

**WEAPONS  
SYSTEMS  
AND  
POLITICAL  
STABILITY**

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**A History**

**Carroll Quigley**

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"The interpretation of the events of one age in the light of the assumptions and prejudices of another can never produce satisfactory history."

--Bernard Smal, Crusading Warfare (Cambridge University Press, 1956), page 15.

"It is never possible to consider war on its own, as an activity closed in on itself, but, on the contrary, one must, in order to study it, link it up with other human activities. Briefly, it has to be placed in context among the entire mass of actions and chain reactions. Everything is involved: politics, economy, society, evolution of civilizations, technical progress, the human spirit. A worthwhile 'military history' requires this. It must overflow broadly into other fields of history."

--Piero Pieri, "Sur les dimensions de l'histoire militaire," Annales/E.S.C. XVII (1963), page 625.



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## FOREWORD

Carroll Quigley, historian and teacher at Georgetown University, died January 5, 1977, leaving unfinished a manuscript on Weapons Systems and Political Stability: A History upon which he had been working for the preceding twelve years. His colleagues and friends, upon reviewing the manuscript, decided to press forward with its publication. Although the manuscript is frustratingly incomplete in time sequence--it ends its narrative in the 15th century--it carries further toward completion the uniquely anthropological holistic analysis of history which is the theme of his earlier works, Tragedy and Hope, and Evolution of Civilizations.

Quigley's observations on the uses of war are penetrating. In his introductory chapter, he suggests themes which are developed throughout the manuscript. Reference to a few of them might indicate their intriguing nature. They include such as: "The real goal of military operations is agreement" (p. 28). Therefore, the statements of military leaders that "the battle is the pay-off" or the demand for an unconditional surrender betray an insensitivity to the primary necessity of accomplishing a durable peace.

Similarly, Quigley notes that "We assumed, as late as 1941, that a rich state would win a war. This has never been true. . . . Rich states throughout history have been able to defend their positions only if they saw the relationship between wealth and power and kept prepared (for war). . ." (p. 29).

Of special interest is Quigley's observation that "the peasants. . . were, throughout history down to the 19th century, not only the most numerous class but were also. . . the economic support of the power structure. . . . Their power has always been insignificant, except in the few, relatively brief periods when they have been of military importance. . ." (p. 37).

Throughout history, society's decisions regarding its weapons systems have been decisive in shaping human social, economic and political decisions. Of special interest today is Quigley's division of Western weapons systems over the last thousand years into five successive

stages, each associated with a different political system:

<u>Dates</u>	<u>Weapons</u>	<u>Politics</u>
970-1200	knight and castle	feudalism
1200-1520	mercenary men-at-arms and bowmen	feudal monarchy
1520-1800	mercenary muskets, pikes, artillery	dynastic monarchy
1800-1935	mass army of citizen soldiers	democracy
1935-	army of specialists	managerial bureaucracy

In Quigley's social analysis the dominance of democracy in the 20th century is attributable to the acceptance in the 19th century of a weapons system that favored democracy, the hand gun and rifle. In the consequent tilt toward an atomistic society, loyalties to the once strong social structures of family, church and workplace break down. With the immediate availability of weapons to alienated individuals, violence then becomes endemic. Yet weaponry such as the nuclear bomb, which a technologic society produces, is both irrelevant to the domestic need for order and threatening, in its requirements for corporate decision-making, to individual self-interest democracy.

The temptation to explore further Quigley's speculations on the themes of history is difficult to resist. But the reader must undertake that responsibility and, in so doing, will join Quigley's friends in realizing their loss.

In acceptance of the fact that the manuscript is incomplete, a substantial portion of a relatively recent article by Quigley is placed at the conclusion of the text. It is entitled "Structure of Revolutions with Application to the French Revolution." It is an immediate analysis by Quigley of the uses of force in our modern age of social disintegration. The article is followed by an excerpt from the third Oscar Iden Lecture, delivered by Quigley in late 1976 in his last public appearance at the School of Foreign Service, Georgetown University. That excerpt sets forth valuable concise observations on the role of weapons systems in international conflict in our present-day society.

Quigley left no maps, no illustrations, and no visual aids of any description for any of these writings. After careful consideration, it was decided that selection and introduction of such visual aids would require textual accommodation. The effort, no matter how supportive, would dilute the personal uniqueness of Quigley's work. We decided to accept the incompleteness of the presentation.

After careful consideration, the decision was also made against any substantial editing effort. It is certain that Quigley would have undertaken that editing effort in his own preparation of the manuscript. But after his death, it seemed better to preserve Quigley's work as uniquely his. That decision had the further advantage in that his highly personal style, which would be sacrificed in any tightly disciplined present revision, has value in itself. It is a style expressly his own, and in preserving it, his presence almost continues among those who knew him or had read his earlier works.

Quigley is incredibly successful in abstracting essence from reality--in analyzing mankind's experience in socializing. He describes weaponry as not an end in itself. It is part of a whole in which by far the greater part of persuasion and cooperation is accomplished by institutionalization of ideologies.

This book is one of those human efforts which shapes the mind.

Harry J. Hogan  
Washington, D.C.  
1982



CARROLL QUIGLEY: SOME ASPECTS OF HIS LAST  
TWELVE YEARS  
Recollections from Personal Correspondence  
by  
Carmen Brissette-Grayson  
School of Foreign Service, 1962

In the last 12 years of his life, from 1965 to 1977, Carroll Quigley taught, observed the American scene, and reflected on his basic values in life. He was simultaneously pessimistic and radically optimistic.

Teaching was the core of Quigley's professional life and neither his craving to write nor his discouragement with student reaction of the early seventies diminished his commitment to the classroom. "I am sure that you will enjoy teaching increasingly, as I do," he had written in 1965:

it is the one way we can do a little good in the world. The task is so important, the challenge so great, and the possibilities for improvement and for variation as infinite that it is the most demanding and most difficult of human activities. Even a virtuoso violinist can be made to order easier than a good teacher.<sup>1</sup>

Six years later, in his 30th year of teaching at Georgetown, he was less hopeful. "I find teaching harder every year, as the students are less and less receptive. . . ."2 The turmoil of the Vietnam years spilled into the lecture hall and, on at least one occasion, students disrupted a class. He worried about the dilution of academic standards and feared the increasing bureaucratization of education. Such problems, he lamented, "will give you a glimmering of what teaching has become in the tail end of a civilization. . . ."3

Despite these pessimistic readings of student responsiveness, the School of Foreign Service senior classes of 1973 and 1974 both honored him as the outstanding professor of the year. Quigley himself continued throughout this period to address a variety of audiences--bureaucrats, scientists, an Irish-American club, even a Catholic high school religion class. "A rather daring experiment in religious enlightenment," he concluded in describing that encounter with Catholic adolescents.<sup>4</sup> "I accept. . . outside lectures (and also

. . .I give courses I never gave before in my final year of teaching) because," he explained, "it makes me clarify my own thoughts about what is really important. I often say things in my lectures that I never realized before."<sup>5</sup>

Quigley revised his lectures to the end of his teaching days even in classes which he had taught for over a decade. "I am never satisfied with my courses, so keep working on them."<sup>6</sup> In his final weeks at Georgetown he broke off just before Thanksgiving and told his students in "The World Since 1914" class that there was little point in discussing the Third World when they knew so little about how their own society works:

So I told them about the USA--really very-hair-raising when it is all laid out in sequence: . . . .1. cosmic hierarchy; 2. energy; 3. agriculture; 4. food; 5. health and medical services; 6. education; 7. income flows and the worship of GROWTH; 8. inflation. . .showing how we are violating every aspect of life by turning everything into a ripoff because we. . .have adopted the view that insatiable individualistic greed must run the world.<sup>7</sup>

He feared "that the students will come to feel that all is hopeless, so I must. . .show them how solutions can be found by holistic methods seeking diversity, decentralization, communities. . .etc."<sup>8</sup> Pleased with the class response, he later recalled:

The students were very excited and my last lecture in which I put the whole picture together was about the best lecture I ever gave. That was 10 Dec. [1975], my last full day of teaching after 41 years.<sup>9</sup>

Unlike his underlying faith in the efficacy of teaching, Quigley found little basis for optimism about the future of American society. A journal asked him in 1975 to write an upbeat article on the country's prospects. "I told the editor that would be difficult, but I would try. I wrote it and they refused to publish it because it was not optimistic enough. . ."<sup>10</sup> In 1976 he wrote congratulating my husband for his decision to give up any idea of leaving state politics

for the federal arena. "It is futile," Quigley concluded, "because it is all so corrupt and the honest ones are so incompetent. I should not say this, as students said it to me for years and I argued with them."<sup>11</sup>

It was more than the institutionalization of the American political system which concerned him: "We are living in a very dangerous age in which insatiably greedy men are prepared to sacrifice anybody's health and tranquility to satisfy their own insatiable greed for money and power."<sup>12</sup> He feared that these values had virtually destroyed the roots of the Western outlook and had made the creation of a satisfying life in contemporary America a hazardous undertaking. "I am aghast at what. . . selfishness, and the drive for power have done to our society. . . . I worry. . . as I find the world so increasingly horrible that I do not see how anything as wonderful as. . . your life can escape."<sup>13</sup> Less than six months before he died he advised: "The best thing you can do is. . . to keep some enclaves of satisfying decent life."<sup>14</sup> Yet pessimism about American society did not weaken a radical optimism rooted in his essential values: nature, people, and God.

The greatest source of pleasure for Quigley, outside of his scholarly pursuits and his personal life, came from his profound love of nature. In 1968 he bought an 82-acre farm near the small town of Glengary, West Virginia:

in the case of the permanent residents they are the same individuals (or their offspring) that we have known for years. We are chiefly impressed with their distinctive personalities, and intelligence. . . marvelous, so steady, hard-working. . . and unafraid. . . [others] were really neurotic, afraid of everything. . .<sup>15</sup>

This sounds like unremarkable country gossip until one realizes that the "permanent residents" to which he refers were several generations of bluebirds which he had been studying.

I once made the mistake of writing to him about my war of attrition with racoons who were foraging in

our trash. Quigley rushed back a reply to prevent me from making any further intrusions in the cosmic hierarchy:

If the racoons make your trash disposal a problem, why not cooperate with nature instead of resisting it? The big solution to our pollution problems is to increase the speed of biodegradation, and what is more natural than for animals to eat? Here I feed a fox every night if our local skunk does not get to it first (I buy chicken backs and necks for 19 cents a pound, but am afraid to give these too frequently for fear they may have injurious hormones injected into the live chickens). . .My fox never leaves a crumb or a mark on the concrete platform where he eats. . . .

Last summer when he had a mate and young ones, we gave him more food and he always took the best. . .away to his family. We used to time him: it took 4 minutes before he was back for something for himself. . .We have found that wild things are so wonderful.<sup>16</sup>

He concluded with a revealing description of what to him was a particularly satisfying weekend--writing, observing birds, and on Saturday night "Beethoven's birthday, we sat. . .reading near the fire, while the radio played all nine of HIS symphonies."<sup>17</sup>

Thus, discouragement about the course of American life existed simultaneously with happiness derived from those aspects of life he knew to be lasting. "I am fed up with. . .everything but God and nature. . .and human beings (whom I love and pity, as I always did)."<sup>18</sup> His loyalty was to a religious-intellectual outlook: "I feel glad I am a Christian," he wrote, "glad I am . . .without allegiance to any bloc, party, or groups, except to our Judeo-Christian tradition (modified by science and common sense)."<sup>19</sup> Over the years he usually closed such letters with what could serve as a characteristic valedictory: "God keep you all. . .and help you to grow."<sup>20</sup>

REFERENCES--from personal correspondence between Carroll Quigley and Carmen Grayson, 1965-1976.

1. April 1, 1965. On Quigley's writing and the evolution of this manuscript see Foreword by Harry Hogan.
2. October 6, 1971.
3. Ibid.
4. January 5, 1972.
5. April 13, 1975.
6. January 2, 1975.
7. January 2, 1976; December 4, 1975.
8. December 4, 1975.
9. January 2, 1976.
10. October 8, 1975.
11. June 28, 1976.
12. May 4, 1976.
13. November 29, 1973; May 20, 1974.
14. November 8, 1973.
15. May 24, 1975.
16. January 10, 1973; December 17, 1972.
17. December 17, 1972.
18. November 8, 1973.
19. November 29, 1973.
20. November 7, 1974.



## A Tribute to Carroll Quigley by Dean Peter Krogh

For forty years, Professor Carroll Quigley's teaching quickened and disciplined the minds of students of the School of Foreign Service of Georgetown University. His inspired lectures in the "Development of Civilization" and the "World Since 1914" delivered over four decades and to as many thousands of students, literally defined the School and its brand of education.

Professor Quigley's pedagogy was synonymous with discipline and with holistic methods of analysis and interpretation. He imparted to students analytical paradigms that enabled them to integrate their multi-disciplinary knowledge and to draw meaning from subsequent intellectual and practical experiences. His teaching transcended contingent information to give students a permanent and independent basis for understanding the constantly changing world around them.

Professor Quigley was known -- even renowned -- for his determination to make students think. The impact of this determination was not always immediately or fully appreciated, but no teacher of the School was more respected by the alumni who daily, in their working lives, progressively discovered the value of a Quigley education.

Professor Quigley was an arch enemy of grade inflation as his students quickly and painfully discovered. His stinginess with letters at the top of the alphabet was noted on a sign in the School's lobby. Affixed to a sign reading "Jesus Loves You" was written the following plaint from a student: "If that is true, why did Professor Quigley give me a F." Alumni who recall Dr. Quigley's lectures on the providential deity understand that there is no logical inconsistency between Jesus's love and a low grade from Professor Quigley.

Professor Quigley became an institution indistinguishable from the School of Foreign Service. His death at age 65 in no way diminished this fact. On

the contrary, Dr. Quigley's latest manuscript, published posthumously between these covers, stands as continuing, living testimony to the power of his intellect, the breadth and depth of his knowledge and the total uniqueness of his mind. These three dimensions of the man informed and drove the School of Foreign Service in its formative years and continue to be the standard against which the School's ongoing work is measured.

Peter F. Krogh  
Dean,  
School of Foreign Service  
Georgetown University

## ACKNOWLEDGMENTS

This publication is the final work of Carroll Quigley, a man whose impact upon his special area of study, the history of civilization, upon his chosen college, the School of Foreign Service of Georgetown University, and upon his associates and friends, was extraordinary. Of the wide range of those who felt themselves affected by this man's presence, it is proper to recognize particularly those whose help made this publication possible. Many of them are officials of the University or former colleagues of Quigley. All of them were his friends. Among them are Dean Peter Krogh of the School of Foreign Service and Dr. Dorothy Brown, Chairman of the History Department at the time publication decisions were made. Both of them made the sensitively crucial support decisions necessary for preparation of the manuscript for publication. In that support, Constance Holden, Administrative Officer of the Departmental staff and friend of Quigley, was especially helpful. Joseph Jeffs, Librarian of Georgetown University, made the basic documents easily available and, with the Library reference staff, provided invaluable help in regard to the bibliography. Michael Foley and Jules David, colleagues of Quigley in the Georgetown History Department, served as members of a special board with Carmen Bissette-Grayson, former student of Quigley and presently a member of the History Department of Hampton Institute. The special board addressed the problems of decision-making in regard to all of Quigley's manuscripts and devoted many hours of work in respectful memory of a beloved colleague. In that effort the assistance of Quigley's graduate assistant, Helen Veit, was especially important. Jo Ann Moran and Tom Ricks of the History Department were also helpful in reviewing the manuscript. Invaluable also was the work of a volunteer research assistant, William Longo, whom Quigley never knew but who, like many others, admired his work. In stepping forward to help, he expressed the interest of many of Quigley's readers who, upon his death, suffered a felt loss. In special fashion, acknowledgment must be made of the support given Quigley all his professional life by Lillian Quigley, his wife since his days as a graduate assistant at Princeton University. Lastly, as his lifelong friend, I should add my personal gratification that I have had this opportunity to perform a role in preparation for publication of his last great work.

Harry J. Hogan

