairy butter. Industrialism saves time, but what is to be done with this time? The milkmaid can’t go to the movies. . . . In the moderate circumstances of this family . . . she will be exiled to the town to clerk all day. If the income of the family can afford it, she remains idle, and therefore miserable. . . . It is true that labor-evicting machines will give a greater crop yield. . . . It means overproduction and its twin, price deflation. It [the South, I suppose—SE] is our own, and if we have to spit in the water-bucket to keep it our own, we had better do it.²⁵

24. *Ibid.*

25. *Ibid.*

8. The manifesto's conclusion was by the best-known Agrarian at the time, the homosexual drama critic Stark Young. He was also the Agrarian most closely allied with the Wells-Huxley-Lord Bertrand Russell, "New Dark Ages" crowd. He had been a special friend of Julian Huxley, since 1912, and was to remain so until Huxley's death. He made it clear in his letters that he was similarly devoted to Huxley's brother, Aldous, the mescaline and LSD fiend, who was, he wrote, "closer far in sentiment to Julian than anybody knows." As such, Young was involved in the circles including Colonel Edward House and Sidney Mezes, who ran Woodrow Wilson's policies during World War I and at the Versailles peace negotiations. Huxley had been brought to Houston, Texas before the war by House's friend, Captain James Baker, grandfather of George W. Bush's lawyer, The Third, to found Rice University. Young was a leading figure in the Wells circle operations in the postwar United States, including *The New Republic* and the New School for Social Research. He was particularly close to the Communist Party financier, Dorothy Elmhist Straight, who also paid to bring many Frankfurt School and related academics to the United States, under New School and other auspices. In "Not in Memoriam, but in Defense," in case anyone doubted that when Cousins Lytle, Owsley, and Ransom talked about the intrinsic appeal of labor, they meant watching, not doing, he acknowledged that the aristocratic slave system was the stuff the Agrarians' dreams were made of:

There was a Southern civilization whose course was halted with those conventions of 1867 by which the negro suffrage in the South—not in the North—was planned, and the pillaging began. At the outset we must make it clear that in talking of Southern characteristics we are talking largely of a certain life in the old South, a life founded on land and the ownership of slaves.

The aristocratic implied with us a certain long responsibility for others; a habit of domination; a certain arbitrariness; certain ideas of personal honor, with varying degrees of ethics, *amoure propre*, and the fantastic. And it implied the possession of no little leisure. Whether that was a good system or not is debatable. I myself think it . . . better than a society of bankers and bankers' clerks, department-store communities, manufacturers and their henchmen and their semi-slaves, and miserable little middle-class cities. . . . Good system or not, from this Southern conception of aristocracy certain ideas arose, about which this book to a fair extent, has been written.²⁶

26. *Ibid.*

9. The Jungian psychologist, Lyle Lanier, also contributed an article. Another Fugitive psychiatrist, Merrill Moore, did not contribute. I mention this because Carl Jung was responsible for building a "Little Green Men" theory of psychology and psychoanalysis. He claimed that an individual's personality was based on his heritage—his racial or cultural background—what he publicly called "archetypes" or "the collective unconscious," and privately referred to as communications from gods and spirits. He claimed that the "Little Green Men," told him that everyone's heritage included belonging to polygamous matriarchical societies, and that everyone had a spiritual responsibility to screw around as much as possible. He became a regular at the Swiss sex-magic resort at Ascona, also frequented by many of Crowley's followers. As such, he was the family analyst of later C.I.A. director Allen Dulles and the mistress and assistant, Mary Bancroft, whom he provided Dulles, despite his known affection for Nazism. So, there was a special affinity between the Jungian and the Agrarian movements.

In the Company of Critters

Released in tandem with *I'll Take My Stand* was Andrew Nelson Lytle's homage to the Klan's first Imperial Wizard, *Bedford Forrest and His Critter Company*.²⁷ "Critter Company" was the name given to Forrest's cavalry outfit, and as Fugitive and "New Critic" Lytle tells the story, the instincts of the "critters" were far more acute than those of their riders. In 1996, *Southern Partisan* compared Lytle's tome to Homer's epics, and the Southern League has engaged in at least three fights over the last five years, in Mississippi, Alabama, and Tennessee, to build or preserve monuments or schools honoring Lytle's mass-murdering hero. In *Critter Company* Lytle presented the myth, now promoted especially by "Carlist" Catholic reactionaries and their "Southern Strategy" friends, that the United States was founded, not as the bastion of the Renaissance idea of the nation-state, but, rather of the anti-Renaissance feudalist revival:

The Forrests had been on the move for a good many years. They were a part of that vast restlessness which had spread over Europe after the breakdown of medieval life, and which, because it could not be contained entirely by the rigid discipline of nationalism, continued by overflowing into the Americas. Here, in the newly occupied continent of North America, the Europeans set about to

27. Andrew Nelson Lytle, *Bedford Forrest and His Critter Company* (New York: Minton, Balch & Co., 1931).

BY 12 SOUTHERNERS
I'LL TAKE MY
STAND

The Revolt of the Young South Against
Machine Civilization

HERE twelve Southerners, born in the rural South and for the most part still intimately connected with its life, present their views on our present-day industrialism. Every intelligent American, and particularly every Southerner, will read with tremendous interest their philosophy of the agrarian way of life as the only reasonable and effective counter-force in the fields of economics, politics, religion, art, and ways of life in general. The contributors are:

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JOHN GOULD FLETCHER	FRANK L. OWSELY
HENRY BLUE KLINE	ALLEN TATE
LYLE H. LAWLER	JOHN DONALD WADE
ANDREW NELSON LYTLE	ROBERT PENN WARREN
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"I'll Take My Stand," the 1931 manifesto of the Nashville Agrarians, promoted Confederate feudalism against industrial progress. Above: Agrarians Stark Young (left) and John Gould Fletcher.



Nashville Agrarians John Crowe Ransom (right) and Robert Penn Warren. Ransom was the leading figure in the still-dominant school of American literature, the "New Criticism."



William Elliott	Merrill Moore	John With	Sidney Hirsch
Alfred Sway	Alec Stevenson	John Crowe Ransom	Robert Penn Warren
Allen Tate			Donald Davidson

This photograph of the assembled Fugitives was made during the reunion given between the morning and afternoon sessions of Friday, May 4, which were held at the home of Mr. and Mrs. With, on Belle Meade Boulevard.

FUGITIVES' REUNION
Conversations at Vanderbilt
May 3-5, 1956

Edited by ROBERT ROY FURDY
Introduction by LOUIS D. RUBIN, JR.

VANDERBILT UNIVERSITY PRESS
Nashville

"Fugitives" celebrate at a 1956 reunion of the poetry magazine at Vanderbilt University. Included are Allen Tate (bottom left), Donald Davidson (bottom right), Merrill Moore (top center), Robert Penn Warren (middle right), John Crowe Ransom (bottom center), and Sidney Hirsch (top right). William Yandell Elliott, who became the Harvard mentor of utopian geopoliticians Henry Kissinger, Zbigniew Brzezinski, and Samuel Huntington, stands at the top left.

appease their nostalgia for feudalism.

Lytle concluded of the Ku Klux Klan, that, "It was the last brilliant example in Western Culture of what feudalism could do."

Apologists for the Agrarians generally give the impression that "Agrarianism" somehow involved a policy of agriculture-based or "family farm"-based economy, but you should realize that it is pure "Lost Cause" Romanticism, having nothing at all to do with successful farming. Andrew Nelson Lytle, the one Agrarian who came from a farm family, and lived on farms much of his life, was so ignorant of what agricultural production really involved that he said that horses, unlike tractors, don't cost anything to produce or maintain. Allen Tate's wife Caroline Gordon explained, "Allen feels toward Nature as I do towards mathematics—respectful indifference. He walks about the garden hailing each tomato and melon with amazement—and never sees any connection between planting seeds and

eating fruit."²⁸ As you will see, Gordon may not have realized which Mellons Tate was hailing.

Snuff All True Religions:
God Without Thunder

Now, we come to John Crowe Ransom's call for the destruction of Platonic Christianity, Judaism, Islam, and all kindred religious currents, in *God Without Thunder*. Our Southern Partisans still reprint and brag about *I'll Take My Stand* and *Critter Company*, but they don't say much about *God Without Thunder*. In it, Ransom explains the roots of the American Intellectual Tradition in Plato and the Platonic Christians, and demands that this tradition be wiped off the face of the Earth by destroying all

28. Thomas A. Underwood, *Allen Tate: Orphan of the South* (Princeton, N.J.: Princeton University Press, 2000), p. 119.

modern religions from within, with Godzilla cults like the Nazis' beloved "Thunder God" fables. Here he openly presents the Anti-Christ lies and myths which are the axioms which, unawares, poison the thinking, not only of the Yahoo "fundamentalist," "traditionalist," and "environmentalist" fanatics who are most obviously affected, but of many of your friends and neighbors.

If you've ever wondered what the study of philosophy has to do with you, you're about to find out. Ransom's systematic attack on our tradition, starting with Plato's "ideas," his support for a "Mother Goddess" rather than the Christian Trinity, his hatred of the "*Filioque*" clause, over which the Eastern and Western Churches split, and his fake promotion of Humean kookery as science, are all issues which, with some thought, can be understood by you. After all, Ransom's work was popularized by the Night Writers, and has formed the basis for the "Religious Right" movement that has now put someone dumb enough to please Allen Tate into the White House. If this tribe, which has professionally cultivated utter stupidity for four generations, can understand the monumental ideas in the history of human development well enough to hate them, surely you can understand them well enough to begin to love them.

Ransom opens *God Without Thunder* with "A Letter to S.M.H.," the very Sidney Mtrron Hirsch whom most of the Agrarians' boosters would rather you thought the Agrarians had, by then, dismissed as a crank. In it, he says that he writes "to explain to *the Western world of America*, as if in simple untechnical monosyllables, the function of the myths in human civilization." In his first section, "The Dynasty of Heaven Changes," he presents the oft-told lie that there is a difference between his preferred God, the "Godzilla" of the Old Testament, and the cognitive, benevolent, and, therefore, he says, phony "God" of the New Testament, whose "image" man has inherited:

The doctrine which is now becoming so antiquated with us is that of the stern and inscrutable God of Israel, the God of the Old Testament. The new doctrine which is replacing it is the doctrine of an amiable and understandable God. We wanted a God who wouldn't hurt us; who would let us understand him; who would agree to scrap all the wicked thunderbolts in his armament. And this is just the God that has developed popularly out of the Christ of the New Testament: the embodiment mostly of the principle of social benevolence and of physical welfare. . . . It is the religion proposed by the scientific party The new religion represents God as a Great Man with all the uncertainties left out: a Great Man whose ways are scientific and knowable and whose intention is amiable and constant . . . he is the modern scientist glorified and apotheosized. . . . And when God has once been conceived as a scientist, he is also con-

The Tory Ideology: Godzillas and Little Green Men

The American Tory opposition to the American Intellectual Tradition is characterized by the following belief structure:

- **Godzilla theology.** The denial that man is in the image of God or deserving of anything other than death and damnation, and the belief that all knowledge and authority come from secret sources ("Godzillas" and "Little Green Men").

- **Opposition to the Renaissance nation-state and support for empire, especially the British.** Hatred for the actual cultural achievements of European civilization, and affection for its legacy of hideous "feudal" and other oppressions.

- **Denial of any connection between Reason and Sentiment, Science and Emotion, Truth and Beauty.** This includes the claim that precise, logical, mathematical determinism, is the only "science," and that the only alternative mode of cognition is wild irrationalism.

- **Hatred of real cognitive work.** The belief that drug-induced or similar states of wild irrationalism are the source of "creativity," and that belief in the cognitive capabilities of man is an "evil" to be eradicated.

- **Opposition to technological progress, internal improvements, high protective tariffs, and freedom.** Support for "free trade" and slavery.

—SE

ceived as one whose processes likewise aim at human good.²⁹

He expressed the wishful thought that "[t]he Roman Church" had "held on to its medievalism," and never accepted this "New" God. The "Old Testament God," was so frightening, Ransom claimed, "Not even his prophet Moses could bear to look upon his face." In support of this whopper, he quotes Scripture:

And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush. . . . And Moses hid his face; for he was afraid to look upon God.

29. John Crowe Ransom, *God Without Thunder, An Unorthodox Defense of Orthodoxy* (New York: Harcourt, Brace & World, Inc., 1930).

In making this claim, Ransom, who was the son and grandson of Methodist ministers, and himself a Bible class teacher, ignores the famous account in Deuteronomy, where it is reported that God, some decades later, talked to Moses “face to face, as if to a friend.” This is quite an important idea to Philo and other Platonic Hebrew theologians, and an important link to Platonic Christianity. This idea of a God who appears to Moses, and to most others, in a cloud or a pillar of smoke, but later “face to face,” is consistent with Paul’s description in the famous Epistle to the Corinthians. Of course, Ransom well knew that the Hebrews’ Jehovah was not the *God of Thunder*. Ransom’s God wasn’t ours, it was Hitler’s: the Roman Jupiter, or the Norse Wotan or Odin. He liked the “Fundamentalists,”³⁰ because, like the cash-loving Jerry Falwell and Pat Robertson, they believed in what was “worth believing in,” not what was true:

My own view is that all first-class religionists are Fundamentalists, and that it is the Fundamentalists, properly speaking, who constitute the Church. . . . *In effect the Fundamentalist does not any longer distinguish myth and fact.* But why should he, if the myth is worth believing in?

Speaking of “the affair of Dayton, Tennessee,” which his master Satan had arranged, Ransom says:

Fundamentalism occupied itself there with defending a myth. . . . They were confronted with a cruel pair of alternatives: whether to admit exceptions to a body of doctrines which they had loyally adopted . . . ; or to continue holding to them . . . at the cost of public ridicule, and even on pain of establishing in their own minds a painful contradiction between the natural and the supernatural.

Having established his preference for lies which have “cash value,” over Truth, Ransom proceeds in Chapter Six, “Satan as Science,” to turn Christianity upside down with the idea that Satan, also known as Lucifer, is the same figure as the Greek God Prometheus, who, according to Aeschylus, brought the fruits of science and technology (and not merely fire) to man:

Prometheus was the Demigod or Man-God whom the Greeks represented as endeavoring to alienate mankind from Zeus the malevolent despot. . . . He is to be understood as offering the blessings of science But Prometheus comes down to us in a rather different role from that of Lucifer: his reputation is better.

30. Lyndon H. LaRouche, Jr.’s “The Bestiality of the Fundies,” *Fidelio*, Winter 2000 (Vol. IX, No. 4), provides some depth on the question of “Fundamentalism” today.

The “Man-God Christ” of the Platonic Christians, he says, is really Satan, Lucifer, or Prometheus. The story of the Garden of Eden teaches, he claims:

In the victory of science they found the first sin, the cause, prototype, and essence of all specific and actual human sins. Therefore in this myth we have the story of the perilous step man had taken towards his later civilization when he introduced agriculture and ate of flesh . . . here lay the origin of the strife between the animal species, when man began to enforce the fact of his superiority by militance and aggression.

It is evident that Israel since then has followed Lot’s and David’s example rather than Abraham’s. That race seems committed almost beyond all others to cities and industrialism, and to the scorn of nature and the pastoral and agrarian life. It does not seem to have been altogether a happy choice.

He concludes this section with evidence that he knows his enemy:

Christ as the Logos, is the Patron of Science; the Reason which governs the universe. . . . The Logos is the Platonic Idea, for the Platonists of the Christian era had substituted the one word for the other.

In Part Two, “The New God’s Limits,” he directly attacks “Americanism” as the fruit of this “sin,” saying, “Science as a cult is something of an Americanism.” Ransom starts with praise of the Nazi forerunners Kant and Schopenhauer, to which he counterposes a nasty attack on that loving student of Benjamin Franklin, Percy Bysshe Shelley.³¹ He quotes *Prometheus Unbound*, in which Shelley metaphorically identifies Benjamin Franklin as Prometheus:

Shelley was the prophet of the new God, who anticipated the religious attitude of our leaders of today. . . . He undertook, in his drama, to unbind Prometheus, the spirit of science, from his rock

He then quotes Shelley’s unmistakable identification of Prometheus with Franklin:

The lightning is his slave; heaven’s utmost deep
Gives up her stars . . .

And then twists the knife in the memory of Shelley, who drowned under suspicious circumstances before his thirtieth birthday:

31. Here we have an example of the importance of following ideas, not words. Shelley, in his “Defence of Poetry” and elsewhere, identifies Lucifer and Satan with Prometheus. Nonetheless, it is clear that Shelley passionately holds to the idea of man’s participation in the work of Creation, which Ransom hates.

This is the very language of the moderns talking about the triumphs of their science; but it is terribly juvenile. As a matter of fact, Shelley was young, and it was not in him to grow much older.

In concluding his attack on American science, the Anglophile Ransom does something very strange. Apparently unable to find an American to represent what he chooses to attack as “Americanism,” he quotes his own collaborator, the British Fabian global Empire fanatic, Lord Bertrand Russell, making the claim, “Physical science is thus approaching the stage when it will be complete. . . . Given the laws governing the motion of electrons and protons, the rest is merely geography” Russell’s absurd determinism is the fraudulent basis for all “ecology”-freak attacks on science. Like him, they start, whether they know it or not, or admit it or not, with the entirely disproven assumption that no new science is possible. Only were we all so stupid and heartless as to make that falsehood true, would the world be doomed by each “last” invention, as they claim.

In his Part Three, “Ghosts: Including the Holy,” Ransom continues the attack on his fake stand-in for “science,” by borrowing from Ralph Waldo Emerson’s know-nothing generalizations on the concept of the Transcendental. “Pure mathematics is at the base of the sciences,” he asserts, in agreement with his Lord Russell, but in disagreement with the actual American tradition of science, and continues, “But there are some defects in pure mathematics. . . . Though all things seem numerable and measurable, this is not quite true. We must to that extent fail to possess the world as a precisely known system of objects. The defects of mathematical technique come to light when we examine the mathematical infinities. . . . The failure of the decimal system to express the quantity $1/3$ stands for all the notorious failures of our sciences to embody the concrete objects of our sensible experience.”

Here, of course, Ransom proves the utter worthlessness of his own railing against science, and that of all ecologists who join him in this absurdity. In fact, from Archimedes, to Cusa, to Leonardo, to Kepler, to Gauss and Riemann, it is mastering this idea of the incommensurability of the different classes of the “infinite,” which is the starting point of science. Only one lamely stuck in the belief, now disproven for 2,500 years, that the universe follows some single mathematic formula, could take this as proof against science. As Riemann so eloquently pointed out in his 1854 habilitation paper, made famous by Lyndon LaRouche’s frequent citation over the last thirty years, physics is not mathematics, but the study of nature’s intentions. Mathematics may be used to construct a map, but not the landscape being mapped.

Despite Ransom’s claim, the fact that no map can precisely portray the Earth’s terrain, doesn’t mean that it is impossible to figure out how to get around. Asking for directions in our rural South, however, can sometimes go far toward making you think he’s right.

So, Ransom goes back to the “Little Green Men” theory, which he had learned so well from Sidney Hirsch:

Each demon stood for the secret, or ineffable, or transcendental individuality of some individual and private person. Socrates had his demon, which presided over his mind and told him the strange things he must say. . . . A demon is the embodiment of variety and freedom who resists determination . . . *a demon is a devil*

And, he slanders Plato for his contribution to the idea that the universe is produced by intention:

The fiction is the representation of this infinite system by a fabulous being: a Logos, a Word, a Principle, a Law, a Cause, a Whole, a Universal, a Platonic Idea—or God himself, construed as the aggregate and energizing unity of all the masses. . . . The Platonic Idea was a grand specimen of the ghost Logos.

He then presents his version of the “Mother Goddess” theology which should be very familiar to students of, or adherents to, the ecology craze. It is very close, in fact, to the views later expressed by Club of Rome fanatic, and one of Al Gore’s mentors, Elizabeth Dodson Gray.³² Notice that he seems to divide male and female as the empiricists did Truth and Beauty. (Ransom, nonetheless, married a woman. Many of his friends did not.)

God is the Father, the masculine, cosmic, and rational Creator. But the material is the Mother, who is feminine, anarchical, and irrational. It is a significant fact, and it has proved rather detestable to Occidental theologians with their special interest in the Logos aspect, that the Holy Ghost for the Old Testament authors, and for Christ himself speaking his native Aramaic, was of the feminine gender. But this was the right gender for defending the demonic and irrational aspect of his being.

And, he attacks Christianity for rejecting Godzilla:

But the New Testament authors very nearly lost the Pneuma, or the Holy Ghost, out of their excessive devotion to the Logos as personified in Christ. . . .

And that was the very beginning of Occidentalism: the substitution of Logos the Demigod for the Pneuma, the Holy Ghost the Tetragram, the God of Israel . . . so Christ now rules over

32. Elizabeth Dodson Gray, *Why the Green Nigger? Green Paradise Lost* (Wellesley, Mass.: Roundtable Press, 1981).

the Occident instead of God. The Orthodox or Eastern Church, nearest to the source of our religion, which was an Oriental source, has consistently declined to represent Christ the Logos as coordinate with the Holy Ghost. In rejecting the famous Filioque clause of the Western canon, this Church has maintained that the Holy Ghost proceeds from God the Father (that is, the God of Israel) but not from God the Son: an admirable doctrine rightly entitled to the name of Orthodoxy.

Perhaps the most critical moment in our history . . . was . . . *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 principle. . . . Western empire has developed out of that choice, and Western science, and Western business.

To be filled with the Holy Ghost, as all the preachers in the early chapters of the Acts were supposed to be, was to possess magic and to be able to work wonders. . . . Then Saul of Tarsus enters the story, and the book becomes mainly a chronicle of his doings.

Ransom is, of course, right about the *Filioque*. Man shares in Creation with God, and, therefore, shares with God the understanding and mastery over nature, which Ransom correctly identifies as the object of his hatred, and it is that idea which his followers are fighting to drive from all religions, in whatever way they can. In his epilogue, "By Way of a Program," Ransom issues the call which the fanatic "Religious Right" follows today, whether or not they've ever heard of or read Ransom:

They [the priests] have in effect come to this arrangement with the naturalists: "If you will leave us the name and honor of our Gods, we will surrender to you their powers and see that you are not interfered with in your naturalism and your secularism." . . . For Christ is the spirit of the scientific and ethical secularism of the West.

A new religion being totally impracticable as a thing to propose, the only recommendation that it is in my power to make is this one: We had better work within the religious institutions that we have, and do what we can to recover the excellences of the ancient faith. The churches must be turned from their false Gods toward their old true Gods—whenever, and however, and so far as this proves to be practicable.

But why should one not dispose of this vexing problem by saying, ever so simply: Let the West go into the Greek communion

The West will scarcely do what I might ask in this matter. . . . The only local example of a church of this faith with which I have any actual acquaintance is situated in a Wyoming mining town: I cannot pronounce the names of its members. . . . The thought of joining them is, in brief, abhorrent.

Or why not advise the Western world to enter the Synagogue, . . . and find the God of Israel in his greatest purity?

Once more, and with all respect, the word suggests itself: abhorrent. For better for worse, a man is a member of his own race, or his own tribe. . . .

I will mention another possibility. Why should not the Western world go Roman? . . . My Western world does not want to do anything of the kind. The history of the Western world is a history of political separation from the Roman church, which is now definitely a rejected polity. . . .

And next: Why not bid the West go Anglican, or Episcopal? I am now getting much nearer home. . . . I am an Anglophile, and I wish my country might be more so. But I am not so Anglophile as I am American. And I find myself sometimes, as I find my neighbor more frequently, abhorring Anglicanism and Episcopacy.

Therefore, Ransom issues the following call:

With whatever religious institution a modern man may be connected, let him try to turn it back towards orthodoxy.

Let him insist on a virile and concrete God, and accept no Principle as a substitute.

Let him restore to God the thunder.

Let him resist the usurpation of the Godhead by the soft modern version of the Christ, and try to keep the Christ for what he professed to be: the Demigod who came to do honor to the God.

In this, Ransom was in total agreement with the program of Nazi psychoanalyst Carl Jung. This is from Jung's 1910 letter to his mentor and rival, Sigmund Freud, in which he explains how his intentions differ from those of his teacher:

I think we must give [psychoanalysis] time to infiltrate into people from many centers, to revivify among intellectuals a feeling for symbol and myth, ever so gently to transform Christ back into the soothsaying god of the vine, which he was, and in this way absorb those ecstatic instinctual forces of Christianity for the *one* purpose of making the cult and the sacred myth what they once were—a drunken feast of joy where man regained the ethos and holiness of an animal. That was the beauty and purpose of classical religion.³³

Agrarians on Tour

The Night Writer assault of 1930-31 launched a five-year campaign of frenzied promotion, during which the Agrarians were a central part of the cultural opposition to Franklin Roosevelt and the agitation for appeasing Hitler and Mussolini. Roosevelt was engaged in a cam-

33. Quoted in Richard Noll, *The Aryan Christ: The Secret Life of Carl Jung* (New York: Random House, 1997), p. 65. Noll is quoting from *The Freud/Jung Letters*, edited by William McGuire and translated by Ralph Manheim and R.F.C. Hull (London: Hogarth Press, 1974), p. 294.

paign to revive Lincoln's age of technological progress, which had been slowed and reversed by the preceding sixty-five years of assassinations, shooting war, and cultural war. His plan to destroy Wall Street's "economic Royalists" included the invasion of the old Confederacy with such projects as the Tennessee Valley Authority, to forever destroy the Southern bastion of feudalism. A key parallel to Roosevelt on this point, was Louisiana's pro-Lincoln, pro-industrial Senator and Governor, Huey Long, who was subjected to a campaign of vilification which the Agrarians continued for at least fifty years after his 1935 assassination.³⁴ It was against this Roosevelt revival of the American Tradition, that our American Tory plague, with backing from their British and European cousins, launched the Agrarian counterattack.

That counterattack against Roosevelt included a series of highly publicized debates, involving various champions on either side, led by White Sheet baby Ransom for the Agrarians and his friend, Stringfellow Barr, for the opposition. Barr was a University of Virginia professor and sometime editor of the University's *Virginia Quarterly Review* (which was and remained an outlet for the Agrarians and their friends), who was to go on to an illustrious career as a side-kick to one of Bertrand Russell's top American operatives, the University of Chicago's Robert M. Hutchins. As such, he helped launch Hutchins' "Great Books" education program at St. Johns College in Annapolis, Maryland, and served as long-time President of the Foundation for World Government, and as a fellow for Hutchins' Center for the Study of Democratic Institutions, in Santa Barbara, California.

Writing from his Paris base of operations, Allen Tate had assured his Fugitive collaborator Donald Davidson that Barr was "solidly on our side,"³⁵ and proposed him to be one of *I'll Take My Stand's* authors. Instead, Barr ended up playing Gore Vidal to Ransom's William F. Buckley in this pre-television, staged version of *Firing Line*.

The controversy was kicked off by Barr's essay, "Shall Slavery Come South?," in the October 1930 *Virginia Quarterly*. Barr doesn't name the Agrarians, but rather criticizes, in a gentlemanly way, those traditionalists who opposed industrialization of the South. Aside from asserting that industrialization was unstoppable, this essay would have fitted right in with *I'll Take My Stand*. In fact, Barr repeated the Agrarian claim of the superior-

ity of the slave system to the industrial, that has more recently graced the pages of the Agrarian Revivalists' *Southern Partisan* magazine under the byline of Marxist economist Eugene Genovese.

"I suspect that if the Old South had a soul, that soul consisted in a mature sense of social responsibility," wrote Barr. "The plantation master could not afford to let a thousand dollar slave starve. The factory master can let his slave starve. The doctrine of legal equality has been the rationalization of a capitalistic society living on a hire and fire economic basis, a profitable but irresponsible basis."³⁶ An interesting argument, but did Barr not know that, in fact, on occasion, plantation masters *did* kill their slaves? He proposed that the "traditionalists" accept industrialization, but temper it with the good old plantation owners' paternalism, "For nobody knows better than the Southern traditionalist that, despite the American myth of equality and independence, the strong will always rule the weak and should do so with justice and mercy."

Lest there be any wishful belief that Barr had some sort of American-style industrialization in mind, the same issue of *Virginia Quarterly* also featured an article by Lord Bertrand Russell, which clarified the issue.

In "Thirty Years From Now," Lord Russell contrasted British industry and the British labor movement, to the American, in order to illustrate that "industry" can be just as "traditional," just as racist, and just as mind-dead, as the Agrarians might have wished, writing: "In Great Britain, it is common to find industrial workers whose grandfathers and great-grandfathers were also industrial workers in the same industries and the same localities. Think of the Lancashire proverb, 'Three generations from clogs to clogs.' " "Restriction of immigration, I am convinced," he explained, "will be an immense gain to American radicalism. Comparison with the British labor movement strengthens this conviction. The foreign-born population of Great Britain is negligible; the Labor Party derives its strength from men and women whose ancestors have lived in the country from time immemorial. If America continues to restrict immigration it seems probable that within thirty years almost all the foreign elements except the negroes will have been thoroughly assimilated."³⁷

The next issue of the *Virginia Quarterly Review* continued to build the tension. Although it featured a full-page ad for *I'll Take My Stand* on the inside cover, billed as

34. See Brian Lantz, "Huey Long's Challenge to the Establishment," *Executive Intelligence Review*, Nov. 27, 1992 (Vol. 19, No. 47).

35. *The Literary Correspondence of Donald Davidson & Allen Tate*, edited by John Tyree Fain and Thomas Daniel Young (Athens, Ga.: University of Georgia Press, 1974), p. 242.

36. Stringfellow Barr, "Shall Slavery Come South?," *Virginia Quarterly Review* (Charlottesville, Va.: University of Virginia), Vol. 6, No. 4, October 1930, pp. 481-494.

37. Bertrand Russell, "Thirty Years From Now," *ibid.*, pp. 575-585.

“The Revolt of the Young South Against Machine Civilization . . . available through the *Virginia Quarterly Book Service*,” the issue carried a less than favorable review of the book, by H.L. Mencken’s associate, Gerald W. Johnson. Johnson was, amongst other things, a *New Republic* contributor and the author of a children’s book, *The British Empire*, which says that the United States separated from the Empire “for no really good reason.”³⁸ Johnson further stirred the pot of controversy, which Mencken had stocked with his “Sahara of the Bozart,” some half-decade earlier, asking, “Are they unaware of pellagra and hookworm, two flowers of Southern agrarianism? Have they never been told that the obscenities and depravities of the most degenerate hold of a cotton-mill town are but pale reflections of the lurid obscenities and depravities of Southern backwoods communities?”³⁹

Again, lest you wonder what sort of modern times the University of Virginia’s quarterly championed in opposition to the Night Writers, the same issue carried an article, “Boundaries of Utopia,” by the prophet of the drugged society, Lord Russell’s colleague Aldous Huxley.

The stage was now set for the genteel Ransom-Barr exhibition match. It occurred on Nov. 14, 1930 at the University of Virginia, under the sponsorship of the *Richmond Times-Dispatch*. The playwright Sherwood Anderson, a close friend of Agrarian Stark Young, served as moderator. In his introduction to the audience filling the 3,500-seat auditorium, he applauded Agrarianism. The following year, Anderson would support Communist Presidential candidate William Z. Foster against Roosevelt. Seated on the podium were the Governor of Virginia, the President of the University, perennial Socialist Presidential Candidate Norman Thomas, and various literary figures, including, of course, Aleister Crowley’s friends, James Branch Cabell and H.L. Mencken.

This debate, and the others that followed it, were widely covered media events that turned the Agrarians into national celebrities. H.L. Mencken continued his promotional sparring with them for many years. T.S. Eliot initiated his practice, which lasted a number of years, of heaping praise on the Agrarians, with a favorable review of *I’ll Take My Stand* in his British journal, *The Criterion*. Tate’s friend, Edmund Wilson, after visiting the Tate non-producing farm, Benfolly, wrote a satirical sketch, “Tennessee Agrarians,” for *The New Republic*.⁴⁰ The Italy-America Society, run by Italy’s Fascist ex-

Finance Minister, the Venetian Count Volpi, paid Stark Young \$5,500 plus expenses to do a lecture series, which he described as “my mission to Italy.” Young wrote, after meeting Mussolini, that he was “very warm, and very intelligent.” His three-part series for *The New Republic*, “Notes on Fascism in Italy Today,” countered Mussolini’s bad press here. For this, he was inducted into the Order of the Crown of Italy, and dubbed “Commander of the Crown of Italy,” which in no way diminished his association with Julian Huxley, Lord Bertrand Russell, or British spymaster H.G. Wells.⁴¹

Fascist Bedfellows

Over the next several years, the Agrarians collaborated with an assortment of Fascists, pro-feudal British Roman Catholics, and the odd satanist and communist, in efforts to undermine the Constitutional authority of the United States, and ensure that it would pose no serious threat to European Fascism and Nazism. It was in this period that H.G. Wells, in his book and movie, *Things To Come*, promoted the British strategy for a Thirty Years’ War, beginning in 1939, to wipe out all industrialization. That Wells strategy required the prevention of effective U.S. participation in the war, and this is what the Agrarians attempted to guarantee by building a rearguard offensive here to weaken Roosevelt’s re-industrialization policies, and to organize sympathy for Fascism. The European-American movement which the Agrarians led, was dedicated to Ransom’s Godzilla-theocracy conquest of the planet.

This Agrarian-led alliance was the intellectual progenitor and shaper of all of the essential features of today’s “Religious Right.” Its main features are:

- An alliance of assorted “Godzilla” cults, operating, as John Crowe Ransom demanded, within otherwise respectable religious denominations.
- The belief that man’s scientific capabilities are an aggression against animals and nature, and that man should stick to those qualities he shares with animals.
- The revival of theories premised upon feudal notions of economics and property rights, theories looking back to the traditions of Rome, Venice, Hapsburg, and like Empires.
- Unqualified support for Spain’s Franco as, somehow, the re-birth of the beloved Spanish Hapsburg Inquisition; strong sympathy for Hitler and Mussolini; and

38. Gerald W. Johnson, *The British Empire* (New York: William Morrow and Co., 1969), p. 16.

39. Gerald W. Johnson, “The South Faces Itself,” *Virginia Quarterly Review*, Vol. 7, No. 1, January 1931, p. 157.

40. Underwood, *op. cit.*, pp. 169-170.

41. *Stark Young: A Life in the Arts, Letters, 1900-1962*, edited by John Pilkington (Baton Rouge, La.: Louisiana State University Press, 1975), pp. 352-369.

the related drive toward a “new world order” featuring such qualities recognized today as “globalization” control over trade relations, internal national political practices of all nations reviving the most brutally arbitrary concoctions of the Roman imperial tradition as “world rule of law,” and so on.

Allen Tate took the lead in forging these odd alliances, with the help of William Yandell Elliott’s drinking friends, and Ford Madox Ford. Ford was introduced to Tate by Tate’s on-and-off-again first wife, Ford’s secretary, Caroline Gordon, during Ford’s mid-1920’s New York stay.

Although little known today, Ford was at that time a major figure in British literature, as a poet and novelist, but, more importantly, as a promoter of others’ work. A brief sense of his background should help develop a good flavor for the sort of disease-breeding intellectual swamp in which the Agrarian monster thrived.

Ford was an odd fish: a multiply divorced Catholic, at home amongst all varieties of oligarchical disease. He began as Ford Madox Hueffer, in the same species of occultism, that stinking gap between Victorian Britain and Nietzschean Germany, as did Aleister Crowley and Sidney Mtrton Hirsch. (He later changed his name to Ford Madox Ford.) His father, Francis, had edited two magazines in Germany: *The New Quarterly*, devoted to promoting Schopenhauer, and *Musical World*, which promoted Richard Wagner. He got into some trouble in Germany in connection with Wagner, and so moved to London, where he toiled the rest of his life as music critic for the *Times*. There he married the daughter of pre-Raphaelite painter Ford Madox Brown, who was himself the nephew of pre-Raphaelite Dante Gabriel Rossetti. So, young Ford Hueffer’s life was dominated by the pro-medieval “products” of the Transcendalist collaborator John Ruskin.

Ford became a fixture in Bloomsbury literary circles and the British Fabian Society. This circle included Ezra Pound, the one-time house boy to Crowley’s estranged lodge brother, William Butler Yeats, who is now famous as a propagandist for Mussolini and darling of the Beat/Hippie set; William James’ brother, novelist Henry; H.G. Wells, whom Ford supported in his attempt to take over the Fabian Society; James Joyce, the one-time dependent of Jungian cultist Edith Rockefeller McCormick; and Crowley’s disciple, pornographic novelist D.H. Lawrence, whom Ford “discovered.”

Ford’s executive role in these latter circles was institutionalized, in 1908, with the editorship of the *English Review*. In the Twenties, he became a sort of patron, tour guide, and host to the whole American émigré set in London and Paris, including Ernest Hemingway, F. Scott

Fitzgerald, T.S. Eliot, Gertrude Stein, and, of course, Allen Tate. He also had contacts with, and introduced Tate to, a strange group of anti-Renaissance Catholics, known as the “Distributists,” who are the heroes of today’s Catholic enemies of John Paul II, including Supreme Court Justice Antonin Scalia; this group’s plan was to reorganize the economy under medieval craft guilds. The two notable figures of the Distributionists were Hilaire Belloc and G.K. Chesterton, who became Agrarian collaborators.

In 1924, an international group of financiers, led by Crowley’s one-time host and Yeats’s patron John Quinn of New York, appointed Ford to run their Paris-based, English-language journal, *transatlantic review*. In this period, Ford’s friends included Nina Hammet of Crowley’s Silver Star (A:A) Lodge, who provided housing for himself and his various mistresses. Others were Mary Butts and Cecil Maitland, who interned at Crowley’s “Abbey of Thelma” in Sicily; and the author of the stories on which the play and movie *Cabaret* were based, Christopher Isherwood, who would later become the “spouse” of both W.H. Auden and Stephen Spender, the Hollywood pal of Aldous Huxley and “gay rights” pioneer.⁴²

In the mid-Thirties, the Agrarian/Distributist collaboration centered on an openly pro-Fascist journal, *American Review*, co-edited by Allen Tate and Seward Collins, a Princeton heir, one-time left-wing “secular humanist” associate of Paul Elmer Moore and that drug-pushing sex-psychologist Havelock Ellis, who turned Fascist in association with the Distributists.

The period culminated in 1936 with the coordinated publication of both the Agrarians’ second joint manifesto, *Who Owns America? A New Declaration of Independence*,⁴³ which included essays by the Night Writers, as well as by Belloc and other Distributists, and William Yandell Elliott’s *The Need for Constitutional Reform*. The latter was summarized and promoted in *Who Owns America?* by David Davidson. *Who Owns America?* was co-edited by Allen Tate and Herbert Agar. Agar, who began his collaboration with the Agrarians’ fascist *American Review* based on Tate’s invitation to join in making “a Conservative Revolution,”⁴⁴ had won a Pulitzer Prize in 1933, and went on, during World War II, to found Freedom House, and serve in the Office of War Information propaganda unit. Freedom House remains to this day, a major “quango” (quasi-autonomous non-government

42. Max Saunders, *Ford Madox Ford, A Dual Life* (Oxford, U.K.: Oxford University Press, 1996).

43. *Who Owns America? A New Declaration of Independence*, edited by Allen Tate and Herbert Agar (New York: Houghton Mifflin, 1936).



British Fabian Ford Madox Ford (center) coordinated between émigré American literati and pro-Fascist Distributists. Here he meets with Ezra Pound (left), New York financier John Quinn (standing), and novelist James Joyce (right).



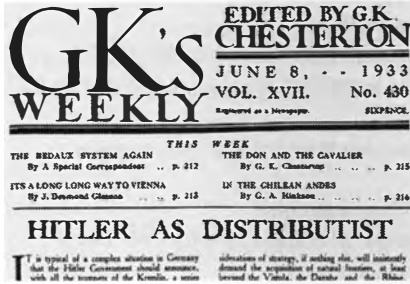
The 1936 Agrarian manifesto, "Who Owns America?," signalled the Agrarian alliance with the Distributists. Above: The manifesto reviewed in the New York Times.



Agrarian/Distributist heroes: Spain's Francisco Franco (right); Benito Mussolini and Adolf Hitler (below).



British anti-Renaissance Catholics Hilaire Belloc (left) and G.K. Chesterton (right) led the Distributist movement, the basis of today's "Religious Right."



The Distributists were openly pro-Hitler, writing: "Never were Distributist measures passed under happier auguries in a centralized modern state." The "American Review" was their joint project with the Agrarians.

organization) organ of British Empire "Project Democracy" policy in the United States and around the world.

Although Tate and Collins had, prior to 1933, engaged in a rather sterile public war of wits, they joined forces in the *American Review* in response to Roosevelt's launching of the New Deal. One of the "ideas" that cemented the relationship, was Collins' recommendation to Tate, that he read *The American Heresy* by Distributist Christopher Hollis.⁴⁵ The idea of the book, similar to Cousin Lytle's "nostalgia for feudalism" theory of America—a theory

that keeps popping up in different ways—is that America was never intended to be a nation, but, rather, a loose federation of independent states, and that the "heresy," introduced by the Whig and Republican Parties, and consolidated by Lincoln's Civil War victory, was to turn the United States into a nation with high tariffs and industrial progress, which "smashed the Jeffersonian state."

Most histories of the Agrarians attempt to explain their open embrace of Fascism as a result of ignorance of the ideology which was using them. This, however, just

44. Underwood, *op. cit.*, p. 201. As Helga Zepp LaRouche has pointed out, based largely on Armin Möhler's "insider" report [Armin Möhler, *Die Konservative Revolution in Deutschland, 1918-1932* (Darmstadt: 1972)], the Nazi and Fascist parties of the 1930's were fish riding a much broader tide of "Conservative Revolution," characterized by the very mind-set we have been describing here in conjunction with

the Agrarian and Distributist movements, and their successors to the present day. See Helga Zepp LaRouche, "Today's 'Conservative Revolution' and the Ideology of the Nazis: The Case of Martin Heidegger," *Fidelio*, Spring 1995 (Vol. IV, No. 1).
45. Christopher Hollis, *The American Heresy* (New York: Minton, Balch & Co., 1930).

isn't so. In Tate's correspondence negotiating the alliance with Collins, he pledged the Agrarians to "full support" for European reactionary movements, foreseeing that, "Great reactionary changes will mark the next half-century." The deal was sealed during a weekend retreat at Cornsilk, the Lytle family farm in Alabama, during which Collins talked mostly of his association with the Distributists, including his appreciation for Belloc's anti-Semitic book, *The Jews*. Writing of the meeting to Nelson Rockefeller's future publicist, John Peale Bishop, Tate said, "Collins has worked himself into a great froth over the Jews. Let us not discourage him." In the preface to the 1937 edition of that book, prepared during the period of his collaboration with the Agrarians, Belloc praised the Nazi government, writing, "There is no doubt that the Nazi attack [on the Jews] was sincere. Now there are two criticisms to be made of this attitude [of the Nazis]. The first is that the attack made upon the Jews in Germany is neither thorough nor final. The second is that you will not achieve a victory until you have some moral consecration for it. A murder may have some lasting political result if you can ensure the continuance of its effect by the continued prosperity of the murderer, and there is a grave and glaring injustice in the Nazi policy against the Jews."⁴⁶ This injustice, Belloc explained, was merely that the Nazis had broken the German Lockean "contract" to permit the Jews full citizenship. The remedy he proposed was a new "contract" which would "legalize" the removal of all citizenship rights from Jews, not only in Germany, but in all non-Jewish nations.

In its first issue, Collins described the *American Review* as a forum for "Revolutionary Conservatives," and promised a "sympathetic exposition" of "fascist economics." Tate told Collins, "It is the only magazine I've ever read every word of which I was able to agree with." Tate himself wrote in the *Review*, "I belong to the white race, therefore I intend to support white rule. Lynching is a symptom of weak, inefficient rule; but you can't destroy lynching by *fiat* or social agitation; lynching will disappear when the white race is satisfied that its supremacy will not be questioned in social crises." Collins, in an article titled, "The Revival of Monarchy," welcomed Hitler as a "monarchical" anti-Communist. He called Mussolini, "the most constructive statesman of our age."⁴⁷

46. Hilaire Belloc, *The Jews* (New York: Houghton Mifflin Co., 3rd ed., 1937; 1st ed., 1922), pp. xl-xli.

47. This account of the Collins/Agrarian collaboration on the *American Review* is drawn from Underwood, *op. cit.*, pp. 202-210. I am grateful to Underwood for illuminating this story, which is otherwise largely obscured in the Agrarian histories, and for citing some of the contents of *American Review*, which is not readily available in otherwise well-stocked libraries.

Most Agrarian historians lie that the Night Writers broke with Collins after he made headlines nationally with a scandalous interview given to journalist Grace Lumpkin. In fact, it was Agar alone who stopped publishing in the *American Review* as a result, and even he wrote to Tate of Collins, "I think he means well, has lots of good ideas, and is at heart a sweet fellow." Tate and the others *kvetched* about the bad publicity, but they kept publishing in the magazine until it closed at the end of 1937, and they continued cordial relations with Collins. According to the catalogue of Yale's collection of Collins' papers, Cleanth Brooks kept in touch through at least 1939, and John Crowe Ransom through 1945. Here are excerpts from the Lumpkin interview:

Lumpkin: Are you [a fascist]?

Collins: Yes, I am a fascist. I admire Hitler and Mussolini very much. I do not agree with everything they do, but . . .

Lumpkin: Do you agree with Hitler's persecution of the Jews?

Collins: It is not persecution. The Jews make trouble.

Lumpkin: . . . You wish to do away with all progress?

Collins: Yes.

Lumpkin: And do you wish to have a king and nobles, counts, dukes, etc., in America?

Collins: Yes, exactly!

Lumpkin: You wish to live as people did then?

Collins: Yes, do away with the automobile and go back to the horse.

Lumpkin: You wish to do without conveniences?

Collins: Yes.

Lumpkin: Without bathtubs?

Collins: I never use a bathtub.

Lumpkin: You don't bathe?

Collins: I use a shower. I could rig up a shower.⁴⁸

In addition to re-statements of the old Agrarian themes, *Who Owns America?* embraced Fascist Italy and Nazi Germany as allies who must be appeased. The Distributist whom Belloc identified as Spanish fascist Francisco Franco's leading publicist, Douglas Jerrold, wrote:

The claims, made or implied, of Japan, Italy, Germany, and Poland, to overseas possessions or economic privileges represent only the first proposals for readjustment which the world will have to adopt. . . .

Italy in particular is already on the way to freeing herself from dependence on foreign coal and one of the main aims behind her Abyssinian venture is to free herself from her dependence on American and Egyptian cotton.⁴⁹

This collaboration paved the way for the short-lived "Alliance of Agrarian and Distributist Groups," which

48. Underwood, *op. cit.*, pp. 240-244.

49. *Who Owns America?*, *op. cit.*, pp. 201-202.

was revived after the war as Buckleyite Conservatism.

William Yandell Elliott's book, *The Need for Constitutional Reform*, written at the point when an urgent mobilization to defeat British Empire-spawned Fascism was required, rather continued Elliott's own life's project, as well as the intent of his 1932 book, *The New British Empire*: the destruction of the United States and its re-absorption into the British Empire. This, of course, is the project notoriously continued to this day by Elliott's "Tweedle-dum and Tweedle-dee" protégés, Henry Kissinger and Zbigniew Brzezinski.⁵⁰ In place of our Constitutional government, Elliott proposed that the United States be broken down into ten or twelve regional blocs, and governed, as is Britain, by a "permanent civil service," rather than by elected officials. He wrote:

A Treasury and a Department of State without permanent civil service secretaries are incredible survivals of the days when amateur administration was possible. An adequate bureaucracy is essential to the functioning of any modern state. At the head of the whole civil service there should be an officer like the British Permanent Secretary for the Treasury, or some other suitable official, probably with us the Director of the Budget. All appointments and promotions should be cleared through him. To each department should be added an advisory committee representative of

all the great interests with which it comes into normal contact. . . . A General Economic Advisory Council should be formed from among selected members of these advisers and those of the Federal Reserve System.⁵¹

Of course, by "amateur," Elliott means "elected," and "great interests" are what in Elliott's beloved Britain are called "nobility." He went on to play a major role in the re-inventing of the Executive branch of the United States government after the war. In a continuation of the Cleveland through Wilson Administration "Civil Service" reforms, Elliott and his collaborators have established a host of extra-Constitutional "councils"—National Security, Economic Advisory, Economic Security, Domestic Policy, etc.—which function, just as Elliott proposed, to bring our "nobility" and their lackeys into the government, without benefit of election. This process is illustrated by the service of Elliott's protégé, Kissinger, as, essentially, the unelected Permanent Secretary of the Nixon-Ford Administration. As such, he played a major role in replacing Nixon with Ford without election, through first, hiring the staff that required "plumbing," and then urging Nixon to create the rogue "Plumbers' unit" to deal with them. At the termination of Kissinger's reign, the new President, Jimmy Carter, appointed Kissinger's alter ego, Zbigniew Brzezinski, as National Security Adviser.

III. The Postwar 'Crittter' Takeover of American Culture

MOST HISTORIANS OF THE AGRARIANS claim that after 1936, the group returned to "littachah" and dropped their "Agrarian" concerns, but this is a blatant lie. Each of the core members we deal with here, Democrats and Republicans, Pulitzer Prize winners, those who remained in Tennessee and those who relocated to Yale or Harvard, participated in Agrarian organizing against the Constitution of the United States, through Agrarian events and publications, until their deaths. Each of the Agrarians then living, collaborated with the Buckley-supported, openly pro-Ku Klux Klan and anti-American *Southern Partisan* magazine, which launched a re-birth of the movement in 1979. In 1980, the supposedly most "liberal" of them, Robert Penn Warren, wrote "Jefferson Davis Gets His Citizenship

Back" for *The New Yorker*, on the occasion of the U.S. Congress's and Jimmy Carter's posthumous "exoneration" of the traitor. In it, he maintained the old Agrarian message of 1931: Davis' courageous, statesman-like resistance against the tyrant Lincoln. In 1981, they staged a highly publicized fiftieth anniversary celebration for *I'll Take My Stand* at Vanderbilt. In 1985, they publicly celebrated the assassination of Huey Long with help from Louisiana State University, which Long had built, and the Public Broadcasting System. Agrarian disciples continue to publish *Southern Partisan*, *Southern Patriot*, *Modern Age*, *Chronicles*, and books like Charles Adams' *The Case for Southern Secession*, with support from Cabinet members and Senators.

After the *American Review* period, the Agrarians con-

50. Lyndon H. LaRouche, Jr., "Tweedle-Dum Goofs Again," and Stanley Ezrol, "William Yandell Elliott," *Executive Intelligence Review*, Dec. 5, 1997 (Vol. 24, No. 49).

51. William Yandell Elliott, *The Need for Constitutional Reform: A Program for National Security* (Whittlesey House, New York: McGraw-Hill Book Co., 1935), pp. 202-203.

tinued to operate in two related directions, which characterize their activity up to today. First, they vigorously organized for a new global empire under the control of Britain, in collaboration with the Wells/Russell British-American-Canadian foreign policy, intelligence, propaganda, and psychological warfare services, official and unofficial. Second, they took over a commanding position in the English-language literary establishment, and a powerful position in historical—especially American History—studies. It is notably typical of this intellectual and moral corruption, that Allen Tate's derivative and partially plagiarized biographies had already won the praise of noted historians Allan Nevins and Henry Steele Commager.⁵² Through both prongs of this offensive, the Agrarians achieved total, direct, intellectual mastery of the postwar Conservative movement in the United States—as typified by the Buckley interests and the later Religious Right, and their global anti-industrialism has been integrated into the so-called “left-liberal” establishment constellation of forces and issues.

As we shall now see, the intention of the Fugitives’ “littererah work,” the “New Crittercism,” was precisely the same as the Godzilla and Little Green Men theology of *I’ll Take My Stand* and *God Without Thunder*.

The New Critters’ Invisible Empire

In 1935, Commander of the Crown of Italy Stark Young’s movie, *So Red the Rose*, about his family’s loss of their plantations and slaves, premiered simultaneously in each of the eleven former Confederate state capitals, and was introduced by a national radio broadcast from the Governor of Virginia attending the Richmond screening. Cleanth Brooks and Robert Penn Warren were named co-editors of the *Southern Review*, based at Louisiana State University in the state’s capital, Baton Rouge. Ford Madox Ford attended the celebrations releasing the first issue, and psychedelic superstar Aldous Huxley contributed an article.

After the *Southern Review* was closed during the war, the Critter influence spread like a metastasized cancer.

52. Underwood, *op. cit.*, p. 149.

53. Huey Long was killed by the Louisiana social set Warren and Brooks had joined at the University. He was shot by Dr. Carl Austin Weiss, the son of Brooks family physician, Dr. Carl Adam Weiss. Three weeks earlier, the assassin had treated Cleanth Brooks’s foster brother in Brooks’s home. Fifty years later, Robert Penn Warren commissioned current PBS superstar Ken Burns to produce a film celebrating the assassination, as part of the Agrarians’ entertainment for *Southern Review*’s jubilee anniversary party.

According to statements by Mrs. Hodding Carter II (she was the wife of the later Pulitzer Prize-winning newspaper editor,

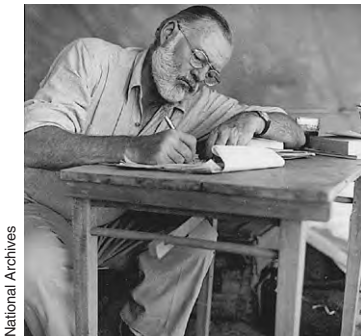
Penn Warren and Brooks’s joint effort, *Understanding Poetry*, became the leading “Poetry 101” textbook used in America’s universities. Brooks finished out his career at the elite Yale University, as, amongst other things, the leading interpreter of novelist William Faulkner’s drunken ramblings. He also was appointed for a term as U.S. Cultural Attaché, under James Branch Cabell’s cousins, the Bruces, in our London embassy.

Penn Warren also taught, for a time, at the prestigious Yale Drama School, which continues to serve as one of Hollywood’s main training centers, having produced such “stars” as Jodie Foster, Meryl Streep, and Glenn Close. He won three Pulitzer Prizes, had two Hollywood movies made from his novels (most notoriously, his attack on the murdered Huey Long, *All the King’s Men*, which won three Oscars⁵³), and was named the first “Poet Laureate of the United States.” In 1981, Democratic Gov. John Y. Brown of Kentucky arranged to fly Warren in his personal jet to the *I’ll Take My Stand* fiftieth anniversary celebrations in Nashville.

The Critters’ influence was also spread by protégés who may not have fully embraced the Agrarian cause. PBS superstar Ken Burns’ fame, for instance, stems largely from his Civil War series. But it was Robert Penn Warren who, delighted with Burns’ work on a film celebration of the assassination of Huey Long,⁵⁴ suggested that he collaborate with Agrarian historian Shelby Foote on a like-spirited treatment of the Civil War. Although, at first glance, the PBS series may appear to be informative and “balanced,” think about it. Does it actually present the truth about the Civil War, “testing,” as Lincoln said, “whether this nation, or *any nation, so conceived and so dedicated* can long endure?” Or is this truth buried under interminable soap-opera spinning of the personal stories of people whose life’s meaning is, thereby, cheapened by Burns? In the film, Foote declared his mystic reverence for the sword of Nathan Bedford Forrest, and in Memphis, Foote publicly opposed a campaign initiated by Lyndon LaRouche to remove Ku Klux Klan founder Albert Pike’s statue from Federal land in Washington, D.C.

who had been Brooks’s roommate at Tulane University, and mother of the Carter State Department spokesman and current PBS talking head) and others interviewed on that film, the entire Baton Rouge and Louisiana upper crust had been openly clamoring for Long’s assassination. She reports that when the shooting was announced, she started shouting, “Where’s Hoddin? Where’s Hoddin?” because she, like each of her friends, thought that her husband might have been the shooter. The aging Warren creaked out, venomously, that Long was a “Mussolini,” apparently hoping that no one remembered how fond he and his friends had been of Il Duce at the time.

54. See footnote 53.



National Archives



Library of Congress

Virtually all the icons of Twentieth-century American literature were in the orbit of the Agrarians. Above: Novelists Ernest Hemingway (left) and F. Scott Fitzgerald (right).



Library of Congress



North Carolina Archive and History

Novelist William Faulkner (left) was “discovered” by Fugitive Stark Young. Faulkner, Thomas Wolfe (right), and other Southern writers formed a bloc in the Modern Language Association.

British poet W.H. Auden. Connected to British Intelligence circles, Auden joined Cleanth Brooks and Andrew Nelson Lytle in Episcopal Church projects.



Library of Congress

Archibald Macleish, wartime Librarian of Congress. With Auden, Allen Tate, and others, he orchestrated the first Bollingen Poetry Prize award to Mussolini-supporter Ezra Pound.



Library of Congress



Kentucky Department of Travel Development

Robert Penn Warren (left) became the first Poet Laureate of the United States. Kentucky Gov. John Y. Brown is at right.

The assistant at *Southern Review*, Albert Erskine, became a leading book editor, whose authors included Stark Young’s “discovery,” Nobel Prize-winning novelist William Faulkner.⁵⁵ Another of Warren’s students, noted “bluesiologist” William R. Ferris of the University of Mississippi’s Center for the Study of Southern Culture, was named director of the National Endowment for the Humanities by President Clinton in 1997. One of Davidson’s and Brooks’s students, Melvin E. Bradford, of whom you will learn more soon, had been rejected for the same post during the Reagan Administration. For a time, Agrarian collaborator Dixon Wecter held the coveted and influential—due to the massive publishing industry surrounding it—post of keeper of the secret Mark Twain papers.

Ransom left Vanderbilt University in 1937, for a chair

endowed for him at Kenyon College in Ohio by the Mellon-family-allied Carnegie Foundation. His going-away party in Nashville was sponsored jointly by *Virginia Quarterly Review*, *Southern Review*, *Sewanee Review*, *Saturday Review of Literature*, and *Poetry*, emceed by Ford Madox Ford, and attended by much of the nation’s literati. Those who didn’t attend, like T.S. Eliot, sent greetings and best wishes. At Kenyon, Ransom established the *Kenyon Review* and the Kenyon School of English summer session, which, along with his publishing, established him as the leading figure of “The New Criticism.” His “honors” included the Bollingen Prize in poetry, about which we will have more to say, and a term as Poetry Consultant to the Library of Congress. Two students, who were to become well-known poets in their own right, Randall Jarrell of Nashville, and Robert Lowell of the Boston Lowells (nicknamed Caligula or Caliban after his manners and grooming), accompanied Ransom to Kenyon. Lowell had been treated by Fugitive psychiatrist Merrill Moore, then at Harvard, who consulted with Ford Madox Ford,

55. Stanley Ezrol, “William Faulkner: The ‘Great American Novelist,’ with Pure British Aroma,” *Executive Intelligence Review*, Nov. 14, 1997 (Vol. 24, No. 46).

and convinced the family to accept consignment to the Fugitives as a course of treatment.

Tate and Lytle each served terms as editor of the Episcopal Church's prestigious *Sewanee Review*. The traditionalist Episcopal Society for the Book of Common Prayer was founded at Lytle's Monteagle, Tennessee farm, by a committee including not only Lytle, but Brooks and Brooks's friend, the alcoholic homosexual poet W.H. Auden. Tate became, at least amongst the literati, one of the best-known poets and critics in America. His friend T.S. Eliot praised him as the best poet working in America. He had a variety of academic assignments, most notably at the University of Minnesota, and Godzilla's own Princeton University, where he converted to Catholicism under the sponsorship of medievalist Jacques Maritain, another of Robert M. Hutchins' friends. The Princeton appointment had been arranged by his life-long friend, and friend of the other Night Writers, Scribner's famed book editor, Maxwell Perkins. He had been close to *The New Republic's* legendary literary editor, Edmund Wilson, and his successor Malcolm Cowley, a Stalinist, who later edited the popular Viking "Portable" paperback "classic" series. Hart Crane, the mystic, homosexual poet, financially supported by financier Otto Kahn, was another close friend. Tate was also a regular panelist in the 1940's on the CBS Radio program, "Invitation to Learning," along with the Mellon financial agent and friend of Stark Young, Huntington Cairns, Stringfellow Barr, and another life-long friend, the poet, editor, playwright, and critic Mark Van Doren. Van Doren was to be, among other things, the teacher of Beat poets Jack Kerouac and Allen Ginsberg, as well as the more "mainstream" critic and educator, Lionel Trilling.

After the war, Tate arranged for the Bollingen Foundation—an institution established by financier Paul Mellon specifically to promote the work of psychiatrist Carl Jung in the United States—to offer an annual poetry prize in conjunction with the Library of Congress. The Foundation, incidentally, was named after the Swiss town in which Jung had built his "Tower" getaway from his wife, in which he carried on his adulterous affairs. The prize was first presented in 1949 to Ezra Pound, then resident at St. Elizabeth's Psychiatric Hospital in Washington, D.C., for the *Pisan Cantos* he had written while in United States Army custody, awaiting trial for treason. This travesty was organized by Tate, his friend Archibald Macleish, the war-time Librarian of Congress, the other Agrarians, and their friends like Auden. As a result of the controversy surrounding this first award, the Library of Congress withdrew official support, but Bollingen continued the prize, eventually bestowing it on a number of the Night Writers.

In the Fifties, Tate and Cairns, who were both then regulars at Ezra Pound's literary salon at St. Elizabeth's, served on the board of *Confluence*, a culture magazine edited by Dr. Henry Kissinger at Harvard, under the patronage of William Yandell Elliott. In addition to entertaining his literary friends with goodies like champagne and caviar provided by Cairns, Pound was, at the time, the leader of a Ku Klux Klan "cell," whose leaflets he wrote and whose activity he directed.⁵⁶ Cairns' other accomplishments include editing the Bollingen edition of the complete dialogues of Plato.

The Night Writers and their Southern colleagues, including William Faulkner, Tennessee Williams, Thomas Wolfe, Eudora Welty, Katherine Anne Porter, Ellen Glasgow, and James Dickey, came to form an important bloc in the professional association for English teachers, the Modern Language Association (M.L.A.), and haunt, to this day, its Southern caucus, the South Atlantic Modern Language Association (S.A.M.L.A.). From 1975 through 1977, second-generation Agrarian M.E. Bradford was the President of S.A.M.L.A. The Winter 2001 issue of S.A.M.L.A.'s *South Atlantic Review*, includes articles on Robert Penn Warren, Christopher Isherwood, and W.H. Auden. The M.L.A. has been in the forefront of setting *New York Times* style-book type standards, based on Jeremy Bentham's "uniform and simple" diktat for publishing in the United States.

Recently, both a graduate of the Tennessee school system and an official of the Tennessee Historical Society have complained to the author that the state's Civil War history curricula, libraries, museums, and so forth are still dominated by the Agrarians' "damned cult of Nathan Bedford Forrest."

What Is 'The New Crittercism'?

Thus, the Night Writers' "New Crittercism" came to dominate American literary training, as well as the outlook of our broadcast and film industry. You should not be surprised to learn that the *intention* of the Night Writers' school is to use literature and art to destroy human cognitive thinking and replace it with "appetite," which, Ransom explained, is what we humans share with animals.

To do this, they observed in their "art" the strict division between Truth and Beauty specified by the British Empiricists and Immanuel Kant. On the one hand, they maintained the view that literature and other art, like their fake science, was based on a collection of meaningless rules, rather than on the intention to inspire real

56. E. Fuller Torrey, "Crazy Like a Fox," *The Washingtonian*, January 1993, pp. 55-58.

thinking. This was totally logical, as follows:

They were able to determine what the rules of good literature were, because these were the rules observed by the good writers. They first, of course, had to determine who the good writers were, by observing which writers followed the good rules.

In discussing these rules, they used terms like “literary merit” and “handsome diction.” It’s never clear what those things mean, except that they must have nothing whatsoever to do with the actual meaning, moral sense, historical truthfulness, or anything else about a literary work. They also accepted Jeremy Bentham’s injunction that language must be uniform and simple. They hated puns and real metaphor—anything that forced creative thought from the reader. They also hated passion, with a passion. Thus, the Critters who had mobilized after Ezra Pound’s indictment for treason, to prove that he was insane and could not be tried, then rallied to have him honored with the first Bollingen Prize in poetry. Tate defended the *Pisan Cantos* authored by the poet he insisted was nuts, saying they weren’t “about anything. But they are distinguished verse.” In his collection of essays, *The World’s Body*, Ransom explains how poetry is to be used as a weapon against science, in favor of “our animal life”:

We have elected to know the world through science, but science is only the cognitive department of our animal life, and by it we know the world only as a scheme of abstract conveniences. What we cannot know constitutionally as scientists is the world which is made up of whole and indefeasible objects, and this is the world which poetry recovers for us.⁵⁷

The “aesthetic moment” appears as a curious moment of suspension,

between the Platonism in us, which is militant, always sciencing and devouring, and a starved inhibited aspiration toward innocence which, if it could only be free, would like to respect and know the object as it might of its own accord reveal itself.

*Science gratifies a rational practical impulse and exhibits the minimum of perception. Art gratifies a perceptual impulse and exhibits the minimum of reason.*⁵⁸

In a 1926 letter to Tate, Ransom bluntly expressed his preference for the minds of “beasts”:

Biologically man is peculiar in that he must record and use his successive experiences; the beasts are not under this necessity; with them the experience is an end in itself, and takes care of itself.⁵⁹

57. John Crowe Ransom, *The World’s Body* (New York: Charles Scribner’s Sons, 1938), pp. x-xi.

58. Quoted in Young, *op. cit.*, p. 312.

59. *Ibid.*, p. 175.

As we saw in his vile dig at Shelley, Ransom hated poets who weren’t animals like him. His most famous critical essay, “Shakespeare at Sonnets,” was so puerile that even Penn Warren and Brooks hesitated before publishing it in the *Southern Review*. To just present the flavor of this down-home Rhodes Scholar’s tantrum against one of the greatest human minds ever produced, I quote his attack on Shakespeare’s Sonnet CVII (Not mine own fears, nor the prophetic soul / Of the wide world dreaming on things to come):

The world-soul is a technical concept, I suppose, in the sense that it was of use to Paracelsus and to other theosophists. It indicates a very fine image for some metaphysical poet who will handle it technically: for Donne or another university poet. It is not fit for amateurs. The question is whether Shakespeare’s theological touch here is not amateurish; elsewhere it sometimes is, as in Hamlet’s famous soliloquy beginning, “To be or not to be.”

Also, from “Shakespeare at Sonnets,” is an example of the kind of mindless literary rule the Critters insisted on, when it suited them. First, Ransom specifies the rule:

If the English sonnet exhibits the rhyme-scheme ABAB CDCD EFEF GG, it imposes upon the poet the following requirement: that he write three co-ordinate quatrains and then a couplet which will relate to the series collectively.

Then, upon concluding that Shakespeare breaks the rule, rather than throw it out, the damned Critter, who, despite all of his titles, never wrote a poem anyone would ever read except to make a grade, called Shakespeare a “careless workman”!

Following the empiricists, Ransom refuses to allow an idea which is independent of a direct sensory image. For instance, he takes this fragment from Shakespeare’s Sonnet LXXIII:

That time of year thou mayst in me behold
When yellow leaves, or none, or few, do hang
Upon those boughs which shake against the cold,
Bare ruin’d choirs, where late the sweet birds sang.

Ransom understands the idea evoked by Shakespeare, but hates him for stretching the brain with a complex metaphor, writing, “[H]e will not quite risk the power of a single figure but compounds the figures.”

So much for what the Critters say about their method. In their own literary work, the method of the Night Writers is to drown you in sensation. Their books are full of smells, sounds, and images. Even when they seem to deal with the workings of the mind, it is not cognition they deal with, but, rather, the experience of a parade of internal sensations. Donald Davidson’s complaint to Tate, about Tate’s most famous poem, “The Ode to the Con-

federate Dead,” made the case in part with his question, “But Allen, where are the dead?” Television and Hollywood-type cinema use the same method. The idea is to turn you into an impotent spectator of the world, but, more importantly, of your own mind. Although our movies, like our nation’s most recent Presidential election-campaign, are filled with lust and gore, they do, as the Critters insist they must, lack passion. In fact, this indifference to violence, perversion, and degradation, seems to be the intention of these productions.

The One World Confederacy

As the “litterarah” careers of the Critters took off in the late Thirties, the world war, which the Agrarians had done so much to promote, approached. Elliott and other collaborators became increasingly involved in the Wells-Russell-Huxley efforts to guarantee that the war would wreck industrial civilization, and leave nothing but a global feudalism run by the British. As the foreign and domestic atrocities of the Fascists accelerated, the Night Writers’ attempts to promote open sympathy for the cause became increasingly difficult. Once Hitler’s invasion of Poland plunged all of Europe into war, they directed their efforts to sabotaging the American war effort from within, while claiming to support it. Their own correspondence during the war is lacking in any passion for the fate of their nation or any other, but focusses, rather, on their literary careers, with some mention of how they might take advantage of the war for advancement.

In 1940, key Agrarians and their friends joined with “left”-leaning One World Government types, in support of Wells’ “Open Conspiracy” to use the war to create the “New British Empire.” University of Chicago president, Bertrand Russell operative, and decades-long editor of *Encyclopaedia Britannica*, Robert Maynard Hutchins, organized a call published as *The City of Man: A Declaration of World Democracy*, by a group loosely called the “Committee on Europe.” Its Executive Committee included William Yandell Elliott and co-editor of *Who Owns America?* Herbert Agar. Among the other members were:

- Frank Aydelotte, President of Swarthmore College, longtime Secretary of the Rhodes Trust, and associate of longtime *Washington Post* editor Felix Morley.

- G.A. Borgese, Italian “anti-Fascist” refugee brought to the University of Chicago by Hutchins, and the son-in-law of Thomas Mann, husband of Elisabeth Mann Borgese, who became a leader in both the United Nations and the Club of Rome “Limits to Growth” cult. All three were friends of Katharine Meyer Graham, late chairman and publisher of the *Washington Post*.

- Thomas Mann, the German refugee novelist, whose American career was sponsored by Agnes Meyer of the

Lazard Frères, *Washington Post* family. He was particularly close to Theodor Adorno, who is famous for pioneering work, leading to postwar “popular” music, in the use of sound to destroy mental functioning. He became W.H. Auden’s “father-in-law” in 1935, when his daughter Erika married Auden for immigration purposes. His son Klaus had an affair with Christopher Isherwood, and his brother Heinrich wrote the novel on which *The Blue Angel* was based.

- Van Wyck Brooks, a top New England literary figure, among other things a biographer of Mark Twain.

- Christian Gauss, longtime literature professor and Dean of Princeton, who taught Edmund Wilson and F. Scott Fitzgerald, and recruited Tate to teach there.

- Alvin Johnson, a leader with Agrarian Stark Young of Wells’ *New Republic*/New School for Social Research crowd.

- Lewis Mumford, a follower of the Distributists and one of the founders of Twentieth-century looney environmentalism.

The City of Man is a naked call for crushing all nations under the foot of one Godzilla Empire. This is what is now known as “globalization,” as pursued by “Project Democracy” and its confederates. Herbert Agar’s Freedom House and Elisabeth Mann Borgese’s Club of Rome and United Nations, are now in the forefront of this drive to establish a world authority to destroy sovereign nations. The Agrarians’ collaborator Julian Huxley was also a top U.N. official—the first director of the United Nations Educational, Scientific, and Cultural Organization (UNESCO).⁶⁰ *The City of Man* was only one of many documents following the general plan of Wells’ *Open Conspiracy*, but since you now know many of the participants, and know their role in collaboration with Hitler and Mussolini in support of a return to feudalism, I use that evidence here to demonstrate what the intention of “globalization” was and is.

One myth which is destroyed by taking these historical facts into account, is the idea that “Big Government” is an enemy of individual freedom. These apostles of absolute global dictatorship, who intend to control every aspect of life—family, church, education, technology, economy—are using that myth to destroy the strength of nations. They insist that they are doing so, because, as they tell you—apparently trusting that you’re too stupid to get the point, or too frightened to do anything about

60. This does not mean that the United Nations always was, or even now is, an instrument of the British Empire. Franklin Roosevelt intended that it would serve a useful purpose as a permanent international forum, and it has, often, been a useful venue for the Non-Aligned nations and other anti-colonial forces. But the British always intended it to be an arm of their Global Empire.



Fabian spymaster H.G. Wells.



In the 1940's, key Agrarians joined with "left"-leaning One Worldists in support of H.G. Wells' "Open Conspiracy" to create a New British Empire. Above: Scene from Wells' film "Things To Come." Below: United Nations official Julian Huxley.



Lord Bertrand Russell. With Wells, he led the drive for One World Government.



Russell operative and University of Chicago president Robert M. Hutchins. His 1940 "City of Man" declaration echoed Wells' "Open Society." Below: "City of Man" author Thomas Mann (right) with brother Heinrich.



it—a properly constituted community of nations, of the people, by the people, for the people, is the one thing that protects you from them. Here's what they say:

England, where modern man first rose to his dignity, still holds out in tragic valor—a bastion in flames. But not even her survival in heroic self-defense would be adequate, without outside help, to the task of reshaping a world; and the alternative of defeat has been ominously intimated by her Premier himself—"until," he said, "in God's good time, the New World, with all its power and might, sets forth to the liberation and rescue of the Old."

To this expiation by tyranny, now already an accomplished fact over a large expanse of the world, we oppose the ancient dream of man, which we deem imperishable. In an era of Apocalypse we call for a Millennium. Universal peace can be founded only on the unity of man under one law and one government. . . . Therefore the City of Man must be much more than a League of Nations or a coalescence of continents. It must be the Nation of Man embodied in the Universal State, the State of States.

But it remains for all men of good will to make the

interval of preparation as short as possible, until the day comes when the heresy of nationalism is conquered and the absurd architecture of the present world is finally dismantled. Then, above the teeming, manifold life of free communities rising from the natural conditions of each one's soil and work, there will be a Universal Parliament, representing people, not states—a fundamental body of law prevailing throughout the planet in all those matters that involve interregional interests; an elected president, the President of Mankind—no crowned emperor, no hereditary king—embodying for a limited term the common authority and the common law; and a federal force ready to strike at anarchy and felony.

If that sounds almost good to you, the Committee now proceeds to set the hook:

But the fundamental principle is that the democratic concept of freedom can never include the freedom to destroy democracy and freedom. . . .

This is—in an interpretation suited to the modernist or post-modernist mind—the spirit which Christ called the Holy Ghost. In its ultimate sacredness He set a limit to all tolerance

and charity. “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.” . . .

This common creed already exists; towards its luminous center all higher minds already point. . . . It teaches that a divine intention governs the universe—be it called God or Deity or the Holy Ghost or the Absolute or Logos or even Evolution. The direction of this intention is from matter to life and from life to spirit, from chaos to order, from blind strife and random impulse to conscience and moral law, from darkness to light.

It teaches that in the universe we know the human species is the spearhead of the divine intention. . . . It teaches that man’s growth or progress or evolution is not backward, toward the savagery of the superman or the gleam of the beast of prey, but forward, toward the radiance of the angel. It teaches that if the divine intention is to be fulfilled, the pursuit of the good, under the inspiration of faith, hope, and charity, must imply resistance to evil, with battle when necessary. . . .

The factory, in whose self-contained despotism Fascism found an early blueprint of world-wide regimentation, must be no longer the penitentiary of the outcast, the Bastille of the proletariat. . . . The youth of the nations, enlisted for a limited term, should learn in federal factories, in public works, on communal farms, the skill of production in patience rather than the craft of destruction in terror.

They close with an appeal to “Americanism,” but the Committee’s “Americanism” is no more American than is Bertrand Russell’s “science” which Ransom had tried to pass as such. Is it anything but yoking America to pull the Empire’s chariot of doom?:

There must be a New Testament of Americanism, which will voice the commandments that have arisen from this age of denial and ruin, from America’s desertion of the League of Nations to the cataclysm of 1940.

Union was proposed by the British Government to France, later than at the eleventh hour. But the offer, futile in the death-agony of republican France, remains a mere ideal milestone on the slow path of man toward the consciousness that the era of the nations is over and that unity will be achieved in the spirit of Evil if the spirit of Good is not good enough. . . .

Here—more precious than all the gold in Kentucky—the treasure of English culture is guarded, as Hellenism was preserved in Rome; and along with it the treasure and essence of all human cultures. . . . For here, and almost nowhere else, is man granted the right and duty of being Christian and human.

Ask yourself what they mean when they say later, “know what limits are set,” or “pruning the tree of freedom.” Their heirs claim to revere family, community, education, and church, but do they intend that any institution shall escape enslavement to their global theocracy?:

The primary groups of family, educational association, neighborhood, and church—each of them with its specific attributes and all of them with their combined contributions to the general purpose—must be restored in new forms with new life. This is tantamount to stating that a constitutional reform of democracy cannot be founded but on the spirit of a new religion . . . [regarding] the relations between the community as a whole and the separate churches. [We require] definite tenets embodying the universal religion of Democracy, which shall underlie each and all of them. For virtually all of them have meddled in the anarchy of the nations and bowed to the powers that be. . . . Therefore the hour has struck when we must know what limits are set by the religion of freedom, which is democracy, to the freedom of worship, and of what God we talk when we repeat, from the Gettysburg Address, that “this nation,” and with this nation the world, “must have a new birth of freedom *under God*.”

The pruning of this tree of freedom [!–SE] will not make it less fruitful. The organization of learning, with colleges and universities at the top of its structure, has built and builds the preparatory ground where democratic aristocracies are trained for leadership. But no aristocracy or leadership can subsist without a firm footing in inflexible principles and unshakable values. A reorientation of education and a supervision of its aims should be undertaken from this angle.

Wilson’s “program of the world’s peace” cannot be enforced . . . with judges but no sheriffs. . . . Therefore, that program, the only possible program as we see it . . . is a universal law first promulgated to all humanity, entrusted to the good will of those groups and communities that are progressively disposed to adopt it, then enforced on the rebels, finally to become the common peace and freedom of all the peoples of the earth.⁶¹

So, you see, this Wellsian crew dropped the openly “pro-Confederate” flavor of Agrarianism, but retained the hatred of nation-states, of cognition, of science, of industrialism, of real religion and of public education, and the love of the British Empire, of Godzilla religion, of environmentalism, and of “aristocracies” which, otherwise, characterize the type. They fly the flag, “Democracy,” over their hideous plan for “inflexible,” “unshakable” control of all “principles” and all “values.” When they speak of “peace,” you should think of H.G. Wells’ “Gas of Peace,” which was used in *Things To Come*, to obliterate all opposition to his New Empire.

61. Herbert Agar, Frank Aydelotte, G.A. Borgese, Hermann Broch, Van Wyck Brooks, Ada L. Comstock, William Yandell Elliott, Dorothy Canfield Fisher, Christian Gauss, Oscar Jaszi, Alvin Johnson, Hans Kohn, Thomas Mann, Lewis Mumford, William Allan Neilson, Reinhold Niebuhr, Gaetano Salvemini, *The City of Man: A Declaration of World Democracy* (New York: Viking Press; Toronto: The Macmillan Co., 1941).

World War II, thanks to the fallen Roosevelt and his generals, ended decades short of H.G. Wells' hoped-for thirty years, and failed to entirely wipe out nations. Nonetheless, the Committee and their collaborators pressed ahead with their crusade. G.A. Borgese and Dr. Richard P. McKeon of Hutchins' University of Chicago, founded the "Committee to Frame a World Constitution" in 1946. Other members in 1947 were Mortimer J. Adler, who had moved from Hutchins' side to Harvard; Wilburg G. Katz, University of Chicago Law School; James M. Landis, Harvard Law; Charles H. McIlwain, Harvard and Union Theological Seminary; Beardsley Ruml, Chairman of the New York Federal Reserve Board; Albert Leon Guerard, Stanford University; Erich Kahler, New School for Social Research; Stringfellow Barr, then President of St. John's; and Harold A. Innis, University of Toronto. As we mentioned before, Barr was to serve later as President of the Foundation for World Government, and as a fellow at Hutchins' Center for the Study of Democratic Institutions. Elisabeth Mann Borgese went on to her U.N. and Club of Rome career, and Thomas Mann went to Hollywood, where he relived old days and ways with Christopher Isherwood, Aldous Huxley, and others of our cast resident there, where they were occasionally joined by Robert Penn Warren and other relevant visitors.

Thus, the whole "liberal," "World Federalist" phenomenon, including the not necessarily "liberal" globalization, is a slight variation on the theme, "pro-Confederate Agrarianism."

Cleanth Brooks and the Confederate Yankee

After World War II, the Critters, beyond their strictly "litterarah" work, got involved in three related and overlapping sorts of political activity. As we've indicated, the purest strain of the Agrarian/Distributist infection produced the epidemic of the postwar "Conservative Revolution." Another strain was the "World Federalist" and globalizing current just described. The third was the closely related involvement of, especially, Elliott's Agrarian protégés, in the "Eastern Establishment" reorganization of U.S. government strategic and international policy.

First, examine the spread of the virus in its pure form. Cleanth Brooks left Louisiana State University for New Haven, Connecticut's Yale University. That is where Brooks, a life-long Democrat, who supported William Jefferson Clinton's 1992 Presidential campaign, made the contacts which were to shape the Conservative movement of the past half-century as a revival, expansion, and continuation of the Agrarian/Distributist/Fascist alliance of the Thirties. He met William F. Buckley, both Senior

and Junior, there, and all of the Buckley brothers and sisters. The initial Buckley family contact was through William F.'s younger brother, F. Reid, who was to live much of his life in Spain as a Carlist sympathizer, and Willmoore Kendall, who had taught with Brooks at L.S.U. and then moved to Yale at the same time as Brooks, and whose career included psychological warfare assignments for the military and the C.I.A., for which he called on Brooks and Penn Warren as consultants.

This association merged Buckley family oil-money, intelligence community, apostate Communist, and anti-Renaissance Catholic contacts, most notably the so-called "Carlist" partisans of the Spanish Bourbon monarchy and the allied Hapsburg imperial revivalists, with the Nashville Agrarians, to produce what we now know as the Gingrichites, the Religious Right, and so forth.

The first major job Buckley recruited these and others of the Agrarian tribe to, was support for the "McCarthyite" witch-hunts of the early Fifties. This "pruning of the tree of freedom," along with the hedonism of the Huxley-inspired Beat and later hippie movements, and the shocks of the Kennedy and other assassinations and the Vietnam War, softened Americans to retreat, in the aftermath of the Sixties, from the high point of Roosevelt's war leadership, into the anti-cognitive sloth of the "rock-sex-drug, back-to-nature" counterculture and the "Southern Strategy." Buckley's first major organization, the Intercollegiate Society of Individualists, now known as the Intercollegiate Studies Institute, was founded for that purpose in 1953, and he hired Agrarians to be its "idea" men. To this day, its publications and programs are dominated by the Night Writers, and from this base they have become the key "intellectual" leaders of postwar American Conservatism.

The leader of this next Agrarian generation was Richard M. Weaver of Weaverville, North Carolina, a son of "dirt poor" North Carolina gentry. He was a socialist, of some sort, at the University of Kentucky, when *I'll Take My Stand* was published. He was so taken with it that he enrolled in a fellowship program under John Crowe Ransom at Vanderbilt. After Vanderbilt, he got his doctorate from Louisiana State University with Brooks and Penn Warren. His thesis was later published as *The Southern Tradition at Bay*. Since his ideas stray little from those of the elder Night Writers, I provide only this quote, which demonstrates agreement with Master Ransom's and Carl Jung's Godzilla counter-revolution against religion:

[T]he Southerner wanted the older religiousness of dreams and drunkenness—something akin to the rituals of the Medieval Church, and to the Eleusinian

mysteries of the ancients.

From Vanderbilt, he went on to lecture at Hutchins' University of Chicago, where he published *Ideas Have Consequences*. This book impressed an East Lansing, Michigan bookstore owner, who described himself later as a "Conservative Bohemian," named Russell Kirk. Kirk, the scion of a Mecosta, Michigan spiritualist family, invited Weaver to speak in East Lansing, which began a life-long association between the two. These two, along with Kendall, and some others, quickly took over the "intellectual" work for Buckley's operations, and related "Conservative" institutions. Later, second-generation Agrarian Melvin E. Bradford was moved into top-level positions in the same apparatus. In the Sixties, Kendall, Bradford, and an ardent monarchist and Carlist, Frederick D. Wilhelmsen, were all together at the University of Dallas. The University had been founded by Buckley's crowd in 1956, as a center for Godzilla Catholicism, which worked closely with the "Protestant" Fundamentalist center, the Dallas Theological Seminary. Wilhelmsen told me that it, and its Cistercian Abbey, have served as part of the Buckley apparatus, and also a home away from home for the Archduke and would-be Holy Roman Emperor Otto von Hapsburg, who, despite his missing crown, does control immense wealth and power. In 1968, Buckley's Intercollegiate Studies Institute sponsored a "Southern Literary Festival" there, which featured a reunion of the remaining Agrarians, including Ransom, whose *God Without Thunder* program was the same as the University's mission. Today, the University of Dallas' website, which seems to offer courses of study such as "how to be a Hapsburg vassal," "reviving the Crusades," and "crushing the nation," declares, on its "Rome Campus" page, above a homoerotic photograph of an obelisk and two cupolas, "We are all of us still, in a sense, as T.S. Eliot has said, citizens of the Roman Empire."⁶²

Kirk founded the Intercollegiate Studies Institute's journal, *Modern Age*, and Weaver, Kendall, Bradford, and Wilhelmsen also contributed to it. Kendall and Kirk had leading positions at Buckley's flagship *National Review*, and the others contributed to it. Kirk also held positions with the Heritage Foundation, and was the founding president of the Rockford Institute and founding editor of its journal, *Chronicles*. Heritage, of course, is one of the most powerful Conservative "think-tanks" in the nation, deserving of much greater notoriety than what it earned by hosting the "orientation" of Newt Gingrich's famous Headless Hordes of the Congressional class of '94.

In 1979, Kirk, Bradford, Wilhelmsen, Andrew Nelson Lytle, F. Reid Buckley, Kirk's protégé Thomas Fleming,

and others, largely associated with the Intercollegiate Studies Institute, founded the *Southern Partisan*, which functions, to this day, as a rallying point for the revival of the Confederacy and the legacy of the Nashville Agrarians. As we said, alongside the glowing interviews given by "respectable" conservatives, including current Attorney General John Ashcroft, and "moderate" Night Writers like Cleanth Brooks, it has praised Lytle's *Critter Company* as literature on a par with Homer, and reprinted Frank Lawrence Owsley's blood-curdling defense of slavery and lynching from *I'll Take My Stand*. Other figures associated with this journal of treason include:

- Sam Francis of the Heritage Foundation and Intercollegiate Studies Institute. Former aide to Senator John East (also a friend of *Southern Partisan*) of North Carolina.
- Murray Rothbard of the Ludwig von Mises Institute, the Mont Pelerin Society, and the National Taxpayers Union.
- Llewellyn Rockwell of the Ludwig von Mises Institute.
- Patrick J. Buchanan, columnist, TV personality, and sometime Presidential candidate.
- Eugene Genovese, Marxist academic who supports the idea that slavery is better than capitalism.
- Charles Adams of the National Taxpayers Union, author of *The Case for Southern Secession*, a recent, dumb-down entry of the *American Heresy* genre.

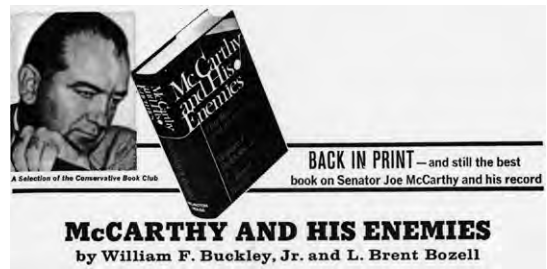
The Mont Pelerin Society is the most powerful promoter in the world today of the Free Market voodoo-economics cult of greed of the "Southern Strategy," which you now recognize as John Locke's government of, by, and for Property, having produced, amongst other things, the notorious University of Chicago dingbat, Milton Friedman. It is closely associated with the memory of founder Friedrich von Hayek, whose famous work, *The Road to Serfdom*, was published by Hutchins' University of Chicago. The Ludwig von Mises Institute, named for von Hayek's "Austrian School" disciple, and the National Taxpayers Union, better renamed the "Tax Dodgers," are closely related. Somehow their Lockean slogans, "privatization," "deregulation," and "shareholder value," have become so powerful that, even in the face of massive, genocidal failure, as in the California energy price-gouging and Katharine Graham's shutdown of D.C. General Hospital, opponents of these "property first" policies dare not attack the whole murderous idea, but meekly speak of "problems" with deregulation here or privatization there, and the need to avoid these "problems" while proceeding full-steam ahead with the program.

Thomas Fleming has now left *Southern Partisan* to succeed Kirk as both President of the Rockford Institute and editor of *Chronicles*. He is also on the board of the *Southern League* and edits its journal, *Southern Patriot*.

62. See the University of Dallas website at www.udallas.edu/rome/Romapage.html.



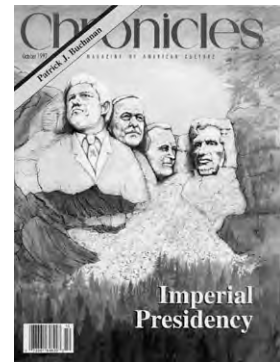
William F. Buckley, Jr., and his brother-in-law L. Brent Bozell, authored this 1958 defense of McCarthyism.



"Southern Patriot" editor Thomas Fleming also heads the Rockford Institute and edits its journal "Chronicles" (below).

"Southern Partisan," founded in 1979, has become the favorite venue of Southern Strategy politicians, including Attorney General John Ashcroft and Senators Trent Lott, Jesse Helms, John East, and Phil Gramm.

Agrarian Cleanth Brooks (left) introduced his colleagues to the William F. Buckley family, to found the post-war Conservative movement that spawned the Gingrichites and the "Religious Right." Seated, left to right: Brooks, Southern author Eudora Welty, John Crowe Ransom; standing, right: poet Richard Blackmur.



The Southern League is agitating for a new Confederacy, the maintenance of the "Stars and Bars," and the construction of Nathan Bedford Forrest and other pro-Confederate monuments throughout the South. Under Fleming, both the League and Rockford have forged alliances with "indigenous" and "separatist" enemies of nations around the world.⁶³

Frederick Wilhelmsen was one of the founders of another Godzilla Catholic institution, Christendom College, in Front Royal, Virginia, which has served as a Washington, D.C.-area bastion for Distributist-type enemies of Pope John Paul II and his concerns. Its student lounge is named "Chester-Belloc" after the Agrarians'

63. See Mark Burdman, "Her Majesty's Separatists Meet: Lord Byron Foundation Brings Its 'Greater Serbia' Cause to the U.S.," Edward Spannaus, "Confederate Fleming Pushes Breakup of U.S.," and Umberto Pascali, "Lord Byronists Foment 'Clash of Civilizations' to Protect the Empire," *Executive Intelligence Review*, Feb. 28, 1997 (Vol. 24, No. 10).

collaborators, Nazi sympathizers G.K. Chesterton and Hilaire Belloc. Not surprisingly Buckley's Carlist, sometime C.I.A. brother-in-law, L. Brent Bozell, is also involved in that one.

One of the leading book publishers for this movement is Henry Regnery. Regnery Publishing was founded at the close of World War II, under the patronage of Robert M. Hutchins by Henry Regnery and former *Washington Post* editor Felix Morley.

These recent generations of dumbed-down Night Writers have few new "ideas," but I'll briefly mention one of Bradford's contributions to *Modern Age*, "On Remembering Who We Are."⁶⁴ Bradford wasn't just whistling "Dixie," but had an elaborate philosophical argument against nations like ours, and in favor of empires like Rome. It was published at about the time President Reagan nominated him to head the National

64. M.E. Bradford, "On Remembering Who We Are: A Political Credo," *Modern Age*, Spring 1982, pp. 144-152.

The Agrarians Run Our Foreign Policy, Too

The Nashville Agrarians came to dominate American foreign policy with the same bestial thinking that underlies their “New Crittercism.”

Most notable in this tragedy is the role of William Yandell Elliott, the Fugitive poet who was the leading figure in Harvard University’s government department from 1925 through his retirement in 1963. His prize pupil was later National Security Adviser, Secretary of State, and *eminence grise* of Republican Party policy, Dr. Henry A. Kissinger, who dedicated his 1957 book, *A World Restored*, to “Professor William Y. Elliott, to whom I owe more, both intellectually and humanly, than I can ever repay.” Other Elliott protégés and associates include Jimmy Carter’s National Security Adviser Zbigniew Brzezinski, and his friend, the popularizer of the “Clash of Civilizations,” Samuel P. Huntington; John F. Kennedy and Lyndon Johnson’s National Security Adviser McGeorge Bundy; Kennedy and Johnson’s Secretary of State Dean Rusk; Johnson’s National Security Adviser Walt Rostow; Ronald Reagan’s National Security Adviser Richard Allen; and historian and Kennedy adviser Arthur M. Schlesinger, Jr.

Elliott himself was a leading figure in the Council on Foreign Relations and a host of openly coup-ist think-tanks and policy pressure groups. He gave a series of seminars at United States War Colleges, between about 1957 and 1967, in collaboration with the Foreign Policy Research Institute, which led Arkansas’ Senator William Fulbright to warn the Secretary of Defense of right-wing anti-government activity within the military. Unpublished transcripts of these seminars, housed at the Hoover Institution’s William Yandell Elliott archives, reveal that Elliott attempted to recruit American uniformed officers into a cult he called “The Roundtable for the Republic,” based on the “Arthurian Legend,” by telling them our government had gotten “tender.” The cult’s mission was to destroy our Constitution and reorganize the United States as a section of a “New British Empire.”

—SE

Endowment for the Humanities. In it, he attacks the U.S. Constitution, because it is a creation of “principles derived from a definition of men . . . as vessels of reason,” and makes a case for what he calls “natural” republics. The examples of “natural” republics he cites are Rome and the *Serenissima* Republic of Venice, for a thousand years the loan-shark capital of the world. That is the Venice infamous for the secret execution orders of the Council of Ten, the Bravo’s stiletto, and the corpses silently slid into the ooze of its Romantic sewage-stinking canals, whose government Verdi identified in the opera *I Due Foscari*, with the slogan, *silencio, mister*. His list includes the United Brotherhood of The Netherlands, and the Nazis’ beloved *Thule*. These republics he praised for being composed of “men and women who are of one heritage, one blood, and one religion,” who tolerate outsiders as subjects, not citizens, just as Belloc had proposed “Christian” nations should treat Jews.

So, the Gingrichite Conservative Revolution was nothing but the continuation—with little change, because that’s the way they likes it—of the ideas of the old, bestial, Nazi-sympathizing Agrarian/Distributist alliance.

Controlling National Security

While those Critters who continued to openly identify with their gurus served the Empire faction from the leadership of the forces of “Conservative Revolution,” William Yandell Elliott’s protégés and others operated to the same effect from within what is sometimes called the “Eastern Liberal Establishment,” while nonetheless maintaining relations with their White Sheeted comrades. For the more than half-century since the end of World War II, the main issue confronting us was whether Franklin Roosevelt’s plan to replace “Economic Royalism” and “Eighteenth-century” British Empire methods, with an American-led community of equal, sovereign nation-states, would succeed. The Critters were determined that it should fail.

William Yandell Elliott’s role in creating Dr. Henry Kissinger and Zbigniew Brzezinski at Harvard University, today’s premier training institution of America’s Establishment elite, is only the leading example of this.

Kissinger was Elliott’s leading protégé, assistant, and right-hand man from 1946 until Elliott left Harvard in 1963. His duties included assisting Elliott in preparing Harvard’s standard textbook, *Western Political Heritage*. This became the main “source” book for training each Harvard freshman in Sidney Hirsch’s “Epic Exemplars” view of history. Following dozens of excerpts selected out of twenty-five centuries of philosophy and political sci-

ence, the text concludes with a somewhat moderated call by, apparently, the greatest of them all, William Yandell Elliott, for a global Godzilla Empire. The dimension added to this call, after the war, by the whole Wells-Russell crew, including Elliott, was that the danger of nuclear war made global control of industry (which these Yahoos always wanted anyway) an urgent necessity.

Kissinger's work with the Rockefeller Foundation, "Caliban" Lowell's cousin, Harvard's McGeorge Bundy, John J. McCloy, and others in establishing the "Mutually Assured Destruction" doctrine and its corollaries, is fairly well known, as is his work, for Elliott, on the Harvard Summer School International Seminars, which brought him into contact with leading figures from around the world. What is less widely known, is that throughout this period, Kissinger was trying to fit in as a good ole' Critter.

In the early Fifties, Elliott arranged for Kissinger to edit a "culture" magazine, *Confluence*, which published the works of the Night Writers and their circle. His co-editors, Allen Tate and Huntington Cairns, were both then regulars at Fascist propagandist Ezra Pound's salon at St. Elizabeth's political asylum for the "addled discreetly put away." As director of the Summer Seminars, Sir Henry worked with Critter Andrew Nelson Lytle, who chaired its Humanities division in 1954, and again with Tate during the Summer of 1959. I have not discovered whether Kissinger, who served in that period as Elliott's *aide-de-camp*, accompanied his mentor to the Rockefeller-funded "Fugitives Reunion at Vanderbilt," in 1956, but in tape-recorded remarks to that gathering, Elliott said he brought the Fugitives to Harvard on a number of occasions for poetry events. Presumably the editor of *Confluence* would have been involved.

Just as Elliott acknowledged his spiritual debt to his master, Sidney Hirsch, Dr. (now, "Sir") Henry Kissinger, dedicated his 1957 book, *A World Restored*, to "Professor William Y. Elliott, to whom I owe more, both intellectually and humanly, than I can ever repay." Kissinger's debt to the Empire's Night Writers was, otherwise, acknowledged in his infamous May 10, 1982 speech to the Royal Institute of International Affairs at Chatham House, where, as part of the organizing for "Project Democracy," he declared his loyalty to the Empire, and his treachery against the American Intellectual Tradition, as follows:

Many American leaders condemned Churchill as needlessly obsessed with power politics, too rigidly anti-Soviet, too colonialist . . . , and too little interested in building the fundamentally new international order towards which American idealism has always tended. The dispute was resolved according to American preferences—in my view, to the detriment of postwar security.

Fortunately, Britain had a decisive influence over

Nuclear War Strategy and Kooky Poetry: The Same Mumbo-Jumbo

Most histories of the Fugitives insist that neither their literary achievements, nor the government policy career of William Yandell Elliott, were connected to the pro-Fascist "Agrarian" movement, which is portrayed as a temporary aberration, abandoned by most of the Fugitives by 1937, and *never* embraced by Elliott. However, not only were all phases of the movement informed by the same kooky cultism taught by Nashville's Sidney Mtrron Hirsch, but this was well known, and discussed in depth, amongst Elliott's Harvard and other Establishment colleagues.

Most notable is the transcript of a closed "literary" session of Harvard's "William Yandell Elliott Conference on the Marriage of Political Philosophy and Practice in Public Affairs" which celebrated Elliott's retirement. Although Harvard's rules prohibit release of its files on this event until the year 2013, it *is* available in Box 1 of the Hoover Institution Elliott Archives. The conference was addressed by notables including Dr. Henry Kissinger and then National Security Adviser McGeorge Bundy, as well as by Agrarians Allen Tate, John Crowe Ransom, and Andrew Nelson Lytle.

Elliott prefaced his remarks by referring to "these long evening discussions when we used to talk about the role of myths and symbols" with "Johnny" [Crowe Ransom], Allen Tate, Robert Penn Warren, Andrew Lytle, and the other Fugitives, forty years earlier. "Allen," he said, "has always thought of the literary arts as affording a foundation for political philosophy." Elliott said that he and the other surviving Fugitives ought to produce Epic poetry in the tradition of the "Arthurian legend" and the *Nibelungenlied*, to provide new myths as the philosophical basis for his "Round Tables for the Republic" cult, which, kooky as it sounds, has been the basis for the policies of at least five National Security Advisers and two Secretaries of State over the last forty years, and which has now brought us to the brink of global religious warfare.

—SE

America's rapid awakening to maturity in the years following.

In my White House incarnation then, I kept the British Foreign Office better informed and more closely engaged than I did the American State Department.⁶⁵

The following year, Night Writer Robert Penn Warren was one of three Rhodes Scholars specially honored at Oxford's eightieth anniversary celebration of the Scholarships. Queen Elizabeth II made a point of engaging him in private discussion, bypassing other notables in attendance, including then-Governor of Arkansas William J. Clinton.

Making Us the Enemy

One most pernicious effect of the Night Writer disease, is that "Americanism," as they and we understand it—a passion for strong nation-states dedicated to the Common Good, through fostering man's role in the image of God—has been made into the "enemy image" for the United States intelligence and foreign policy establishments. Seeking out and destroying this "enemy" is the mission of "Project Democracy," established in 1982 to fund a network of "quango's," including arms of both the Democratic and Republican Parties, the trade-union movement, and the Chamber of Commerce, with the openly declared intention of interfering in politics in ways the official C.I.A. was then prohibited from doing. The replacement of elected popular leaders in a dozen or more "developing" nations with Elliott-style international "permanent" bureaucrats, under the banner of global "Democracy," is this outfit's stock-in-trade.

Although there is probably more that we don't know about it than what we do, the Critters, both "liberal" and "conservative," have been incorporated into these intelligence operations, moving through a network of cultural and political front groups.

For example, during the war, Allen Tate wrote to Andrew Nelson Lytle, stating that he wanted to get a job

in intelligence, and had met with the forerunner of the C.I.A., the Office of Strategic Services (OSS). Among his war-time friends was Librarian of Congress Archibald Macleish, whose duties, reportedly, involved various "information" assignments beyond mere librarian duty. Prior to his appointment as Librarian, Macleish had been a close friend and travelling companion of wartime Fascist agent Ezra Pound, and had collaborated with Pound, later C.I.A. top official James Jesus Angleton, and later National Security Adviser McGeorge Bundy, in producing a Yale literary magazine, *Furioso*. Afterwards, he was an Assistant Secretary of State, who cooperated with Night Writer soul-mate Julian Huxley in setting up UNESCO, and also participated in various intelligence-linked cultural activities. Macleish was involved, for instance, in John Train's *Paris Review* in the 1950's.⁶⁶

Although we don't know whether or not Tate ever officially joined the OSS, we do know that he met a young woman, Eleanor Phelps Clark, who was employed there, first at the French, and later at the Italian desk. Tate introduced Clark to Robert Penn Warren, and they married some years later. Although Clark's official duties at OSS were behind desks, immediately before the war she had been a leader in Leon Trotsky's Fourth International, serving on Trotsky's staff in Mexico at the time of his assassination. Penn Warren himself had visited Italy twice in the years immediately before the war. The reasons given for these visits do not explain why he remained there dangerously past the October 1939 Nazi invasion of Poland. But in 1964, Penn Warren wrote an apparently autobiographical novel, *Flood*, about a Nashville and Ivy League writer hired by an "ex-OSS" man.⁶⁷

In 1952, Tate and Stark Young's discovery, William Faulkner, then a Nobel Prize-winning drunk, went on an international tour for an acknowledged C.I.A. "proprietary," the Congress for Cultural Freedom. Robert Penn Warren had been invited to accompany them, but did not. The Congress had been founded at a major conference in Berlin in 1950, under the sponsorship of

65. Henry A. Kissinger, "Reflections on a Partnership: British and American Attitudes to Postwar Foreign Policy, Address in Commemoration of the Bicentenary of the Office of Foreign Secretary," May 10, 1982, Royal Institute of International Affairs (Chatham House), London. Text provided by Dr. Kissinger's office at CSIS.

66. Train was from a top Wall Street family, the brother of the Republican Club of Rome kook Russell Train, but he set up *Paris Review* as a sort of successor to Ford Madox Ford's *transatlantic review*, to promote the works of Aldous Huxley and other counterculture heroes from Paris.

Thirty years later, John Train was to host a series of "salons" which brought together news media types with state and Federal prosecutors, the Anti-Defamation League, and others, with the intention to railroad Lyndon LaRouche to prison and destroy his

organization. In 1983, Elliott's protégé Henry Kissinger and Center for Strategic and International Studies (CSIS) director David Abshire, arranged for President Reagan's Foreign Intelligence Advisory Board (PFIAB), to officially declare Lyndon LaRouche a foreign security threat, which "legitimized" his illegal prosecution and imprisonment under Reagan's Executive Order 12333. The support for Kissinger's demand came from notable sources, including *Washington Post* publisher Katharine Meyer Graham's attorney, Edward Bennett Williams, and Freedom House. All of the principal Justice Department and related operations against LaRouche and his associates, from that time to the present, have been the fruit of that January 1983 action, at the instigation of Edward Bennett Williams, on behalf of Kissinger.

67. Joseph Blotner, *Robert Penn Warren, A Biography* (New York: Random House, 1997), *passim*.



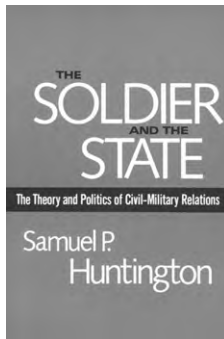
EIRNS/Philip Ulanowsky



Swiss-image.ch/Photo by Remy Steinegger



EIRNS/Stuart Lewis



EIRNS/Stuart Lewis



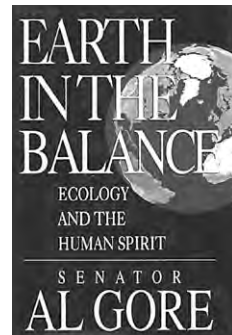
EIRNS/Stuart Lewis



EIRNS/Stuart Lewis

Among Agrarian William Yandell Elliott's protégés at Harvard were Henry A. Kissinger (above, with William F. Buckley, Jr.), Zbigniew Brzezinski (left), and Samuel P. Huntington (top, right). Brzezinski became National Security Adviser to "Southern Strategy" President Jimmy Carter (top, far right). Huntington authored the "Clash of Civilizations" thesis, and the utopian military tract "The Soldier and The State."

Above: Atlanta's Conservative Revolutionary Newt Gingrich (left), and the Harvard- and Vanderbilt-trained Mother Earth cultist Al Gore (right). Both Gingrich and Gore were outgrowths of H.G. Wells' "futurology" movement. **Right:** Gore's Limits-to-Growth ecology tract, "Earth in the Balance."



Katharine Graham's friend at the C.I.A., Frank Wisner, and Pragmatist John Dewey's "reformed" Bukharinites Communist protégé, Sidney Hook. Its stated purpose was to attract people in "the arts" away from Communism, toward whatever it was.

The honorary sponsors of the Berlin conference included Dewey, Bertrand Russell, and Allen Tate's sponsor in the Catholic Church, Jacques Maritain. The participants included Buckley associate James Burnham, Night Writer colleague Tennessee Williams, and later long-term head of the AFL-CIO's International Division, Irving Brown.⁶⁸ Brown's "International Division" remains, to this day, one of the major "quango" spy fronts.

68. Allen Tate and Donald Davidson, *The Literary Correspondence of Donald Davidson and Allen Tate* (Athens, Ga.: University of Georgia Press, 1974), pp. 363-364. Michael Warner, "Origins of the Congress of Cultural Freedom, 1949-50," in *C.I.A.: Studies in Intelligence*, Vol. 38, No. 5 (a version sanitized for the public is available from the C.I.A.'s World Wide Web Page, www.odci.gov).

It is, amongst other things, the largest single recipient of money from "Project Democracy," which was established in 1982, pursuant to Ronald Reagan's pledge to the British Parliament the previous year, to replace activities like the Congress for Cultural Freedom, which the C.I.A. was no longer permitted to fund.⁶⁹ The later Agrarian-allied operation, Christendom College, was established on land purchased from Brown's "George Meany Center" in Front Royal, Virginia, and featured C.I.A. personnel, including William F. Buckley's brother-in-law Brent Bozell and former Deputy Director Vernon Walters.

In 1962, the forces of what was to become known as the "Southern Strategy," initiated several institutions to formulate policy, and shape the ideas behind policy making. These included two closely related, largely Catholic and Southern think-tanks in Washington, D.C., the Cen-

69. *Executive Intelligence Review Special Report*, "Project Democracy: The 'Parallel Government' Behind the Iran-Contra Affair," April 1987.

ter for Strategic and International Studies (CSIS) and the American Enterprise Institute. After their respective periods of government disservice, both of Elliott's protégés, Jimmy Carter's National Security Adviser, Zbigniew Brzezinski, and the Nixon-Ford National Security Adviser, Secretary of State, and, in effect, Prime Minister, Henry A. Kissinger, joined CSIS, with which they remain associated to this day. It was under the auspices of CSIS and the "Military Reform Caucus" of the Congress, that Atlanta's Conservative Revolutionary, Newt Gingrich, and the Harvard- and Vanderbilt-trained Mother Earth cultist, sometime Congressman and Senator from Grand Ole' Nashville, later Vice President of the United States, Al Gore, joined with various Democrats and Republicans, including the first Bush's National Security Adviser Brent Scowcroft, to formulate the post-Cold War imperial military policy later implemented in Panama, Iraq, Bosnia, and elsewhere.

Gingrich and Gore collaborated in two of the nuttiest operations around. Both of them were outgrowths of the Wellsian "futurology" movement, and both are deeply tied to the Club of Rome "Limits to Growth" cult of Elisabeth Mann Borgese and others. These were the Congressional Clearinghouse on the Future, and the World Futures Society. These institutions were crawling with "Little Green Men"—New Age spiritualism, psychedelic drug promotion, "human potential" fads, and Pentagon-related Rand Corporation-type prediction and analysis operations. They claimed, essentially, to have invented the future. Of course, in one sense, they did believe they had invented the future; but, they overlooked the name of the institutions which had invented them. What came out was not their invention, and it was not, and never will be, the future.

What they did, in concert with the curious Alvin Tofler, was to take the Night Writers' dream and our nightmare, that creative thought was forever banned, and make that the fundamental assumption about the future. Having done that, they created computerized algorithms and so on, which proved, based on the programmed-in assumption that no new idea would ever occur, that the future was a disaster, and that the only hope we have is to kill everyone. Of course they didn't, necessarily, in all cases, say "kill everyone"; they, more often, speak of "limits." Limit growth, limit consumption of energy, water, food. Limit production of everything. They even claimed, sometimes, that some people would be permitted to live.

President Jimmy Carter's energy adviser, Dennis Hayes, for instance, produced a pamphlet, using their Systems Analysis methods, to prove that people could cut energy consumption in half without reducing their living standards, through measures like eating fifty pounds of

kelp (seaweed), instead of getting the same protein content from one pound of meat.

A New Birth of Freedom

So, here we are. Our news and entertainment media, educational institutions, and the political factions they promote, including our foreign policy and intelligence establishments, almost universally accept some package of varieties of the Agrarian program—hatred of cognition and science, hatred of sovereign nation-states dedicated to the General Welfare, embrace of globalism, the suppression of science and technology, and other manifestations of human cognition, in favor of animal-like existence, and pleasure in drugged or kindred states of wild irrationalism. By tolerating, and in many cases embracing, this, *our citizens have permitted the Year 2000 "Project Democracy"-style Gorey mess and Black Sheet coup to install the current, intellectually challenged occupant of the White House.*

It may take some more thinking, some re-reading, some reflection on your own experiences, maybe even some checking on your own into the history I've reported here, but, you now have the vaccine. All human beings have been endowed with the capacity for real creativity. What you now know is that some people, fortunately a rather small, biologically and intellectually in-bred, multi-generational clique of degenerates, don't like that. Furthermore, you know that they have, to a large extent, controlled the various ways in which we are taught to think, largely by controlling the fundamental, unconscious beliefs, which are the basis for our judgments. To do this, they permit certain things to be published, released as movies, taught in schools, etc., and others not to be. They can get awfully nasty—lynchings, assassinations, frame-ups, firings, slanders, and so on, with those who don't know their place. But that's not much of a threat anymore, because the Wall Street, Harvard, Yale, Princeton, Vanderbilt, and Sewanee Critters have no plan now, in any case, but the global "pruning of the tree of freedom" and that will cost not only freedom, but most of our lives.

You may protest, "Nobody tells me how to think," and that is partly true. For the most part, nobody does. They don't have to. Most of us, unfortunately, most of the time, just think the way they want us to, as if it were "natchal." Now you have been told, and should know, that it is not natural. So why not bury the Lost Corpse for good, and have fun figuring out how to revitalize this planet, building on that American Intellectual Tradition, which Henry Kissinger stated, in London, on May 10, 1982, that he has attempted to destroy, but which has been the source of all of our republic's true victories, to date?