

Countering the Syrian war threat against Israel

Proposed U.S. strategic doctrine for the contingency of a Syrian war against Israel

by Lyndon H. LaRouche, Jr.

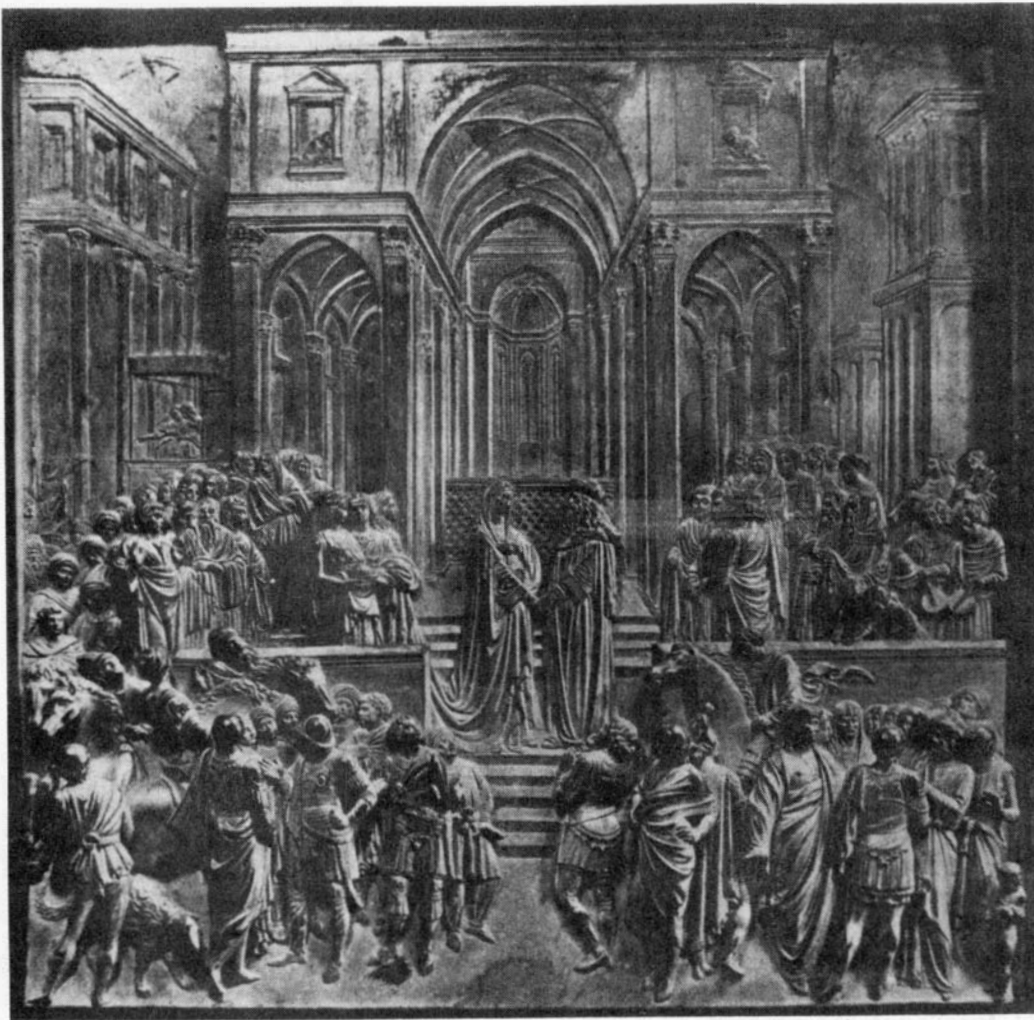
Since the accession of General Secretary Mikhail Gorbachov, the Soviet government has been operating under the terms of the pre-war mobilization specified in known features of the "Andropov-Ogarkov war-plan" for victory over the United States and Western Europe.

Since the 27th Soviet Party Congress, earlier this year, there has been a general increase in the intensity of Soviet-directed low-intensity-warfare operations. This includes: the low-intensity warfare at the Wackersdorf site, the killing of Soviet military targets such as Germany's Professor Beckurts, the escalation of Basque terrorism in Spain, the campaign on behalf of Soviet-directed African National Congress (ANC) terrorists in South Africa. The escalation of warfare by the Soviet-directed forces, such as the Shining Path (*Sendero Luminoso*), in the Americas, and build-up of Soviet-directed terrorist capabilities inside the United States, typify the ongoing escalation of Soviet-directed low-intensity, shooting war against the United States' allies and other friends, most emphatically so since the 27th Congress.

Since the "legal coup d'état" by Soviet asset Andreas Papandreou in Greece, Moscow has been exploiting its thus greatly enhanced position in the Middle East, to the purpose of establishing early Soviet hegemony over the entire region. Unfortunately, through various influences, including that of Richard Burt-controller R. Mark Palmer in the State Department, the notorious "208 Committee," and Assistant Secretary of State Richard Murphy, U.S. policy has been one of step-by-step appeasement of the demands of Moscow and Moscow's chief Middle East puppet, Syria's President Hafez Assad.

Moscow and Damascus have exploited this error in U.S. diplomacy, to such effect as Syria's present preparations for a holocaust against the Lebanese Christians, and build-up for an early "limited war" between Syria and Israel.

Under present U.S. diplomatic policy, Moscow would be in a most advantageous position, for dictating the terms of Israeli-Syrian disengagement from such an ongoing "limited war." The terms of peace which Israel would then be obliged to accept, would ensure the transformation of the eastern Mediterranean into a



The thinkers behind the 1439 Council of Florence established a policy for ecumenical fraternity among Christian, Jew, and Muslim. This ideal was portrayed by sculptor Lorenzo Ghiberti in the "Meeting between Solomon and Sheba," c. 1435, Bronze Doors, Florence Baptistery; the scene was a metaphor for the Eastern Church's acceptance of the basic tenets of Western Christianity.

"Soviet lake," and the transformation of the Middle East oil-producing region, into virtually a set of the greater Soviet empire's petty satrapies.

Soviet domination of the world's principal petroleum-exporting region, combined with an unleashing of race war in South Africa, would provide Moscow not only with monopoly over a critical margin of fossil fuels, but, more devastating, a world monopoly of many key strategic minerals.

The time has come to end that condition in U.S. Middle East policy, most charitably described as an epidemic of "Murphy's Law." A new U.S. policy, appropriate to the realities of the strategic situation, must replace Shultz's diplomacy. That change must occur immediately.

The United States is obliged, without hesitation or quibbling, either to create conditions which would deter President Assad from provoking a new Middle East war, or to ensure a decisive victory for Israel over Syria should that war occur. The first should be our primary objective, but the first is possible only if Mr. Assad is convinced that the threatened alternative is a very real one.

In short, we can not prevent a Soviet takeover of the

region, unless we are prepared and able to ensure there will be no "limited war" between Syria and Israel.

A good time and place to have stopped the Soviet-directed aggression of Syria's Assad, was in 1982, in Lebanon, before Secretary Haig helped Ariel Sharon unleash the bloody dismembering of Lebanon. It were still possible to salvage the situation even following Sharon's engaging Israel in its own Lebanese version of a "Vietnam War." Unfortunately, Haig's engineering of a strategic calamity for Lebanon, Israel, and the United States, was aggravated by Secretary Shultz's insistence on sacrificing token U.S. military forces for his own folly of eighteenth-century "cabinet warfare" diplomacy.

Now, Mr. Assad is deploying forces in the mode of preparation for a holocaust of genocide against the Lebanese Christians.

Mr. Assad, meanwhile, uses U.S. and French hostages, taken as "bargaining chips," to blackmail the governments of the United States and France into meeting Assad's terms. For each released today, there will be a greater number of hostages taken as replacements tomorrow: U.S. and French hostage-negotiations with Damascus, are an endless, and

ultimately worse than fruitless process, encouraging Moscow's chief coordinator of international narco-terrorism, President Assad, to take as many hostages as he considers diplomatically convenient, and to permit his murderous tools to kill hostages often enough, to add zest to the State Department's habit of appeasing him.

Assad's unleashing of the now-threatened, Syria-directed holocaust against Lebanese Christians, might be a signal that a new Syria-Israel war is being unleashed. In that choice of scenario, the killing would be done by gangs which Mr. Assad would solemnly profess to be out of his control. Probably such a Syria-directed action would be accompanied by an increase of the number of European and U.S. hostages. However, Moscow and Assad might prefer an alternate scenario, leading to the same general result.

If the U.S. State Department acted according to recent past performance, in such or a similar case, we would read in the *Washington Post* that our government was begging Syria to occupy Lebanon. The release of a handful of hostages, would be portrayed as proof of Mr. Assad's humane intentions. This expanded Syrian occupation of Lebanon, would place Israel in an intolerable military position. In such circumstances, a nudge by Assad in the direction of the Israeli-occupied Golan Heights, or analogous provocation, would be sufficient to set the "limited war" scenario into operation.

Other sequences are also probable: each to the same general effect.

Worse than the war itself, is that, under present U.S. policy, the Arab nations generally, even those which abhor Mr. Assad's bloody games, would be maneuvered into treating this as another in a series of "Israel's wars with our Arab brothers." That would be the decisive factor in political chain-reaction effects, trapping both Israel and Atlantic Alliance diplomacy into accepting the Soviets' desired "limited war" scenario, and thus Soviet control over the mediations.

We have no choice, but to ensure that an outbreak of war must be fought to a quick Israeli military victory. We must act with the lesson of the war in Indo-China in mind: Never enter war unless a rapid and decisive military victory is intended: no protracted wars, no "limited" warfare. In war, the place for military generosity is in the terms of peace dictated to the vanquished.

However, a "purely military" commitment would be a failure, not sufficient. Without a profound change in the political-economic geometry of relations within the Middle East, even a quick Israeli victory in a new war with Syria, merely begins a new escalation of instabilities. The conflict must be isolated, and the endemic state of Arab-Israeli conflict brought to an end.

An end to the grisly past state of Middle East conflict has been made a realistic option by the simultaneity of "New Marshall Plan" proposals issued from Israel and Egypt. Although Prime Minister Shimon Peres appears to be the initi-

ator of the proposal from Israel's side, the support for such a new strategic approach is much broader than Mr. Peres's own group within the Labor Party. If the United States were to act now to aid in building political momentum for Mr. Peres's efforts, a favorable outcome would be virtually assured for this strategic approach, war or, hopefully, no war. The action of "third parties," to combine the Israeli and Egyptian proposals into a version acceptable to both these two states, would set a pattern, founding the basis for durable peace among the majority of the region's nations.

One of the leading Soviet motives, in steering Hafez Assad in the direction of a new Syria-Israel war, is precisely that of attempting to sabotage the "New Marshall Plan." The Soviets fear and hate the "New Marshall Plan" for exactly the same reason they sought to wreck the original Marshall Plan. They are determined to do so in this case, and would sacrifice Syria even to total destruction, if that gambit were required to stop what Mr. Peres has proposed.

Therefore, we have the following paradoxical situation. Without the "New Marshall Plan," the Soviets take strategic control over the eastern Mediterranean and the Middle East, in one way or another. A "New Marshall Plan" is the only basis in policy, by aid of which, Soviet advances in this region can be defeated. The Soviets are as determined to prevent a New Marshall Plan, as Stalin opposed the original. So far, the United States has not supported Mr. Peres's proposal; Shultz's State Department is bitterly opposed to this or any kindred sorts of policy-actions.

Without energetic U.S. support for a "New Marshall Plan" policy, even a military commitment to Israel would be so inadequate as to fail.

In the following elaboration, we review some highlights of the problems standing in the way of implementing the urgently needed strategic doctrine for the Middle East. We emphasize that this is a strategic doctrine covering U.S. policy toward the Middle East as a whole. The proposed policy toward Israel is merely an integral part of the policy toward the region as a whole. With that point emphasized, we concentrate our attention on the matter of U.S. policy toward Israel.

1. The cultural basis for strategy

Since the fifteenth-century "Golden Renaissance," until the developments of the recent twenty years, Western European civilization has represented the greatest concentration of power in the world. The source of this advantage, has been a peculiar contribution to humanity, by Western European, Judeo-Christian culture: a specific kind of emphasis upon the point, that mankind's peculiar resemblance to the Creator lies in that "divine spark" of potential for creative reasoning embedded in the human individuality. For the nations of

Western Europe, and for Israel, the proper understanding and use of this great, beneficent power, is the chief premise of a winning strategic doctrine.

The peculiar contribution of the "Golden Renaissance," is centered in the 1439 Council of Florence. Nicolaus of Cusa and his friends, not only reaffirmed the principles of statecraft which St. Augustine had counterposed to those evil conceptions of man and law characteristic of the Roman Empire. They adopted and elaborated the design for a system of sovereign nation-state republics, presented earlier in the work of Dante Alighieri. They established a form of sovereign nation-state, committed to the fostering of technological progress, and the fostering of the development of the "divine spark" of the individual member of society. This was also seen as the premise for the generation and efficient assimilation of scientific and technological progress. They also established a policy for ecumenical fraternity among Christian, Jew, and Muslim, as typified by the writing of Cardinal Nicolaus of Cusa's socratic dialogue, *De Pace Fidei*.

This peculiar form of commitment to technological progress, was the source of the material power of Western European culture: until the past twenty years' rampage of so-called "neo-Malthusian" lunacies began to destroy the strength of Western European civilization from within. Insofar as the nations of Western Europe, the Americas, and Israel, have acted in agreement with the Golden Renaissance's contributions, this group of nations has represented an overwhelming advantage in concentration of power, and also a great force working for the good of all humanity.

Our calamities, have been chiefly the consequence of our violation of these principles.

Within European civilization, there has been a persisting effort, to crush the principles of statecraft of St. Augustine and the Golden Renaissance, to return to the perverse conceptions of man and law typified by the Roman empire. The triumph of feudalistic reaction, at the 1815 Congress of Vienna, is typical of such dispositions for evil. Wicked concoctions, such as Venetian interests' Habsburg empire of the sixteenth and early seventeenth centuries, are also typical. The British empire became such a wicked concoction, consciously modeled upon the Roman. Most evil of all, has been that "New Age" cult-dogma, out of which twentieth-century fascism and bolshevism were produced.

Whenever we, of Western Europe, the Americas, or Israel, abandon the principles of Western European Judeo-Christian civilization, and misuse the power afforded to us by those principles, not only do we do evil, but we begin to destroy the source of our power to develop and defend our nations.

For approximately a thousand years, the center of evil within Western Europe has been Venice and that so-called "Lombard" interest centered historically upon Venice and the traditions of the Mithra-cult center at the Isle of Capri. Through the mediation of "Lombard" control of the econom-

ic policies and governments of nations, European civilization has been periodically dominated by imperial concoctions modeled upon the Roman precedent. Venice's role in bringing the Ottoman dynasty to rule over a revived Byzantine empire, is a paradigm of this. Venice's control over the Habsburg empire of the sixteenth and seventeenth centuries, is an example of this.

The scheme for making an Anglo-American partnership a kind of imperial power, during this century, is another reflection of the same policy. Those, such as the interests represented at Venice's San Giorgio Maggiore today, who seek to make the Russian empire temporarily a dominant force in the world, are representative of the same current which made the old Russian empire temporarily the "policeman of Europe" at the 1815 Congress of Vienna.

The pivotal strategic issue today, for the Middle East as well as Europe and the Americas, is the internal collapse of Anglo-American power, relative to the rapid growth of power and insolence of the Soviet empire. There is no part of the world, in which regional issues are of even approximately the same degree of local importance for the fate of nations, as the shifting of power, away from the Anglo-American hegemony of the recent decades, toward the emerging Russian imperial supremacy of today.

The U.S.-Soviet conflict is real and deadly. Soviet imperial domination threatens to cause general thermonuclear war. Current Soviet war-plans are built around the benchmark of mobilization for the prospect of an early thermonuclear first strike against the United States and Western Europe simultaneously. A "peace-loving Bolshevik" is a contradiction in terms, a purely mythical creature, who exists only in Soviet propaganda, or the wishful delusions of liberals in the U.S. Congress. At best, there is only the prudent Bolshevik war-monger, who will not make war, except as, either, "Holy Mother Russia" is attacked, or as that Bolshevik believes he can venture upon world-conquest with relative assurance of victory at acceptable levels of losses incurred by the Russian empire. There is no peace with the Russian empire, under Bolshevik dynasty, or any other dynasty, except war-avoidance maintained through superior strength of combined means and political will of those whom the Russian empire would subjugate. Perhaps, at some future time, the Russian state will acquire a different impulse; but, for the present, this is the state of affairs.

Yet, without subtracting in the slightest degree from the practical side of the Russian imperial threat, Soviet power and intentions are not the fundamental problem in strategy today. The fundamental problem, continues to be what Venice has represented since the corrupted weakness of Otto III enabled it to avoid conquest, and build up the evil power it came to represent thereafter. The Russian imperial threat of today, is essentially an outgrowth of Venice's alliance with Moscow since the Council of Florence. The Russian menace of today, is essentially an outgrowth of the Venetian faction's

relative success, in destroying the West from within.

The kernel of the strategic problem is the internal decay of the Anglo-American partnership. Since Venetian and related games so rigged the events of the twentieth century, that, following World War II, the world was divided between the Anglo-American and Soviet powers, it is the internal weakening of the former, to the advantage of the latter, which is today's principal practical problem in all strategic analysis and planning.

The typification of the internal decay of the Anglo-American partnership, is the visible degeneracy of the professedly left-leaning British House of Hanover/Saxe-Coburg-Gotha/Windsor. Prince Charles's hand-in-hand association with Soviet Trust representative Armand Hammer, Prince Philip's spokesmanship for the neo-Malthusian World Wildlife Fund, and the connection of Prince Philip's Gnostic enterprises to the Cini Foundation of Venice's San Giorgio Maggiore, typify the "New Age" rot within the Anglo-American partnership. This is not the entirety of the problem; but, it typifies the kernel of the problem.

The toleration of this British monarchy, is the sovereign prerogative of that English Parliament which put the House of Hanover on the British throne, and which, therefore, has the sovereign power to remove it, perhaps to replace it with a new monarchy. Although this matter is, in such details, a sovereign affair of Britain, we must all be aware of the strategic implications of the present House's incumbency. It is our right and duty, to observe, and to respond to, the threat to the existence of our own nations, our Western civilization as a whole, which that House embodies to a significant degree.

From that standpoint, it is our right, and our duty, to understand the deep, strategic implications, of Prince Philip's repudiation of the specific terms of the 1701 Act of Settlement, the which is the condition for the continued enthronement of the House of Windsor-Battenberg.

If the Prince's current effort, to expunge the first three chapters of the Book of Genesis from both the Jewish and Christian religions, were to prevail in Britain, such an abomination would cause Britain to cease to be a Christian nation; that nation would be put thus under the rule of the same Gnostic, theosophical cultism which spawned Adolf Hitler. The World Wildlife Fund is a self-avowed "New Age" cult, generically pure Gnostic dogma. It is rightfully an outcast from the ecumenical community of Christian, Jew, and Muslim: an anathema to all civilized nations and persons. It is also a direct and sweeping violation of the conditions of the Act of Settlement: the charge to the English monarchy, to defend those principles of Christianity associated with the Book of Common Prayer.

Americans and Israelis have many grievances against the past policies and practices of Britain under the rule of that House. Yet, cruel as some of those practices have been, we have regarded Britain as a member of the ecumenical com-

munity, and have hoped for the benefits of appeal to the principles of that community. We of the United States, have hoped that the abuses by our own government would be viewed with kindred kind of charity, even by the victims. Among nations, as among persons, we rightly distinguish between the individual's wicked deed, and the commitment to do evil for its own sake. For the House of Hanover-Windsor to be associated with wicked deeds, is one matter; for that House to embrace the commitment to evil, as Prince Philip's actions exemplify this, is a matter of more profound, strategic implications. We can but hope that this point is received and understood in the sovereign deliberations of Britain herself.

More broadly, the Gnostics' alliance on these matters, as between the House of Windsor and San Giorgio Maggiore, is typical of the rot which has been destroying both the Anglo-American partnership, and Western civilization, from within, especially so over the course of the recent twenty years. This point must be a central point of conceptual reference, in the effort to define U.S. strategic doctrine for the Middle East, and respecting Israel itself. It must also become the standpoint from which Israel's policy-shapers understand the matter.

The crisis of European culture

The decline of Western civilization has been in progress, not merely during the recent twenty years, but over approximately a hundred years to date. The source of this decay, was the satanic impulses triumphant in Lord Castlereagh's complicity with the Russian plenipotentiary, Venice's John Count Capodistria, at the 1815 Congress of Vienna. However, it was not until approximately the 1870s' U.S. Specie Resumption Act and 1878 Treaty of Berlin, that the overall-downward trend was consolidated, to lead into two world wars, Bolshevism, and Nazism.

Out of the confluence of Gnostic currents, typified by such followers of Oxford's John Ruskin as Aleister Crowley, Russia's Fyodor Dostoevsky, Venice's Friedrich Nietzsche, and Capri's Alex Münthe, came the cult-dogma of the "New Age." This was given its most detailed form by Nietzsche and Crowley, who proposed to bring to an end "The Age of Pisces," the age of Socrates and Christ, and to make the twentieth century the dawning of a new age, "The Age of Aquarius." They proposed to eradicate Judeo-Christian civilization, and to replace it with dionysiac cults based on the worship of Dionysos or Lucifer. Out of this, directly, came the anti-Semitism of Houston Stewart Chamberlain and Hitler's Alfred Rosenberg: to rid Europe of the Jew and the Christian, in order to return to a Russian-style system of "blood and soil" cults, to ancient heathenisms. Out of this came Maxim Gorky's shaping of the cultural dogma called Bolshevism, at Alex Münthe's Isle of Capri. Out of this came the "Aquarian Age" circles centered around Bertrand Russell, Crowley, and H. G. Wells: the authors of the "radical counterculture" movement which took over Anglo-American

circles since the time of the Kennedy assassination, and during the reign of Harold Wilson and his cronies in Britain.

It was during 1963, the year of the Kennedy assassination, and Dr. Alexander King's release of an OECD report outlining the systematic destruction of education in progress since, that the "New Age's" radical counterculture began to take over the policy-trends of Western governments. This was the period that the "New Left" was pushed to prominence. Together with the "sexual liberation" and "recreational drug" cults envisioned by Crowleyite Aldous Huxley. It was at the close of the 1960s, that the cult of "environmentalism," homosexual-cult movements, witchcraft-movements, and kindred enterprises were spread: first among the youth maddened by the political ferment of the mid-1960s, and then, more broadly, among the youth whose mental capacities had been destroyed by the combined impact of the popularized rock-drug-sex counterculture and the ruin of education.

It is indispensable, to understand properly the connection between these developments and "Vatican II."

Popular delusion today, explains "human nature" in the terms employed by the empiricists and positivists, and limits the impact of culture to the current caprices of either Hegel's *Weltgeist* or the *Volksgeist* of Karl Marx's proto-fascist law-professor, Savigny, as Benedetto Croce did. As the proven antiquity of the Vedic-Sanskrit illustrates most strikingly, the essence of the national and related distinctions in "human nature" is expressed as language-culture, and the effect of the cumulative modifications in that transmitted culture over as long as hundreds of generations. The most characteristic, and most powerful feature of transmitted culture is religion.

It is religious ideas, and the manner in which a people responds to, thinks about those ideas, which dominates the process of both transmission of, and modification of culture, over many generations.

In the case of European culture, we have inherited two opposing cultural currents, both over a span of about 100 generations to date. The first, upon which the U.S. Declaration of Independence and Federal Constitution were based, is a republican current, which has maintained an unbroken continuity since both the constitutions of the Ionian city-state republics and Solon's reforms at Athens. The opposing current, the oligarchical, is a continuation of the Syrian Magi's influence on Greek culture, as typified by the cult of Apollo, and of Lycurgan Sparta, over the same span. In Western Europe and the Americas, today's republican current is more directly an outgrowth of the missions of Philo of Alexandria and the Christian Apostles, as this Judeo-Christian form of Plato's republican heritage is summed-up by St. Augustine's writings. The oligarchic current dates from the syncretic dis-corruptions of Judaism and Christianity imposed by the Roman cult of Mithra, beginning both with Simon the Magician, and, most emphatically by Constantine, Justinian, and Photius.

The conflict between Western Christianity and the East, centered around the influence of St. Augustine, is inextricably connected to the opposing, republican versus oligarchical, currents within the nominally Christian churches, between the heirs of Augustine and the heirs of his opponents.

Thus, one may separate the state from particular churches, but only a blind fool imagines that he can keep religion out of politics, or politics out of religion.

Bolshevik Russia is no exception to this. The Bolsheviks were essentially a religious organization, directly an outgrowth of the priestless *Raskolniki* of the eighteenth and nineteenth centuries. This is overlooked by the ignorant fools who assume that the skyrocketing role of the Soviet state church represents a "crumbling" of "atheistic communism." The Russians have been rural communists since long before this century; their religion was communist, the religion of the *Raskolniki* most emphatically so. Bolshevism was a direct outgrowth of the *Raskolniki* currents of Russia, which, as Dostoevsky had proposed, adapted Russian rural communism to the imperative of developing sufficient industrial power to establish Moscow's "Third Rome" empire over this planet forever.

Lenin himself, acknowledged the kinship of the 1917 Russian Revolution to the Pugachov *Raskolniki* insurrection of the eighteenth century, and to the *Raskolniki* insurrections of the nineteenth-century nihilist terrorists, such as Lenin's own brother. Now, the temporarily priestless *Raskolniki* of Bolshevism have elected their priesthood once again. To understand Soviet Russia, one must understand the Soviet religion, the tradition underlying the *Raskolniki* revolts against the Romanovs over two centuries before 1917.

A man may profess to be irreligious, or even a militant atheist. Nonetheless, scratch him deeply enough, and his religious culture shows.

Those who introduced the radical counterculture during the 1960s, have insisted upon the term "cultural paradigm-shift," to describe their "New Age" revolution. Inside the Catholic Church itself, behind the notoriety of the Jesuit "Liberation Theologists" and Hans Kung's Tübingen University, behind the architects of such Gnostic concoctions as "Liberation Theology" and "charismatic" syncretisms, there is San Giorgio Maggiore. As Joseph Cardinal Ratzinger has accounted for this matter, it was not the intent of all those who sponsored "Vatican II," to unleash such heresies as those protected by Cardinals Hume, Willebrands, and Bernardin today. Rather, the countercultural faction within the Church used the loosening of the Church's exercise of "verticalism," as license to bring such Gnostic heresies into the open.

The broader significance of "Vatican II," on this account, is that the Catholic Church is the largest and best-organized branch of Christianity as a whole. Given the conditions of 1963, when Gnosticism was already rampant in many branches of the Protestant churches, the undermining of the Augustinian tradition (otherwise common to Catholic and

Protestant denominations), within the Catholic Church, loosened the checks on overt Gnostic proselytizing among many denominations, and had a significant, poisonous impact on currents of Jewish culture.

This development was more or less indispensable to the success of the launching of the radical counterculture on the scale begun in 1963.

Contrary to the followers of David Hume and August Comte, people, and institutions of government, do not make decisions on the basis of a "human nature" so defined. They select from experience, and interpret experience, as they are induced to do so by their embedded culture. The notions of causality, and of social values and self-interest, which are defined for them chiefly by religious cultural influences, are predominant in "mass behavior." Alter those values, and one has altered the "mass behavior" of populations, of nations, accordingly. To alter those values effectively, on a mass scale, one must meddle with a people's religious beliefs.

So, in Western Europe and the Americas, the fight for republican values can be effective only as an affirmation of Augustinian values, against the anti-Augustinian. Thus, the ultimate outcome of today's U.S.-Soviet conflict, will be decided by the degree to which the United States leads in rallying Europe and the Americas to Augustinian values, as exemplified by the 28th Verse of the First Chapter of Genesis, and the *Filioque* of the Latin Nicene Creed.

In that respect, Pope John Paul II is the most important, most powerful figure in Western civilization today. In that respect, whatever religious figure attempts to suppress the 28th Verse of Genesis, or to suppress the *Filioque*, is implicitly a Soviet agent, and often wittingly so.

There is no hope for the Middle East in general, or Israel in particular, unless precisely this point is emphasized in practice. Unless the Americas and Western Europe affirm Augustinian principles for practice, Western civilization as a whole will never afford the Middle East or Israel the consistent and effective assistance needed to keep the Middle East from plunging into Hell.

Cultural strategy

We might concoct any sort of military and related sorts of doctrines for the Middle East we might choose. The best of them would be but prelude to catastrophe, unless we effectively address, and reverse, the rotting-away of our civilization's strength.

Without resuming technological progress in an energy intensive, capital-intensive mode of increasing per-capita physical output, we lack the economic basis for developing and sustaining strategic strength in depth. Without ordering the practical side of existence in a way which places emphasis upon the individual's power to produce and assimilate scientific progress, we allow the forces of irrationalism free play: That would suffice to ensure our doom.

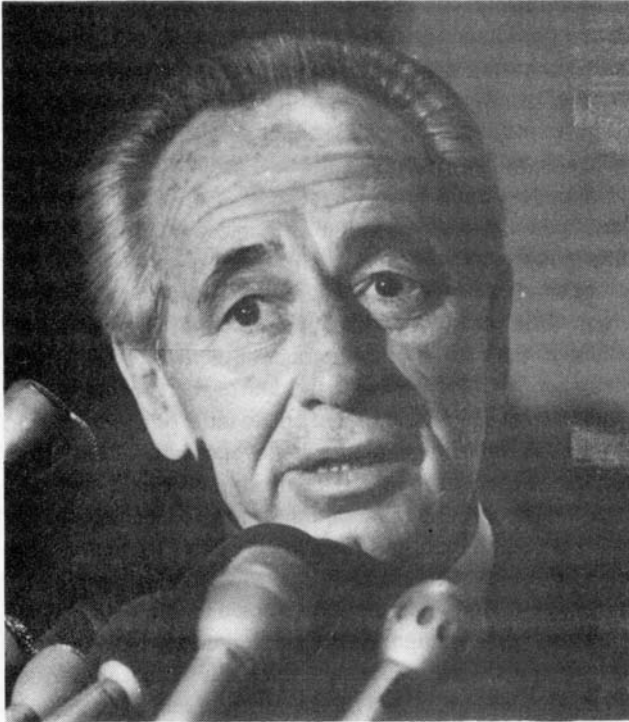
The basis for a European's or American's affording justice to both Israelis and Arabs, is the Augustinian persuasion that individual human life is precious, to the point of being sacred, as animal life is not. Once that essential distinction between man and beast is ignored, as the wicked Prince Philip proposes to deny this distinction, the death or misery of another human being is of no greater principled concern to us than the killing or misery of a beast. Unless I recognize the life of other persons as a precious feature of my own sense of moral identity, I will not sacrifice anything of consequence even to save that person from death or torture. It is on this point, that moral persons must abhor Prince Philip to more or less the degree Adolf Hitler was rightly despised.

For us, a living human body would be nothing but another sort of lower beast, except as the well-being of that body is an indispensable vessel for something more precious, the which it contains. That "more precious," is what we rightly identify as the substance of the "soul," the mind. This mind, is of no more importance to us than the mind of a cow, except that that mind embodies also the "divine spark of reason": the potential, developable power for that quality of creative reason, the which we associate with original, valid scientific discoveries, or a great work of art by a Leonardo da Vinci, Raphael, Bach, Mozart, or Beethoven. The fact that each person is born with that "divine spark," makes that life precious to us: that fact alone.

It is only to the degree that Americans or Europeans see the faces of Arabs and Israelis in these moral terms of reference, that we would risk anything really important to us, for the sake of saving their lives. Otherwise, our practical efforts would be limited to such token acts of charity as even a Prince Philip might bestow upon a stray dog.

We must also consider the impact of different kinds of policies upon the peoples of the Middle East. As the Nazi example demonstrates most vividly, if we can reduce any people to a state of cultural pessimism, akin to what the Versailles Treaty imposed upon Germany's Weimar Republic, we can bring out the beast in such victims. On the contrary, if we can remoralize a people with hope of a future attained through acts of reason, we can encourage this moment of their potentiality.

What should be U.S. strategic objectives in the Middle East? We are fools, unless our objective is to establish the durable rule of reason within and among the nations of that region. We are fools, if we desire anything less; we are fools, if we demand anything more. We desire a community of securely sovereign nation-states, whose peoples have efficient access to technological progress, who are well-nourished, protected from disease, and who can have just confidence in the perspective that their grandchildren's condition of life will be better, and more secure than their own today. We desire rational relations, based on mutual respect, among the peoples of such nations. If we gain that, we defeat the



NSIPS/Stuart Lewis

Israeli Prime Minister Shimon Peres

Soviets' imperial ambitions in that quarter; to gain that, we must frustrate the Soviets' game.

Around Washington, D.C., even well-meaning people would retort, "Yes, but . . ." They agree: "What you have said is a fine sentiment. It's all well and good to desire such things, but you are not being practical. You are overlooking certain additional conditions we must demand of these nations." That is where even well-meaning policy-shapers around Washington go wrong. They permit concern for secondary "special interests" to turn them away from a simple, and feasible policy, to some complicated sort of policy-package, whose attached list of conditionalities will ruin everything.

The United States needs nothing from any other nation but that nation's good will. With aid of that good will, the nation will tend to be reasonable in any matter bearing upon relations with the U.S.A. The business of clever diplomacy, of seeking to impose this and that condition, as a precondition for the United States' own manifestation of good will, suggests that perhaps the U.S. State Department is being run by some veteran used-car salesman down in the basement. If we wish to win, we require a strategic doctrine with no fine print attached.

It is our interest to discover what these nations require most urgently, in their most vital self-interest, and to shape our policies such that we do not impede that nation's sovereign right to satisfy those needs.

Once we dig down below those strategic factors which any professional is educated to recognize as axiomatic, we come to the underlying reality of political and military power. That power is the relative power over nature of an average person. The efficient character of that power, is typified by scientific and technological progress. This is the root of the increase of the productive powers of labor; it is, in a related way, the source of firepower and mobility, and of depth of such strength, in warfare. This expresses and fosters those qualities of creative-reasoning potential, for whose sake a person, a nation, will fight at all risk for sake of the republican cause. This is the source of the political will of the people of a republic. Power flows, as both a material power, and the political will to use that power effectively, from this source.

Real strategy subsumes all of its technical features under the objective of fostering the growth of the source of power of a republican cultural world-outlook. All justified warfare, as St. Augustine defines justified warfare, is essentially war between opposing currents of culture. If the battle for one's culture is lost in one's own nation, then the war is a lost cause.

2. The 'New Marshall Plan'

If the kind of "New Marshall Plan" implied by the parallels between Egyptian proposals and those of Prime Minister Peres, is set into motion, soon enough, and with sufficient momentum, a strategic victory in the Middle East is possible. If this requirement is not met, then a crushing victory by Moscow is absolutely assured.

That is the nub of any U.S. strategy toward the region.

This is clearly understood by Moscow, and by Damascus, who have responded to Prime Minister Peres's recent visit to Morocco accordingly. It is also understood by those Soviet appeasers and other accomplices in the West, who have acted to reject Mr. Peres's proposal, and have also sought to accelerate IMF conditionalities' imposition in the region, the latter a device for catalyzing the overthrow of those Arab governments which might tend to accept negotiating Mr. Peres's offer.

The Soviet reaction is understood more clearly, by comparing Soviet KGB campaigns against this author's "Operation Juárez" policy toward Central and South America. The KGB's *América Latina*, and KGB agents on the ground, have run a persisting campaign against "Monroeism," and against "Operation Juárez." In the same connection, the Soviet press in Russia itself has publicized the standing view of this writer among leading Soviet circles: "an ideologue of late-capitalism." This bit of Soviet jargon, signifies that the writer is viewed as a "potentially dangerous" sort of independent thinker, whose conceptions are viewed by Moscow as ominously workable ones, and as affording Western society the

basis for revitalizing its strength.

What Mr. Peres, and also the authors of a parallel Egyptian proposal, have presented as a "New Marshall Plan" policy, is most important among a series of proposals, by Israelis and by others, to the same general effect. It addresses two immediate problems suffered by both Israel and by moderate Arab nations, Egypt most notably: the depressive effect of a debt-accumulation that is no longer payable, and the psychological impact of economic decay upon the populations and political stability, of both Israel and Arab nations.

Israel's wars have caused the accumulation of one of the highest per-capita national debts in the world. The effect on Egypt's indebtedness has been similar. Since the orgy of inflationary currency fluctuations, unleashed by President Nixon's actions of 1971, and, much worse, since the unleashing of policies which Federal Reserve Chairman Paul A. Volcker himself once aptly described as "controlled disintegration of the economy," the foreign indebtedness of Israel and Egypt has become unmanageable.

The problem has been aggravated to the extreme, by the lunatic "conditionalities" policies of the International Monetary Fund (IMF). IMF "conditionalities" consistently order a devaluation of the national currency, thus multiplying the size of the debt with a stroke of the pen. These "conditionalities" demand a collapsing of the most productive sectors of the economy, while demanding a substantial increase in the nation's exports.

These measures, combined with a continued collapse of world-trade markets, have collapsed the foreign earnings of nations including Israel and Egypt, and also entire sectors of the internal economy. This has stimulated the spread of cultural pessimism within the populations of Arab nations, and within Israel. Complementing the dangerous growth of irrationalist "fundamentalism" among Arab states, there is also a growing, and ominous, "fundamentalist" insurgency inside Israel. It is rightly said in these parts of the world, that the U.S. State Department and the IMF are the best Soviet recruiters in the business of building up such "fundamentalist" insurgencies against governments friendly to the United States.

"New Marshall Plan" means, orderly restructuring of the indebtedness of these nations, combined with elimination of meddling into the internal affairs of these nations by the IMF. Given those conditions, Israel and its Arab neighbors can redirect otherwise idled labor and capacities into investments which will expand the base-lines of the economies' basic economic infrastructure and production of physical output.

In the language of "common-sense economics," a financial reorganization of this variety, is analogous to the use of "Chapter 11" in U.S. proceedings in bankruptcy. The debtor is financially insolvent; the current schedule of debt-service payments is hopelessly non-performing. No repayment of the debt could be effected, under existing conditions, except by methods which resemble what the Hitler regime did to

occupied territories and populations, during World War II. (Unfortunately, in such matters, some Swiss, U.S., and other bankers continue the tradition of Hitler and Hjalmar Schacht.) Rather than be complicit in methods which amount to Nuremberg "crimes against humanity," the creditors of these nations agree to a financial reorganization along the lines of U.S. "Chapter 11" proceedings.

First, current debt-service schedules are suspended, "frozen," pending reorganization of the accumulated indebtedness to date.

Second, a new schedule of debt-service payments is devised. This schedule defines two classes of foreign indebtedness of the nation: (a) retirement of old debt, and (b) payments on debts incurred after the date of reorganization. The payments on old debt are set at a percentile of earnings from exports. A limit on the aggregate level of new, added debt-service obligations is set, based on a percentile of projected export-earnings. A ceiling on interest-rates for old debt-balances is set, and a limit on borrowing-costs for new debt is set. Old indebtedness is variously written off or amortized, according to the projections constructed in this way.

Third, new foreign lending is limited to import-credits for selected classes of economic priorities. These priorities emphasize basic economic infrastructure, and fixed and operating capital-loans for agricultural and industrial improvements.

"Basic economic infrastructure" is of two classes: physical infrastructure, and those forms of social infrastructure indispensable to maintaining and improving the productivity of operatives in agriculture and industry.

"Physical infrastructure" includes:

- 1) Water-management systems-development.
- 2) Development of general transportation-systems of movement of freight and passengers: ocean and inland-waterway ports, ocean freight, inland-waterways freight, rail-ways, urban mass-transit, highways as subordinate features of water-ways and rail transport, and warehouse complexes providing an efficient, nodal interface among modes of transportation.
- 3) Production and distribution of energy for general use, with emphasis upon electrical energy, industrial process-heat energy, and urban commercial-residential process-heat and chemical energy-supplies.
- 4) Public sanitation systems.
- 5) General communications systems.
- 6) Urban residential-industrial infrastructure.

"Social infrastructure" includes:

- 1) Science and engineering.
- 2) Education, libraries, museums, and cultural centers.
- 3) Public Health systems.
- 4) Medical services.

The general economic objective of a "New Marshall Plan," of which financial reorganization is but an indispensable, but subordinate feature, is the increase of the scale of agricultural and industrial output, including the scale of total employment of operatives in combined agriculture, manufacturing, and basic economic infrastructure, and the increase of the productive powers of labor. These are the same policies presented by U.S. Treasury Secretary Alexander Hamilton, in his December 1791 Report to the U.S. Congress, "On The Subject of Manufactures."

Reaching this economic objective, requires some foreign inputs. However, the bulk of the new investment required, is obtained from idle domestic resources: underutilized portions of the total labor-force, and underutilized productive capacities. Correspondingly, most of the credit required for this expansion, can be generated domestically, rather than by borrowings from foreign agencies. One of the best examples, is the fact that over 90% of Egypt's investment in new, irrigated, agro-industrial urban complexes, is obtained from Egypt's domestic resources: as in this case, the lack of foreign resources would be a devastating bottleneck for any of these nations; but, the value of the required foreign resources, is a small portion of the total value of the investments to be made.

Contrary to the current policy of the World Bank, and other relevant institutions, all successful development of agriculture and manufacturing depends upon developing a basis in basic economic infrastructure. Again, Egypt's development of new, irrigated, agro-industrial complexes, is an excellent illustration. Without infrastructural development on a large scale, agricultural and manufacturing investments are like mere drops of water in the desert sand. Here, in infrastructural development, lies the key to cooperation between Israel and its Arab neighbors.

The most celebrated of Israel's infrastructural projects, is the development of a Mediterranean/Dead Sea water-way. This is not merely an Israeli internal affair, but a point of intersection with Jordan, also intersecting the Palestinian-Arab matter. The development of the densely-populated Gaza Strip, is another instance of need for major improvements of the infrastructural basis. The economic development of Sinai, a prime direct interface between Israel and Egypt, is another instance.

Otherwise, one of the keys to Egypt's future, is the establishment of a Nile water-system and transportation agreement among Egypt and its upstream partners, all the way into Tanzania. Properly, broadly situated, the long-mooted Qattara Depression project, is crucial.

The need for both direct and implicit cooperation among Israel and its Arab neighbors, is reflected most conspicuously, most simply, in terms of an array of infrastructure programs. However, nations with smaller populations, especially poorer nations, have such acute shortages of social capital, that they can each develop only a narrow range of

new industries; cooperation in terms of division in specialization, among groups of nations is therefore necessary for optimal, rounded economic development. "Customs union" agreements are needed.

Durable agreements on peace and mutual security, among groups of nations, are critical for economic development. Without cooperation in economic development, political agreements lack the durability of substance.

The proposals from Prime Minister Peres, and from Egypt, for a "New Marshall Plan" point in such directions. What these nations need from the U.S.A. and other OECD nations, is chiefly three things:

- 1) A catalytic role in assisting Israel and Arab nations to reach relevant agreements, with aid of political sponsorship and political guarantees from such third parties.
- 2) Full commitment to security of the parties in the matter of attack by outside forces.
- 3) Favorable treatment on debt-reorganization, terms of loans, terms of trade, and credit for imports of vital technologies from each of the sponsoring OECD nations.

The rest, the parties must either each do individually, and sovereignly, with national resources, or through negotiated cooperation among one another. The more they do for themselves, to the degree they are able, the better the result will be.

3. The strategic importance of the plan

All the most essential strategic objectives of a New Marshall Plan, are summed up as of two types, material and spiritual, respectively. Materially, we must foster an unending increase in the productive powers of labor, to foster stronger economies, and to provide the economic-technological basis for an adequate defense. Spiritually, we must defeat the current rise of cultural pessimism, and irrationalism, among the peoples of the region. Cultural optimism is fostered, by embedding a credible, and sound hope of a better life for grandchildren in the daily practice of nations. Rationality is fostered, by the experience of the benefits of scientific and technological progress in the practice of daily life.

In purely military terms, the mobility and firepower of the Israeli forces has been far greater than that of others of the region. Israel's population has had the greatest firepower per capita, and superiority in the sustained will to fight and win. All other factors considered, these margins of advantage would not have been possible had Israel not been dominated by Western European culture. It was grim determi-

nation to survive as a nation, energizing the superior culture of Israel, which was the essential feature of its military capabilities.

This advantage has been eroding over the recent dozen years, and longer. The narrowing gap, is less the result of Soviet build-up of culturally inferior Syria, than the economic and spiritual decay within Israel itself. As long as Israel's economy emphasized a sense of the urgency of forced-draft technological progress, the cultural potentials of the population were utilized, and re-enforced. As the economy drifted toward a "post-industrial" society, toward the fate proposed in the "Meyer Lansky Plan," the benefit of the cultural potential was wasted, increasingly, and the semi-atrophied cultural potential itself began to decay.

It is not the desire of the U.S.A., that Israel's military forces should go forever rampaging victoriously throughout the region: directly the contrary. Our policy must be a durable peace between Israel and the Arabs. Nor is it our proper desire, that the cultural discrepancy should be maintained, or widened. It must be narrowed, not by lowering the standard of Israel, but by encouraging the Arab nations to raise the level of education and technological practice of their populations.

In the time of Moses, Moses led descendants of the Habiru from slavery, to take them into the desert and to uplift them from the degradation of idolatrous paganisms, into the condition of a true people. For the wiser heads in Egypt, it was a strategic advantage to have a state of Moses's Israel in Palestine, practicing there the cleanliness laws admired in Egypt: a buffer-state against the menacing Mesopotamians and Philistines. Today, the menace to Arab states comes from the north. If a sovereign Israel is at peace with Egypt and kindred Arab states, and also a member of a community of development with those states, then Israel's strength becomes a strategic advantage to those states, rather than a menace.

The possibility of such a new order of peace, is conditional upon practical steps toward resolution of causes for a continued conflict between Israel and an autonomous agency representative of Palestinian Arabs. That bone in the throat must be removed.

There can be no political solution to that problem, without something akin to a New Marshall Plan. There is too much silly chatter these days, about "political freedom," and sundry "political rights," without taking into account that rights without material substance, are no rights at all. There are those impassioned by the mere name of political rights for black Africans, and whose policies consign these rights to be celebrated in a vast cemetery, of famine, epidemic disease, petty tyrannies of unimaginable brutishness, and strife like that which Uganda has already suffered, stretching from sub-Saharan Africa to the Cape of Good Hope. Our hysterical liberals scream to award political rights—but only to dead black Africans.

It is a not-uncommon, but foolish proposition, that "political solutions" for such Middle East problems as the Palestinian Question, could be, or even should be found, without considering agreements on programs of adequate economic development. Or, we hear the objection: "First, we must solve the political question; then, we shall begin to discuss economic development."

Mountains of bodies of black Africans, are piling up, possibly, soon, half or more the population-level of black Africa entirely. It would be an hypocrisy worthy of Adolf Hitler, to say that the present spiral of genocide in black Africa, is the result of anything but the wickedness of combined practices of commission and omission by international financial agencies and OECD governments. However, African governments and political movements have contributed to the success of this genocide, by failing to ally around the issue of economic development, as primary; failing effective cooperation on the issues of economic development, all "political solutions" remind one of a desperately hungry family demanding the right to order food from the waiter in a high-priced restaurant, when that family has no means to purchase such nourishment.

The central issue of political affairs in the Middle East, is the positive spiritual impact of economic development. To reach a rational political solution, the two or more parties involved, must each be rational. In dealings with governments, it is not sufficient that those government's representatives be rational. If large, insurgency-prone political forces menace the stability of a government, it may be the case that the government will behave irrationally to placate such a movement within its own nation; or, if the government behaves rationally at the bargaining-table, defying an insurgent irrationalist force in its own nation, that irrationalist force may become the government. If an agreement is reached with a rational government, and that government is soon toppled by an irrationalist political force, the agreement is predominantly a failure.

For example, former U.S. National Security Adviser Zbigniew Brzezinski continues today the same deadly folly for which he was notorious during the period the Carter administration co-conspired to overthrow the Shah of Iran. Brzezinski, echoed by President Jimmy Carter, committed the United States to support the Ayatollah Khomeini's regime, even after that murderously lunatic regime had seized U.S. diplomats as hostages of the Khomeini government, in an act of terrorism by that government itself. Brzezinski spoke of an "Islamic Fundamentalism Card," which he represented as an asset of the Atlantic Alliance against the Soviet Union. In his most recently published book, *Game Plan*, Brzezinski extends that same policy to developing nations in general.

One hopes, for Brzezinski's sake, that he did not know what he was sponsoring. The policy which Brzezinski advocated for Iran, is identical with that adopted by the Com-

munist International at its famous Baku conference of 1920. That policy is revived as an integral part of Soviet strategic operations against the United States and its friends today. Brzezinski developed his support for this Soviet policy under one Alexandre Bennigsen, the pupil of a leading participant in the 1920 Baku conference. Not accidentally, Brzezinski's policy for overthrow of the Shah, has been a decisive factor in bringing the Soviets to a dominant strategic position in the Middle East today.

Essentially, the political side of Soviet grand strategy is based upon the sound principle, that irrationalism serves Soviet interests against the United States and its friends. All of the political side of Soviet strategy for world-conquest, including Soviet promotion of the international narcotics traffic, Soviet-directed international narco-terrorism, and other features of Soviet-directed low-intensity warfare, is based on the doctrine, that the fostering of irrationalism, enhances Soviet strategic interests, and weakens the West.

Kissinger, Brzezinski, and others, including some Israeli influentials, present the matter differently than we do. The documented history of Kissinger's adherence to his dogma of diplomacy, is most useful to consider, to understand the problem we are addressing for the case of the Middle East. The best way to understand the process of education behind Kissinger's dogmas of diplomacy, is to compare all other relevant documentation with the thematic features of his book *A World Restored*, written under the patronage of McGeorge Bundy. This book is to be recognized as an edited version of Kissinger's Harvard doctoral dissertation.

Kissinger asserts, that he has elected to walk in the footsteps of two of the architects of the feudalistic Holy Alliance, Austria's Clement Prince Metternich, and Britain's Lord Castlereagh. Notably, in the book, Kissinger adopts, and that most emphatically, the anti-American ravings of Metternich. Kissinger portrays his self-image as that of a *Hofrat* of some feudal court, practicing a kind of diplomacy familiar to students of eighteenth-century "cabinet warfare" diplomacy. To the degree those circles which Kissinger serves, have been able to control U.S. and Western European nations' foreign policies, the strategic doctrines of the OECD nations, and of Middle East nations, have been a parody of eighteenth-century "cabinet warfare" dogmas.

The paradigm for eighteenth-century "cabinet warfare" diplomacy is the campaigns of Britain's Duke of Marlborough, in the setting of a seemingly endless "limited warfare" between Louis XIV's France and the Netherlands' House of Orange. Actually, Orange, like Marlborough and the future George I of England, were merely assets of the Venice-centered Lombard bankers, and the state over which the flag of the Venetian-Guelph crusader order, the Hospitallers, flies today, Swiss banking.

It is relevant for understanding the problems of the Middle East today, to see Marlborough's policy, of bleeding Europe to death, through a diplomacy based on perpetuation

of indecisive battles over decades, as action by the same forces which brought the Ottoman dynasty to power in the Balkans, and which bled all of Europe in "dynastic wars," over the period from the Hapsburg's 1527 looting of Rome, until Mazarin's and Cromwell's defeat of the Hapsburgs, in 1653. One must also see the success of the American Revolution, and its influence on Europe, as a conditionally decisive military-political victory, whose outcome the interests behind Venice's Russian plenipotentiary, John Count Capodistria, sought to reverse at the 1815 Congress of Vienna. It is also expressed by the British cabinet-diplomacy policies, associated with orchestrating the "balance of power" on the European continent and throughout the Mediterranean region.

The perilous features of the situation throughout the Middle East today, are nothing but the outcome of the impact of such cabinet diplomacy on the institutions of the region leading into and following the collapse of the Ottoman Empire.

The essence of cabinet diplomacy, as practised by Israel in connection with the lingering war between Iran and Iraq, is to weaken the power of potential adversaries, or merely competitors, by engaging them in prolonged, debilitating, "limited warfare." The ability to conduct such a policy, depends largely upon exploiting irrationalist political factors among the nations orchestrated into conducting such "limited warfare."

Thus, Kissinger's direct complicity in unleashing chaos in southern Africa, in 1975, and his personal role in the unleashing of civil war in Lebanon, that same year. That was Secretary of State Alexander Haig's Middle East policy of practice during 1981-82, and Haig's complicity, with Britain's Lord Carrington, in luring Argentina into an occupation of the Malvinas, with promised U.S. political backing, when Carrington had already completed planning for a British war against Argentina, with Haig's political support. Ariel Sharon, whatever else he also represents, is an expression of the same sort of "cabinet warfare" policies inside Israel.

Brzezinski has acted, either as simply an immoral fool, or worse, in representing Bennigsen's and Bernard Lewis's dogmas for the Middle East, as an effectively anti-Soviet exercise in cabinet-warfare diplomacy. The potentiality for selling such a policy to credulous Americans and others, depends upon the duped circles' equally credulous acceptance of a totally wrong representation of "Soviet Communism." The defenders of such policies, insist that Soviet economic planning defines the Russian empire's Bolshevik dynasty as "ultra-rationalist." On this premise, the wildest among "New Age" insurgencies, such as Khomeini's, is portrayed as a kind of religious-fanatical irrationalism, thus intrinsically a menace to the Soviet empire.

The truth is, that Bolshevism is, together with fascism, a leading paradigm of a fanatically irrationalist, "New Age"



Among the architects of Mideast destabilization (left to right): Syrian President Hafez Assad, former U.S. Secretary of State Alexander Haig, Israeli Industry Minister Ariel Sharon, Britain's Prince Philip.

movement. The military rationalism of a Marshal Ogarkov, is very real, but also very misleading. Ogarkov is an example of the Dostoevskyan ideal of the "Russian party" in Soviet life. Rational means, merely as means, serving an irrationalist motive, seeking an irrationalist goal. From the standpoint of Western European Judeo-Christian culture, Bolshevism is purely satanism, the Soviet "Russian party" especially so. Khomeini represents the purest satanism. The essential differences between the satanic Sufism of a Khomeini and that of a President Hafez Assad, are no more than those which distinguished the style of al-Ghazali from that of Sheykh al-Jabal; the historical parallel is a precise one.

To see the Soviets' strategy in Middle East terms of reference, the strategic analyst need do no more than to examine the consistency among the policies of the 1920 Baku conference, the practice of Cominternists such as M. N. Roy, and the apparatus centered around such modern Cominternists as Evgenii Primakov and Geydar Aliyev today. Compare this with the battalions of Khomeiniac mullahs who received their theological indoctrination in Shi'ite forms of "Islamic fundamentalism" at Primakov's Soviet Tashkent.

The essence of Soviet grand strategy, upon which Soviet military strategy depends, is the promotion of irrationalist movements in developing and OECD nations, as a battering ram to weaken the West and developing nations from within.

Without overlooking military equations, we must locate the fundamental premises of a winning strategy, in the cultural factor of rationalism. Not mechanistic, Cartesian rationalism, not axiomatic-deductive, mechanistic thinking. We of that ecumenical fraternity of Christian, Jew, and Muslim, as defined by Cusa's *De Pace Fidei*, must project our ecumenical rationalism. Ours is that power of reason, which is coherent with the fact that man's spirit is cast in

the image of the Creator: that we, the microcosm, must be efficiently at one with those principles by which the Creator lawfully orders the universe. We are properly, the dedicated instruments of the Creator, whose wills must be perfected such that we govern our actions by the same quality of reason expressed by a process of continuing creation of this universe. God does not give us a message, saying, "Kill so-and-so," or such things. God's message to us is His law, a law which is the perfection of reason. He tells us not which actions, to perform, but rather the principles of reason by which we must select our goals, choose our methods of action, and judge the results as we are able to precalculate such results of our current choices of goals and actions. What concrete state of mankind's material works we must attain, we are not told; we are told only that we will be judged by what we do with this planet and its affairs, according to the principle of reason.

In place of some "final goal," we know only that we must measure our choice of goals and actions, according to that which expresses a loving concern for the present and future generations of mankind: our own grandchildren's condition of life, immediately, our nation, and humanity generally. We are forbidden to behave as Adam Smith advised us: We are accountable for the moral outcome of our practice, in the economic dimension, and every other one. We are our brother's keeper.

To the degree we are able, and in that sense, our brother's, and his grandchildren's condition, is our moral responsibility, and that is the sense of self-interest adopted by the wisest persons. We are accountable, in that way, and to that degree, for the material conditions of life of present and future generations. Above all, we are responsible for the condition of our brother's soul. It is as the improvement

of his material conditions of life, affects the development of his soul, and our own, too, that material conditions of his life, and of his grandchildren's, are our goal. It is fostering the development of his powers of reason, that aspect of him which is in the image of God, which is our primary obligation. His education, the material conditions of daily practice affecting the development of his powers for reason, and the dignity of his right to pursue such a course in search of good, are primary for us, if we are wise enough to know this.

The exercise and development of this power of reason, is most commonly expressed best in daily practice, through the process of fostering the generation and efficient assimilation of scientifically ordered technological progress in that which occupies the greatest part of the individual's activities, his or her daily work. When men and women work only "in the manner of my father and his great-grandfather before him," the mode of man's activity converges upon the condition of a mere beast, whose range of behavior is delimited by its heredity. In labor, it is scientifically ordered technological progress, which expresses, immediately, the exercise of those creative-mental powers which bear upon man's likeness to the Creator. This, and that great art, whose composition is based on a principle of beauty harmonically consistent with the principle of living processes (i.e., harmonics congruent with the Golden Section), is what ennobles a people in daily practice. To idolize a dead body, even a human one, is disgusting; to capture the aspect of that bodily form which imparts to the hearer or viewer of art a sense of the active principle of composition of living processes, ennobles the mind. To see such beauty, as technological progress and great artistic composition, in the context of contemplating the efficient connection of the microcosm, ourselves, to the work of the Creator, is the principle of mankind's highest moral and mental condition.

As we have already stressed here, the fostering of the power of reason, so defined, also imparts to such a people a greater relative power over nature, the source of the power to defend one's nation, one's culture.

Those among us, who bear this cultural outlook from the standpoint of our ecumenical heritage among Jews, Christians, and Muslims, do not thus separate ourselves from other aspects of mankind. Rather, in the true ecumenical spirit, we know that all mankind is capable of such beauty, because the divine spark is a potential in everyone. Rather, we seek this quality which we prize in ourselves, in others: we adopt it there, we nourish it, we seek to strengthen it.

Man, in his most wretched condition, is a creature whose relationship to a small patch of soil resembles the condition of mere beasts. Such a hedonistic individual, is the paradigm of irrationalism, and of associated potentialities for bestialism. Yet, think back to the earliest of known cultures, as reflected in the solar-astronomical calendars of the Vedic hymns. Contemplate the remarkable fidelity of such solar

calendars' long cycles, including the great equinoctial cycle, and longer ones, too. With sticks and stones, ancient men and women looked up to the skies. They plotted the daytime progression of the Sun's passage, and plotted the sighted positions against the nighttime sky. Behind the cycle for the Earth's magnetic pole, in those ancient calendars, we see the lodestone added to the sticks and stones of the ancient astrophysicist's repertoire. From this all progress in the human condition proceeded. To look up from a miserable patch of earth, to the heavens, to see the lawful ordering of creation in the heavens, and to change our daily practice with new knowledge so obtained, expresses most ably that reason which prompts us rightly to see the existence of mankind as beautiful.

This specific sort of connection between science and beauty of spirit, the beauty of reordering our daily routine under the guidance of that influence, is the essence of our proper cultural strategy: to uplift the cultural paradigms of peoples of our own and other nations, by emphasizing the role of such beauty in daily practice. Economic development may, and must be seen in many practical terms of reference; the cultural impact, is the most essential.

To love another human being, in the sense of *agape*, is to share such beauty. It is as we love a child, our eyes often close to brimming with tears of joy as we witness the child's mind grasping the solution to a problem previously beyond the child's comprehension. We love most strongly, when we have acted efficiently to foster that result. We love best, those we assist in this way, and those who assist us in a similar way.

With aid of such love, all necessary political solutions become readily achievable, and durably so.

Yet, in war, we must kill human beings, and in relatively great numbers. Our true enemy is not human beings, but an evil deed being perpetrated. We must destroy that deed. To accomplish that, we are obliged in war to destroy those who make themselves the dedicated servants of that deed.

Our military object must be, to crush the deed at its root, and to free the adversary human beings from enslavement to the cause of that deed. As quickly, as crushingly, as decisively as possible, is the moral principle for right conduct of warfare. The most evil war, is a "limited war," the protraction of a war which we might otherwise have brought to a swift, and decisively successful conclusion. The goal of warfare is the state of just peace accomplished through swift victory; it is the ordering of the peace, which is the proper goal of warfare.

It is warfare, prepared and executed according to that principle, which is the essence of strategy. So, the implications of the New Marshall Plan, define the only proper goal of warfare and its preparations, for this region. Such a form of warfare is, thus, a sacred undertaking: as St. Augustine defines this, a justified war.

To be continued.