



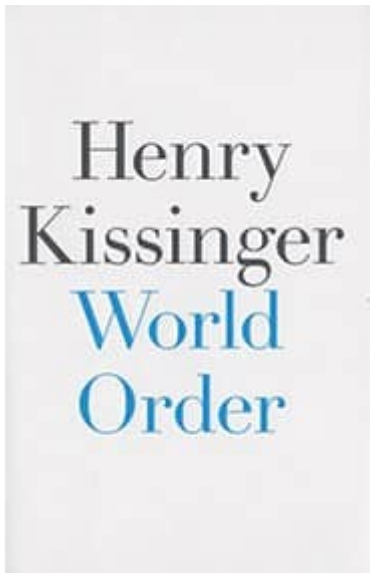
Written by [Charles Scaliger](#) on February 2, 2015

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## Kissinger's World Order

*World Order*, by Henry Kissinger, New York: Penguin Press, 2014, 420 pages, hardcover.



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### *World Order*

The godfather of the New World Order, nonagenarian diplomat Henry Kissinger, has left one important question unanswered in his latest book, *World Order*: What precisely is meant by the term “world order”? Kissinger’s book includes a very readable survey of attempts to conceptualize and implement “world order,” from Europe’s Peace of Westphalia in 1648 to the rise of modern Islamic theocratic government as embodied by Iran’s ayatollahs — but nowhere does the author explain exactly what “order” means. This is, no doubt, because, as Kissinger is surely aware, the word “order” in political contexts has long been synonymous with government — but invoking “world government” is bound to raise red flags for patriotic Americans (and people of other nationalities who might stumble across Kissinger’s latest tour de force).

## The Good, the Bad, the Ugly

*World Order* is a frustrating book for various reasons, not the least of which is the author’s continual skirting of exactly what the title means. It is — somewhat unexpectedly, given the nature of the material and the worldview of its author — a gracefully written, easy-to-read tome with a significant amount of valuable information. Kissinger displays an uncommon level of erudition (and mental acuity, for a 90-year-old) in describing early America as a neutral player in international affairs, in keeping with Washington’s famous warning about avoiding “permanent alliances with any portion of the foreign world” and her vision of herself as a future world power, thanks to her liberty and her independence from dissipating foreign entanglements. As Kissinger quite properly documents, early Americans saw these policies as having the stamp of divine approval, because they discerned the hand of Providence in the creation and expansion of the United States of America. Opined the *United States Magazine and Democratic Review* in 1839, “We are the nation of human progress, and who will, what can, set limits on our onward march? Providence is with us, and no earthly power can.” The same magazine, six years



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later, forecast with uncanny accuracy America's role in world affairs one hundred years in the future:

Though they should cast into the opposite scale all the bayonets and cannon, not only of France and England, but of Europe entire, how would it kick the beam against the simple, solid weight of the two hundred and fifty, or three hundred millions — and American millions — destined to gather beneath the flutter of the stripes and stars, in the fast hastening year of the Lord 1945!

Kissinger notes that the original American foreign policy of “detached neutrality ... entirely different from the self-interested policies pursued by older, less enlightened states” persisted into the late 19th century, as articulated by Grover Cleveland — arguably the last U.S. president to honor completely the constitutional limits on executive power — who disavowed

any departure from that foreign policy commended by the history, the traditions, and the prosperity of our Republic. It is the policy of independence, favored by our position and defended by our known love of justice and by our power. It is the policy of peace suitable to our interests. It is the policy of neutrality, rejecting any share in foreign broils and ambitions upon other continents and repelling their intrusion here.

*World Order* also reviews some useful history — Kissinger's treatment of Japan is particularly thought-provoking — and makes the provocative observation that, in modern times, it is actually the countries of Asia (excluding the Middle East and the former Soviet Union) whose foreign policies have most closely embodied the Westphalian ideals of noninterventionism and the sovereign independence of nation-states:

In Asia the state is treated as the basic unit of international and domestic politics. The various nations emerging from the colonial period generally affirmed one another's sovereignty and committed to noninterference in one another's affairs.... Asia has emerged as among the Westphalian system's most significant legacies.... In Asia, far more than in Europe ... the maxims of the Westphalian model of international order find their contemporary expression — including doctrines since questioned by many in the West as excessively focused on the national interest or insufficiently protective of human rights. Sovereignty ... is treated as having an absolute character. The goal of state policy is not to transcend the national interest — as in the fashionable concepts of Europe or the United States — but to pursue it energetically and with conviction.

## **World “Order” Means World “Government”**

Passages such as this might lead the reader to conclude that Kissinger, apostle of New World Orderism, has experienced something of an epiphany in his old age. But in the larger context of *World Order*, it becomes clear that — his qualified admiration of early American or modern Asian foreign policy restraint notwithstanding — his first allegiance is to the internationalist disdain for “excessive focus on the national interest” and fervor for exporting the doctrine of human rights at the point of the sword; the internationalist creed, for the likes of Kissinger, represents progress beyond old-fashioned ideals

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about sovereignty and nonintervention. As Kissinger makes very clear in the last few chapters of his book, a 21st-century “world order” needs to be erected, and it is the United States that must lead the way.

According to Kissinger, competing views on world order from the Islamist perspective (the entire world is destined to be governed by a caliphate) and Asian countries (which have little taste for activist world government willing to enforce a global moral code by military occupation) pose a significant challenge to the post-Westphalian elites in Europe and North America who run most of the international institutions (such as the World Bank, IMF, World Court, UN, and WTO, among many others) that constitute the New World Order in its current form. How, on the one hand, can the Islamic world be persuaded to embrace the militantly secular world order put in place by the post-Christian West? How, on the other hand, can the nations of East, Southeast, and South Asia, whose current international relations are mostly trade-based, with a minimum of trying to enforce an international moral consensus, be re-educated to embrace the gospel of Utopian socialism and egalitarianism, the animating faith of Western elites for more than two centuries? Kissinger, of course, does not use such stark terminology, but the secular, even anti-faith character of the New World Order, as well as its grounding in international socialism, have been on full display for decades.

Interestingly, *World Order* makes no mention of another possible front of resistance to world order, namely, the patriotic and the pious among the citizenries of the United States and other Western countries, a large majority of whom are opposed to the relentless expansion of government — including international government — at the expense of personal liberty. The world order that Kissinger and other globalists have given us is not only implacably hostile both to individual liberty and to religious faith, it also has contempt for traditional American culture, and sees America only as a vast pool of military, economic, and financial resources to be enlisted in the grand program of setting up world government.

Kissinger, a canny and seasoned campaigner, mentions none of this. Instead, he suggests, in the vaguest possible terms, a plan of action for setting up regional government blocs that reflect the unavoidable reality that, for now, cultural differences between, say, Europe and East Asia, are simply too great to contemplate more than the nebulous beginnings of truly global government: “The contemporary quest for world order will require a coherent strategy to establish a concept of order *within* the various regions, and to relate those regional orders to one another.”

On the other hand, patient incrementalism — a tried and true strategy from the globalists’ playbook — will enable the drive toward full-fledged world order to continue:

A world order of states affirming individual dignity and participatory governance (i.e., global “democracy”), and cooperating internationally in accordance with agreed-upon rules, can be our hope and should be our inspiration. But progress toward it will need to be sustained through a series of intermediary stages.... The United States needs a strategy and diplomacy that allow for the complexity of the journey.

In a word, *World Order* — interesting historical disquisitions aside — is little more than the same warmed-over Fabian internationalism that has been the playbook of New World Orderites for decades. We have already witnessed the construction of one bona fide regional government bloc — the European Union — brought about by patient incrementalism, while several more, including a North American



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Union to be crafted from NAFTA sooner or later, are in various stages of development. Kissinger applauds this approach and recommends more of the same.

Since Henry Kissinger has devoted his entire adult life to “world order,” it is perhaps appropriate that one of his final books should be concerned with it.

Too bad he refuses to tell his readers exactly what “world order” really means.



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