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

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

Kennan is obviously nostalgic for an imperial system now, one that could wage war against “overpopulated” non-white nations. What this means for the victims, the “losers,” in Africa and elsewhere today, is clear: “Civil or external wars—with their heavy casualties—were, like famine and disease, among the malthusian antides to a population explosion, and perhaps the most effective of all because they killed people in the prime of life.”

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

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

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

—Mark Burdman

An Ugly Geopolitical Soul

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

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

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

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

In a February 1945 letter to his friend and fellow Foreign Service officer, Chip Bohlen, Kennan complained: “Why could we not make a decent and definitive compromise with it—divide Europe frankly into spheres of influence—keep ourselves out of the Russian sphere and keep the Russians out of ours?”

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

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

To solve these alleged problems he advocates breaking up the U.S. into “a dozen constituent republics,” which would absorb “not only the powers of the existing states but a considerable part of those of the present Federal establishment.”
The Liberal Establishment is getting scared of “Political Correctness.” The last eighteen months have seen the publication of a dozen books, and a few-score magazine and journal articles, by prominent liberal intellectuals who have finally decided that the “P.C.” mania in our culture has become too dangerous to be dealt with by the the dry academicism of scholars like the late Allan Bloom, nor by the simple-minded scandal-mongering of neo-conservatives like Dinesh D’Souza. The most polemical, and most humorous, of this lot is Culture of Complaint, by Robert Hughes, the Australian-born author and chief art critic of Time magazine. Hughes’ phenomenology is angry and precise: America has become a “culture which has replaced gladiatorial games, as a means to pacify the mob, with hi-tech wars on television that cause immense slaughter. . . . Meanwhile, artists vacillate between a largely self-indulgent expressiveness and a mainly impotent politicization, and the contest between education and TV—between argument and conviction by spectacle—has been won by television, a medium now more debased in America than ever before.”

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

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

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

—Kathleen Klenetsky

An Immoral Moralist Confronts ‘P.C.’

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