

This brings us to the implications of “geopolitics” in the twisted excursions of Brzezinski’s current literary out-gushings.

The deadly superstition called “geopolitics” grew up during the latter decades of the last century, chiefly as a British strategic reaction against the influence of the 1861-1876 rise of the U.S. economy to world leadership, and the imitations of U.S. policy, copied in Germany, Russia, Japan, and elsewhere during the post-1876 decades. This is best described as the spread of the influence of the “Lincoln-Carey” economic revolution, establishing the 1861-1966 standard of comparison

for defining a modern nation-state economy.

The British monarchy focussed expression of concern on two leading features of this Lincoln-Carey revolution. On the one side, the British were alarmed by the role of the machine-tool-design sector of economies based upon this “model.” Economies so organized, tended toward much higher rates of increase of their per-capita productive powers of labor and standard of living than the models which the British oligarchy deemed tolerable. Secondly, the development of such economies required large-scale, technologically progressive modes of state-fostered basic economic infrastructure, such as trans-

William Yandell Elliott: Confederate high priest

William Yandell Elliott, the head of Harvard’s government department who launched the foreign policy careers of McGeorge Bundy, Sir Henry Kissinger, and Zbigniew Brzezinski, was, from no later than his days as an undergraduate at Nashville, Tennessee’s Vanderbilt University, part of a network of unreconstructed Confederates who continued Britain’s Civil War against the United States through cultural and other means, until their deaths. The group, known as the “Fugitives,” after their 1921-24 poetry magazine, or the “Nashville Agrarians,”¹ after the anti-industrial policy drive they launched in 1930, was founded by Sidney Mtttron Hirsch, a Rosicrucian occultist, and Elliott’s cousin, John Crowe Ransom. Elliott, Ransom, and their cousins and Confederates, including Stark Young, Andrew Nelson Lytle, Frank Lawrence Owsley, Donald Davidson, Robert Penn Warren, Allen Tate, and William Frierson, were descended intellectually and, in many cases, biologically, from the Tennessee Templars (Freemasons) who founded the post-Civil War Ku Klux Klan along with Albert Pike and Nathan Bedford Forrest.

The core “ideas” pursued by these confederates are suggested by these excerpts from their writings:

From their statement of “principle,” in their 1930 manifesto, *I’ll Take My Stand*: “All tend to support a Southern way of life against what may be called the American or prevailing way . . . Agrarian *versus* Industrial.”

Elliott’s cousin, Frank Lawrence Owlsey, on the role of African Americans after slavery: “For ten years the South, already ruined by the loss of nearly \$2,000,000,000 invested in slaves . . . was turned over to the 3 millions of former slaves, some of whom could still remember the taste of human flesh and the bulk of them hardly three

1. See, Stanley Ezrol, “Vanderbilt University and the Night Writers of the Ku Klux Klan,” *New Federalist*, Oct. 7, 1996, p. 7, for more on the Fugitive/Agrarian movement.

generations from cannibalism.”

Elliott’s cousin, Andrew Nelson Lytle, from *Bedford Forrest and His Critter Company*, his elegy to the Klan’s first Imperial Wizard: “[The Ku Klux Klan] was the last brilliant example in Western Culture of what Feudalism could do.”

Ransom on Christianity and the Renaissance, which restrained the feudal order, and initiated the era of the modern nation-state: “The New Testament has been a failure and a backset. . . . It’s hurt us. . . . Satan is the Hebrew Prometheus. . . . He is Lucifer the Spirit of the Renaissance. . . . But then Jesus is Lucifer again.”

Most histories of the Agrarians lie that Fugitive poet Elliott disagreed with the Agrarian movement. In fact, the Fugitives’ published correspondence, and Elliott’s own recorded remarks to the 1956 “Fugitives Reunion,” sponsored by the Rockefeller Foundation at Vanderbilt, reveal that he actively helped plan *I’ll Take My Stand*, and criticized it only for lacking “universal appeal.” He remained a close collaborator and co-thinker of the Agrarians until his death, and publicly promoted their work with events at Harvard, and in many other ways. At that 1956 reunion, he praised his cousin Lytle, the most perfervid pro-Ku Klux Klan racist of the group, and one of the ideologues of the post-war Buckleyite Conservative movement, as one of the greatest novelists of the 20th century.

Ties to the British literary establishment

Elliott’s particular role as “editor in absentia” of *The Fugitive*, was to use his Rhodes Scholarship residency at London’s Oxford University—aside from Elliott, this small Vanderbilt-based group included Rhodes Scholars John Crowe Ransom, William Frierson, and Robert Penn Warren—to promote Fugitive relations with the British literary establishment, including the occultist William Butler Yeats, with whom he reported spending many a late night drinking session, and Robert Graves.

Elliott’s 1935 book, *The Need for Constitutional Reform: A Program for National Security*, was produced in conjunction with, and endorsed by the Agrarians’ *Who*

port models based upon the successful establishment of transcontinental “development corridors,” from the Atlantic to the Pacific, under the Lincoln-Carey program.

For British strategy, these concerns were translated into the issues which prompted the monarchy of Britain’s Edward VII, to organize, and to prepare the launching of what is known variously as “The Great War” or “World War I.” Of concern, was pre-1894 transpacific cooperation among Japan, the United States, and others, and transatlantic cooperation between the United States, which provided the successful model for this, and the successful realization of that model by

Germany, and, to a large degree, also the pre-1905 Russia of Mendeleyev and Witte.

Germany’s post-1876 economic development struck the British throne with seismic political shudders. More savage, was the British terror at the prospect of continued, Eurasian cooperation among the pre-1901 United States, the pre-1898 France of Sadi Carnot and Gabriel Hanotaux, Germany, and Alexander II’s, Mendeleyev’s, and Witte’s Russia, in developing trans-Eurasian railway development corridors, from the Atlantic to both the Pacific and Indian Oceans. For that reason, Britain bears the sole significant war-guilt for World War I.

Owens America: A New Declaration of Independence, released the same year — also the year during which the Louisiana circle surrounding Elliott’s fellow Agrarian Rhodes Scholars Robert Penn Warren and Cleanth Brooks, successfully agitated for the assassination of Sen. Huey Long. In it, Elliott appeals for the replacement of the United States Constitution with a British-style permanent corporate bureaucracy controlled by an aristocracy:

It may be that this development of the Reconstruction Finance Corporation will eventually put the government in the position of a giant holding company with such substantial stock ownership and representation in direction and management that it can exert all the scrutiny necessary for a flexible control of the nation’s economic life. Great Britain has followed this technique. . . .

The possibility that this technique offers the compromise between socialism and capitalism necessary to avert the violent struggle predicted by both . . . is at least worth considering. . . .

At the head of the whole civil service there should be an officer like the British Permanent Secretary for the Treasury. . . . All appointments and promotions should be cleared through him. . . . [emphasis in original]

After World War II, Elliott edited Harvard’s textbook, *Western Political Heritage*, along with his favorite, Henry Kissinger, and others. In that book’s concluding essay, Elliott argued for a world government which would prevent industrialization, as the only way to prevent nuclear war. This argument was identical to the Agrarian program, and the postwar program of the Agrarians’ British controllers, including Julian Huxley and Bertrand Russell.

Anglophile and pagan occultist

Elliott was no superficial Anglophile; he was an adherent of the wildest pagan occultism, imbibed through his lifelong friend, Hirsch, as well as the better-known Yeats.

At the 1956 reunion, Fugitive Alfred Starr (who became president of the Bijou Theatre chain) described Hirsch’s view, otherwise identified by Fugitive Allen Tate as Rosicrucian, as follows:

“He believed in the wisdom of the Ancients. . . . People handed down these truths as the really great heritage from one generation to another, always carefully concealed. . . . The truths were available only to the superior people who were capable of seeing them; and they had to be handed down in the form of myths.”

Elliott, then serving on Dwight Eisenhower’s National Security Council after having spent years 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.” In unpublished tape-recorded remarks to that gathering, Elliott reports having escorted Hirsch from his home to the Vanderbilt campus. Eyewitnesses report that in that period, Hirsch’s home, which Elliott visited, featured occult artifacts, a life-size nude portrait of Hirsch, and a human pelvis hanging from the ceiling, which Hirsch would caress as he engaged in conversation.

As Elliott acknowledged his spiritual debt to this madman, Elliott’s student, Dr. (now, “Sir”) Henry Kissinger, was preparing *A World Restored*, for its 1957 release in London. Kissinger was well acquainted with Elliott’s circle of crazed Confederates. As Elliott’s virtual *aide de camp*, he would have participated in the Fugitive events Elliott organized at Harvard. As executive director of Elliott’s Harvard Summer School International Seminars, he had worked with Andrew Nelson Lytle, who chaired its Humanities division in 1954. Later, during the summer of 1959, he supervised the work of Agrarian Allen Tate. Apparently, Kissinger approved. He dedicated his book to “Professor William Y. Elliott, to whom I owe more, both intellectually and humanly, than I can ever repay.”

—Stanley Ezrol