

“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. . . .”

Huntington says the “military ethic” is a pessimistic view, which sees man as Thomas 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 British Field Marshal Montgomery said, there is no progress. 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 quotes approvingly.

The Disastrous Carter Presidency

The Soldier and the State argues that military professionalism in the United States came from the antebellum South, with what Huntington terms its cultivation of violence, chivalry, the military ideal, and an atavistic feudal romanticism à la Sir Walter Scott. He claims parenthetically that the only American group ever to have been dispossessed of its “property,” was the Southern slaveowners.

The book has gone through more than 18 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, *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 Brzezinski were denied tenure at Harvard because of the book’s tawdry intellectual level, and perhaps because of its fascist tendency as well. Both would later be invited back to Harvard to become full professors in 1962, and Huntington accepted that offer.

In 1974, Brzezinski’s Trilateral Commission was preparing for what would be called the Carter Administration. (It was the Trilaterals who selected Carter as the candidate, and Brzezinski, the Director of the Trilateral Commission, who groomed him for the Presidency. It was then Brzezinski who, with Federal Reserve Chairman Paul Volcker, ran that disastrous administration.) Brzezinski brought Huntington into the



*Samuel P. Huntington’s 1957 book *The Soldier and the State* is nothing but hero-worship of the specifically fascist type of professional soldier, intended to overthrow the nation-state and establish a caricature of the Roman Empire as world-government today.*

Trilateral project which resulted in the 1975 Trilateral Commission report called *The Crisis of Democracy*.

Brzezinski and his patrons knew that the economic policies which they would foist on the next administration, would result in shrinking economic opportunities especially for lower-income households and for minorities. Rather than changing those economic policies, they proposed changes in the political system.

Under Brzezinski’s direction, Huntington wrote that the United States had “an excess of democracy.” He wrote further that “the effective operation of a democratic political system usually requires some measure of apathy and noninvolvement on the part of some individuals and groups. . . . Marginal social groups, such as the blacks, are now becoming full participants in the political system. Yet the danger of overloading the political system with demands which extend its functions and undermine its authority still remains. . . . We have come to recognize that there are potentially desirable limits to economic growth. There are also potentially desirable limits to the indefinite expansion of democracy.”

In the report’s conclusions on the United States, which were assumed to have been written by Huntington as the *rapporteur* on the United States, *Crisis of Democracy* called for restrictions on the expansion of higher education; or alternately, for lowering the job expectations of college graduates. It also called for curtailment of the freedom of the press. Brzezinski left Huntington to defend these ideas in the furore which followed the report’s release.

Also along these lines, the Federal Emergency Management Agency (FEMA), set up by the Carter Administration, was seen by some of these circles as a potential vehicle for an

extra-constitutional dictatorship. Huntington was a member of its Advisory Board (1980-91).

Huntington's work in recent years has been funded by the Olin, Bradley, and Smith-Richardson Foundations, which together contributed about \$5 million to his work over the period 1988-2000. Both he and Brzezinski sit on the Board of Governors of Smith-Richardson. In 1989, the Olin Institute for Strategic Studies was established at Harvard to be a personal vehicle for Huntington, funded by these three foundations. Huntington wrote that the "clash of civilizations" polemic originally grew out of an early-1990's project of the Olin Institute, "The Changing Security Environment and American National Interests," "made possible by the Smith Richardson Foundation."

The burden of *The Clash of Civilizations*, a 1993 *Foreign Affairs* article made into a 1996 book, is by now very well-known. Huntington advocates that the Cold War is being, and should be succeeded by irrepressible, protracted, world-wide religious war, which he calls a clash of civilizations: the West versus Islam, or "the West against the rest," in a phrase he is fond of repeating.

"The Cold War division of humanity is over. The more fundamental divisions of humanity in terms of ethnicity, religions, and civilizations remain and spawn new conflicts." Later, he states the same point more crudely: "Civilizations are the ultimate human tribes, and the clash of civilizations is tribal conflict on a global scale. . . . Relations between groups from different civilizations . . . will be almost never close, usually cool, and often hostile."

That this is the same outlook as that of *The Soldier and the State*, is already clear on the second page of the book, when Huntington quotes as evidence for his view, a fictional "Venetian nationalist demagogue" from the novel *Dead Lagoon*, by Michael Dibdin. This lagoon creature remarks: "There can be no true friends without true enemies. Unless we hate what we are not, we cannot love what we are. These are the old truths we are painfully rediscovering after a century and more of sentimental cant. Those who deny them deny their family, their heritage, their culture, their birthright, their very selves. They will not lightly be forgotten."

In recent years, Huntington's ranting has become ever more openly cynical, deliberately shocking, and perverse. Indeed, Hitlerian. He is steeling his readers for the religious war to come. To be required to read these writings as scholarship is a form of rape. He ended a 1999 speech at Colorado College by saying, "The issue for Americans is whether we will renew and strengthen the culture which has historically defined us as a nation or whether this country will be torn apart and fractured by those determined to undermine and destroy the European, Christian, Protestant, English culture that has been the source of our national wealth and power and the great principles of liberty, equality and democracy that have made this country the hope for people all over the world. That is the challenge confronting us in the first years of the twenty-first century."

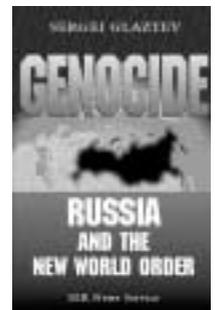
That anyone would campaign for worldwide religious warfare, the most terrible type of warfare, is difficult to believe. But the facts of Sept. 11, themselves difficult to believe, prove that he means exactly what he says. He speaks for a faction which would rather see the world go down in flames, than allow those economic reforms and that cooperation among Eurasian nations, which could resolve the present conjunctural-collapse crisis. They would rather see universal destruction, than to have to bid farewell to some of their peculiar customs and traditions, and to their political power. It is to be "their way," or no way at all. Huntington is well aware of the prospects for the international cooperation he hates. For example, in *Foreign Affairs* of March/April 1999, he knowingly lied in denouncing the proposal of Russian Prime Minister Evgeny Primakov for a Russia-India-China "strategic triangle," as a Russian move against the United States.

Other associations: Huntington was Coordinator, National Security Planning, U.S. National Security Council (1977-78); and is a member of the Board of Governors of the Smith Richardson Foundation, of the Governing Board of the Foreign Policy Research Institute (FPRI), the International Advisory Board of the New Atlantic Initiative, of the Board of Trustees of Freedom House, the editorial board of *The National Interest*, the editorial board of the *Journal of Democracy*, and the Council of Academic Advisors of the American Enterprise Institute (AEI).

GENOCIDE RUSSIA AND THE NEW WORLD ORDER

Russia in the 1990s: "The rate of annual population loss has been more than double the rate of loss during the period of Stalinist repression and mass famine in the first half of the 1930s . . . There has been nothing like this in the thousand-year history of Russia."

—Sergei Glazyev



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Bernard Lewis

The British oligarchy's leading Orientalist, author of the "crescent of crisis" and "clash of civilizations" geopolitical doctrines, peddled by Zbigniew Brzezinski and Samuel P. Huntington.

Born: 1916, London.

Education: B.A. and Ph.D. University of London, School of Oriental and African Studies.

Career: professor of Islamic Studies, University of London (1938-74); British military intelligence (1940-45); professor of Islamic Studies, Princeton University (1974-86); professor emeritus, Princeton University (1986-present).

Profile: Dr. Bernard Lewis is the leading British intelligence "Orientalist" alive today. Since his deployment to the United States in 1974, he has been the intellectual controller of both Zbigniew Brzezinski and Samuel P. Huntington, with respect to their role in drawing the United States into the British "Great Game" in Central Asia. His ties to Richard Perle also date to his arrival in the United States in the mid-1970s, when he was brought to Washington, D.C. for policy consultations with U.S. Senators, and stayed at Perle's home. Perle has long been suspected of being an Israeli agent, and his name appeared on a list prepared for then-Secretary of Defense Caspar Weinberger, of suspected members of the "X Committee" of handlers of Jonathan Jay Pollard, convicted in 1985 of spying against the United States for Israel.

Both Brzezinski's Carter-era "crescent of crisis" policy, and Huntington's more recent "clash of civilizations" dogma were authored by Lewis, as updates of the long-standing British "Great Game" geopolitical scheme. The Carter Administration's entire policy toward the Persian Gulf, Afghanistan, and the southern tier of the Soviet Union was devised by Lewis. The Carter Administration support for the overthrow of the Shah of Iran, and the installation of Ayatollah Khomeini's dark age regime in Tehran, was a key component of what was widely known, at the time, as the "Bernard Lewis Plan" for the balkanization of the Near East. In fact, every disastrous American policy toward the Near East and Central Asia over the past quarter-century can be attributed to Lewis' influence.

Lewis was trained at the University of London School of Oriental and African Studies, which had formerly been known as the Colonial Department. It was here that the British East India Company files were maintained, and it was the semi-official training center for the British Foreign Office and British intelligence. Upon receiving his Ph.D. in 1938, Lewis immediately joined the faculty, and remained at the University of London until his departure for Princeton University in 1974.



Bernard Lewis, the Godfather of the "clash of civilizations."

From 1940-45, Lewis was in British military intelligence, also serving a tour with the British Foreign Office "Arab Bureau." Lewis has, to this day, kept mum about his wartime activities, merely describing himself as "otherwise engaged." However, his ties to the British Round Table and to the monarchy's intelligence services are unambiguous. Throughout his career, many of Lewis' major works were published by the Royal Institute of International Affairs (Chatham House), one of the most important policymaking agencies of the British oligarchy.

Lewis' first widely publicized intervention into Anglo-American policy in the Near East came with the 1961 publication of his book *The Emergence of Modern Turkey*, in which he denounced the nation-building legacy of Mustafa Kemal Ataturk, in favor of reviving the Ottoman Empire, to be deployed as a British geopolitical battering-ram against the Soviet Union, along its Islamist southern tier. Lewis argued that the very notion of a "Turkish" nation was a 19th-Century European construct, and that the people of the geographic area, delineated by modern Turkey, always associated themselves with Islam and with the dynastic tradition of the Ottoman emperors, whom he traced directly back to the Prophet Mohammad.

In 1967, Lewis penned *The Assassins: A Radical Sect In Islam*, which promoted the hashish-smoking cult of assassins, which was active during the Crusades, as a legitimate tradition within Islam. The book was published by the Royal Institute