

conomic infrastructure.”

And, of course, all three essays deal substantially with the need for investment in Classical education, to ensure the necessary quality of the workforce; and, as LaRouche features in “Shrunken Heads,” to provide a lasting cure for the disease of racism.

Of particular interest, as well, is the inclusion in the appendix of the first complete English translation of a 1938 article by Vernadsky, entitled “On the

Fundamental Material-Energetic Distinction Between Living and Nonliving Natural Bodies of the Biosphere.” This translation first appeared in the Winter 2000-2001 issue of *21st Century Science & Technology* magazine, but has now been made available in this more permanent form.

According to the publisher, the first printing of *The Economics of the Noösphere* is almost sold out, thanks in no small part to the appreciation of the

Russian scientific intelligentsia of LaRouche’s work in the Vernadsky tradition, and on the concrete problems of economic existence in this bankrupt world financial system. With the depression hitting home in the U.S. now, one would hope that these “heavy” ideas, which are the underpinning of LaRouche’s authority as an economist, will soon become as widely discussed in the West as well.

—Nancy Spannaus

A Chilling Look at Evil

In his Dec. 23, 2001 paper “Zbigniew Brzezinski and September 11th,” dealing with September 11 as a coup-attempt in behalf of the “Clash of Civilizations” policy, Lyndon LaRouche calls Samuel P. Huntington’s first book, *The Soldier and the State: The Theory and Politics of Civil-Military Relations*, “the seminal writing from which the Clash of Civilizations strategy has been derived.”

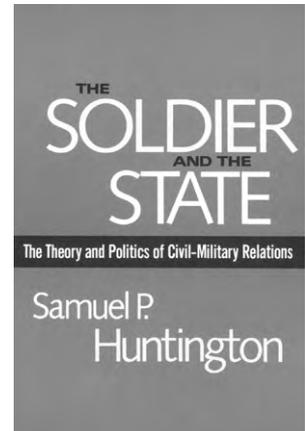
The book has gone through at least fourteen printings since its first publication in 1957, and is now required reading at West Point, apparently in most other military academies in the Western Hemisphere, and in many courses in other colleges.

When it first appeared, there were some who were still crude enough to note what it actually said. *The Nation’s* reviewer ridiculed its “brutal sophistries,” and wrote that Mussolini had made the same point better when he said, “Believe, obey, fight!” Huntington and his close friend Zbigniew Brzezinski were denied tenure at Harvard because of the book’s low intellectual quality, and perhaps because of its fascist tendency as well. German-born professor Carl J. Friedrich, one of the authors of the postwar West German Constitution, led the opposition to Huntington. (Friedrich later invited him back to Harvard, however.)

‘Sparta in the Midst of Babylon’

After hundreds of pages of slap-dash sociological argument, which could

convince no one, Huntington finally gets to the point in the last pages of *Soldier and State*, when he contrasts his vision of West Point with the nearby civilian village of Highland Falls. “. . . The buildings [of Highland Falls] form no part of a whole; they are simply a motley, disconnected collection of frames coincidentally adjoining each other, lacking common unity of purpose. On the military reservation the other side of South Gate, however, exists a different world. There is ordered serenity. The parts do not exist on their own, but accept their subordination to the whole. Beauty and utility are merged in gray stone. Neat lawns surround compact, trim homes, each identified by the name and rank of its occupant. The buildings stand in fixed relation to each other, part of an overall plan, their character and station symbolizing their contributions, stone and brick for the senior officers, wood for the lower ranks. The post is suffused with the rhythm and harmony which comes when collective will supplants individual whim. West Point is a community of structured purpose, one in which the behavior of men is governed by a code, the product of generations. There is little room for presumption and individualism. The unity of the community incites no man to be more than he is. In order is found peace; in discipline, fulfillment; in community, security. The spirit of Highland Falls is embodied in Main Street.



The Soldier and the State
by Samuel P. Huntington
Cambridge, Mass., Belknap Press,
1957;1981
534 pages, paperback, \$22.50

The spirit of West Point is found in the great, gray, Gothic Chapel, starting from the hill and dominating The Plain, calling to mind Henry Adams’ remarks at Mont St. Michel on the unity of the military and religious spirits. But the unity of the Chapel is even greater. There join together the four great pillars of society: Army, Government, College, and Church. . . .

“West Point embodies the military ideal at its best; Highland Falls the American spirit at its most commonplace. West Point is a gray island in a many colored sea, a bit of Sparta in the midst of Babylon. Yet is it possible to deny that the military values—loyalty, duty, restraint, dedication—are the ones

America most needs today? That the disciplined order of West Point has more to offer than the garish individualism of Main Street? . . . Upon the soldiers, the defenders of order, rests a heavy responsibility . . .”

Organized Mediocrity

On the surface, Huntington’s book is an exaltation of the “military ethic,” which he claims is the necessary viewpoint of the “professional” military officer, without whom the U.S. cannot be secure.

What is his military professionalism? To take an example which was a recent one in 1957: The Korean War was the best example of military professionalism in U.S. history, according to Huntington. The soldiers were not fighting for political goals,— few knew what those goals might be in Korea. They were fighting out of loyalty to the institution, or simply waiting until their nine-month rotation ended.

And what is his “military ethic”?

It is a pessimistic view, which sees man as Hobbes saw him. It holds that man is evil, reason is limited, and human nature is universal and

unchanging; all men everywhere are the same. Man learns only from experience, and as Field Marshal Montgomery said, there is no progress. The importance of the group is stressed as against that of the individual; the individual’s will is subordinated to the group. It is a corporative and anti-individualistic viewpoint.

The “nation-state” is the ultimate form of political organization, and competition among nation-states, and therefore war as its continuation, are inevitable. Its cause is human nature. Nothing regulates states but power and expediency.

Genius is superfluous and dangerous,— what is needed is organized mediocrity. There should be no grand designs or sweeping goals.

The greatest virtue is “instant obedience,” cheerful and unthinking. “Theirs is not to reason why,” Huntington writes approvingly.

This much Huntington.

Extreme Evil

Is it not chilling to read in a contemporary American textbook, many of the very same dogmas from which the Nazi

movement arose in post-World War I Germany, as Armin Möhler and others have documented? It is chilling just as September 11 was chilling,— how could we possibly have overlooked so extreme an evil for so long?

Along with his close friend Zbigniew Brzezinski, and with Henry Kissinger and McGeorge Bundy, Huntington was a creation of Harvard professor William Yandell Elliott, an agent of British influence and life-long neo-Confederate of the “Nashville Agrarian” tradition exposed by Stanley Ezrol.¹ *Soldier and State* argues that military professionalism in the U.S. came from the South, with its cultivation of violence, chivalry, the military ideal, and an atavistic feudal romanticism à la Sir Walter Scott. Thus, Huntington notes parenthetically that the only American group ever to have been dispossessed of its property, was the Southern slaveowners.

—Antony Papert

1. Stanley Ezrol, “Seduced from Victory: How the ‘Lost Corpse’ Subverts the American Intellectual Tradition,” *Executive Intelligence Review*, Aug. 3, 2001 (Vol. 28, No. 29).

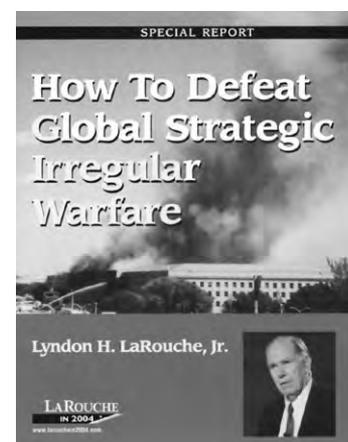
September 11: The Truth, Not the Cover Story

When Lyndon LaRouche, speaking on a live radio interview on the fateful morning of September 11, was able to identify without hesitation that the ongoing assault against the United States was an attempted coup d’état, run from within the U.S., which would be blamed entirely, but falsely, on Osama bin Laden, he was drawing on over thirty years’ experience in directing research projects by the investigative staff of the publication he created, *Executive Intelligence Review* (EIR), into how terrorism actually works. LaRouche has demonstrated that, in reality, terrorism is “irregular warfare,” with secret sponsors at the levels of major government intelligence services.

Soon after September 11, LaRouche’s warnings about the policy behind the

coup d’état began to take shape, as a network of active and former government officials tried to steer the “war against terrorism” into becoming a worldwide religious war, pitting the U.S. and its “allies” against “Islam.” Known as the “Clash of Civilizations,” this theory had been crafted decades earlier by cohorts of Zbigniew Brzezinski, British-operative Bernard Lewis of Princeton, and Samuel P. Huntington of Harvard.

In the interest of stopping that insane drive for global religious war, Lyndon LaRouche’s Presidential election campaign, LaRouche in 2004, has released two Special Reports, reproducing portions of the EIR studies, going back to 1985, on narco-terrorism and international money laundering, with the addition of interviews with LaRouche, and



How To Defeat Global Strategic Irregular Warfare
Washington, D.C., LaRouche in
2004, October 2001
208 pages, paperback, \$75.00