

BOOKS

The Stronger Force of Cognition

The year 2001 saw the publication of leading economist Lyndon LaRouche's fifth book on economic scientific method. Putting aside his book-length Presidential campaign discussions, which have combined his programmatic approach with questions of method, we can count four major volumes. First, *Dialectical Economics*, published by D.C. Heath in 1975. Second, *So, You Wish To Learn All About Economics? A Textbook on Elementary Mathematical Economics*, published by EIR News Service in 1984 and 1995, and currently published in at least a half-dozen foreign languages, including Russian, Spanish, German, and French. Third, *The Science of Christian Economy, and Other Prison Writings*, published by the Schiller Institute in 1991, while LaRouche was a political prisoner. Fourth, there was the 2001 EIR News Service book, *Now, Are You Ready To Learn Economics?*, which, like the current volume, was composed largely of a series of essays first printed in **EIR** magazine.

The Economics of the Noösphere homes in on the major epistemological question which all of LaRouche's writings feature, the central role of *human cognition* in the science of physical economy. The book is crafted to feature this element in the following way. First, the introduction reviews in some detail LaRouche's unparalleled record as a long-term economic forecaster, starting with his 1956-59 projections of a fundamental economic crisis. This record has drawn the attention of leading intellectuals and politicians in major nations such as Russia, China, India, and Italy, to name only a few, in particular since the dramatic system-wide crisis of 1997 hit. Such a record naturally raises the deeper question of LaRouche's epistemology—how he was able to reach these conclusions, when so many others failed.

To answer this question, the book collects three major **EIR** essays from

March of 2001: "Shrunken Heads in America Today," "A Philosophy for Victory: Can We Change the Universe?," and, "The Gravity of Economic Intentions." These are supplemented by an appendix on the work of Vladimir Vernadsky, the Russian biogeochemist who first enunciated the concept of the noösphere to which LaRouche refers.

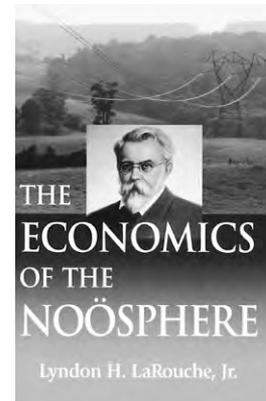
The Noösphere

In each of the three articles, LaRouche relies heavily on Vernadsky's definition of the noösphere, as that realm of human cognition which dominates, but is interconnected with, the two lower spheres of existence: the abiotic universe, and the biosphere. Vernadsky emphasizes, LaRouche writes, "the unique quality of noetic function of mankind, in transforming the biosphere to higher states of anti-entropy." Human cognition does not spontaneously evolve from lower forms of life, but, while physically weaker than the other forces of nature, intervenes to transform the characteristics of action within the manifold of the biosphere.

LaRouche then defines his own advance upon Vernadsky, in two respects. First, he defines the physical-economic standard by which anti-entropy in the noösphere is to be defined. LaRouche has previously identified this concept as the principle of *potential relative population density*. Second, LaRouche identifies the intervention of human cognition, in organizing and developing the biosphere, as a *social and cultural* process, and not simply as an individual's physical action upon the universe.

Philosophical Method

The prospective reader should not harbor fears that LaRouche's discussion will be too scientifically technical. LaRouche's stress is on philosophical *method*, and the way in which its success can be measured in the physical uni-



The Economics of the Noösphere

by Lyndon H. LaRouche, Jr.
Washington, D.C., EIR News Service, 2001
326 pages, paperback, \$20.00

verse. Thus, while amplifying on the intellectual roots of Vernadsky's work, LaRouche also clearly identifies the applicability of this method to the transformation of the biosphere in the form of the contemporary Eurasian Land-Bridge project. The development corridors across the tundra of Siberia and the deserts of Central Asia, represent concrete examples of how human (cognitive) political intentions can, with predictable success, make thriving civilization out of a region which would appear to the uninformed eye to have no potential usefulness at all.

In "The Gravity of Economic Intentions," LaRouche takes up the question of long-term economic planning, in the range of spans of 25 years or more, with particular emphasis on the question of infrastructure. LaRouche has increasingly stressed the centrality of infrastructure spending for a healthy, expanding economy, and now estimates that "in modern society, roughly 40 to 60 percent of the total investment in development and maintenance of a healthy national economy, will be situated within the domain of basic eco-

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 “Shrunk 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.”

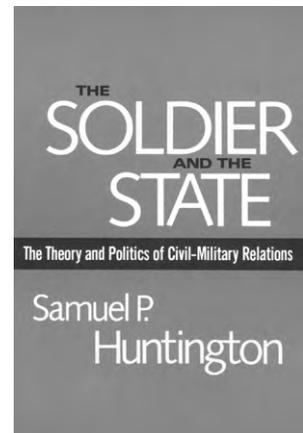
The book has gone through at least fourteen printings since its first publication in 1957, and is now required reading at West Point, apparently in most other military academies in the Western Hemisphere, and in many courses in other colleges.

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