

The book also includes an Appendix prepared by Thomas M. Izbicki: "Nicholas of Cusa: The Literature in English, 1989 to 1994." A reflection of the editors' intellectual honesty is the fact that this Appendix gives unusually prominent coverage to the contributions of Lyndon H. LaRouche, Jr., Helga Zepp LaRouche, and the writer of this review, himself a member of the American Cusanus Society. The one-paragraph introduction to the Appendix concludes with the following observa-

tion: "One notes too that, aside from the continuing interest in Cusanus shown by academics, many of them members of the American Cusanus Society, a great interest in Nicholas' works has been shown by the circle of Lyndon LaRouche."

Listed in the Appendix are Helga Zepp LaRouche's "Nicolaus of Cusa and the Council of Florence" [*Fidelio*, Vol. I, No. 1 (1992)] and Lyndon H. LaRouche, Jr.'s "The Ontological Superiority of Nicholas of Cusa's Solution over

Archimedes' Notion of Quadrature," [*Fidelio*, Vol. III, No. 2 (1994)]. The Appendix also lists all eighteen translations of works by Nicolaus of Cusa done by this author, which have been published by the Schiller Institute in *Toward a New Council of Florence: "On the Peace of Faith" and Other Works by Nicolaus of Cusa*, as well as this author's article "Nicolaus of Cusa's 'On the Vision of God' and the Concept of Negentropy" [*Fidelio*, Vol. II, No. 4 (1993)].

—William F. Wertz, Jr.

The Anglo-Venetian Descent into Barbarism

It is the obsession of leading geopolitical strategists in London and other Western capitals, that there exists no greater priority than to mobilize the "Western world" for conflict with the nations that are central to the development of the Eurasian Land-Bridge. This is the region for which Sir Halford Mackinder, Britain's leading geopolitical theorist at the turn of the century, coined the term "Eurasian heartland," the battle for which, he said, would determine who would control the world.

Since 1993, when it was first popularized in an article in the Council on Foreign Relations quarterly, *Foreign Affairs*, Harvard professor Samuel Huntington's "clash of civilizations" construct has been one of the most discussed variants of this obsession.

The "clash of civilizations" is the "geopolitical war-plan" for an influential, British-run faction in the transatlantic policy establishment. Hence, on the back dust-jacket, there are two endorsements, from (Sir) Henry Kissinger and Zbigniew Brzezinski. Kissinger has spent his entire career promoting British balance-of-power, or geopolitical, doctrines, beginning in the 1950's period, when he wrote his Harvard doctoral thesis, *A World Restored*.

Not surprisingly, in the period immediately leading up to the publication of the "clash of civilizations" article, Huntington was parroting Kissinger's ideas. In early 1991, he wrote an article for the January-February issue of *Sur-*

vival, the publication of the International Institute for Strategic Studies (IISS), in which he insisted that American policy toward Eurasia should premise itself on the British geopolitical theories of Mackinder, and on the balance-of-power approach that guided Lord Castlereagh at the 1815 Congress of Vienna.

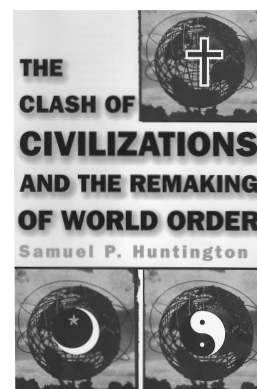
As for Brzezinski, it was he, in his capacity as national security adviser to President Jimmy Carter in the late 1970's, who developed the so-called "Arc of Crisis" theory, according to which the region south of the Soviet Union would constitute a vast arena of instability, the which could be used as a geostrategic weapon against the Soviets. Samuel Huntington sat on Brzezinski's National Security Council staff, as director of security planning.

Also significant, is the fact that Brzezinski drew upon the work of Prof. Bernard Lewis, the Oxford-trained British Arab Bureau operative. The term "clash of civilizations," in fact, was *invented* by Bernard Lewis, in an article in the September 1990 issue of *Atlantic Monthly*; Huntington acknowledges that he lifted the expression from Lewis.

Anglo-Venetian Psy-War

The substance of his polemic shows Huntington, methodologically, to be a devotee of Venetian-British psychological-warfare techniques.

The argument is based on a pair of simplistic contentions. He writes: "Civilizations are the ultimate human tribes,



The Clash of Civilizations and the Remaking of World Order
by Samuel P. Huntington
Simon and Schuster, New York, 1996
367 pages, hardbound, \$26.00

and the clash of civilizations is tribal conflict on a global scale. . . . Relations between groups from different civilizations . . . will be almost never close, usually cool, and often hostile."

Already on the second page of the book, the "witness" Huntington summons, to back up his argument, is a fictional "Venetian nationalist demagogue" in the novel *Dead Lagoon*, by Michael Dibdin. This lagoon creature remarks: "There can be no true friends without true enemies. Unless we hate what we are not, we cannot love what we are."

It is a short jump from such absurd axiomatic premises, to the "inevitability" of future wars: "In the emerging world, the relations between states and

groups from different civilizations will not be close and will often be antagonistic. Yet some intercivilization relations are more conflict-prone than others. At the micro level, the most violent fault lines are between Islam and its Orthodox, Hindu, African, and Western Christian neighbors. At the macro level, the dominant division is between 'the West and the rest,' with the most intense conflicts occurring between Muslim and Asian societies on the one hand, and the West on the other. The dangerous clashes of the future are likely to arise from the interaction of Western arrogance, Islamic intolerance, and Sinic assertiveness."

Needless to say, among Huntington's goals, is to polemicize against any effort by the Clinton administration to achieve positive, viable relations with the countries along the Eurasian Land-Bridge route. At one point, he attacks that direction in U.S. policy today, which seeks to "develop close relationships with the core

states of other civilizations, in the form of . . . 'constructive engagement' with China, in the face of the natural conflicts of interest." What Huntington insists on, instead, is that the United States and Europe must impose technological apartheid on China and other countries, by acting, as he puts it, "to restrain the development of the conventional and unconventional military power of Islamic and Sinic countries," and "to maintain Western technological and military superiority over other civilizations."

Lying About the West

If Huntington's depiction of Chinese (Sinic), Islamic, and other civilizations is incompetent, his depiction of "the West" borders on the ridiculous. For all his talk of "Western civilization," Huntington displays no understanding whatsoever of those features, dating from the Fifteenth-century Golden Renaissance, which allowed "the West" to catalyze the vast increase of world population, by

developing, and then proliferating, science, technology, and human progress around the globe.

In essence, his "West" is the British imperial system and the Eighteenth-century Enlightenment. He uses terms like "Euro-American civilization" and "Western Christendom" interchangeably with "Western imperialism." Such an identification, of course, allows "the West" to be the perfect enemy-image for the other, "non-Western civilizations."

For those looking for an antidote to Samuel Huntington, it might be parenthetically noted, that the Renaissance tradition also effectively resolved the problem of clashes among cultures, religions, and civilizations, more than five hundred years ago, when Cardinal Nicolaus of Cusa wrote his dialogue *De Pace Fidei* (*On the Peace of Faith*), a philosophical manual for reconciling cultures around the highest conceptions of mankind, which are common to them all.

—Mark Burdman

The Courage To Change Axioms

At a White House reception following the signing of the Oslo peace accords between Israel and the Palestine Liberation Organization, Israel's Prime Minister Yitzhak Rabin offered a toast to those responsible for this hard-won achievement.

Let us lift our glasses, he said, to honor "those with the courage to change axioms."

Leah Rabin has written a hard-hitting memoir about her late husband, his accomplishments, and their lives together, one which provides insights into this man who demonstrated the courage to change axioms. It is a touching story, lovingly written, of a mutual lifelong commitment to ensure security for Israel, and peace in the Middle East.

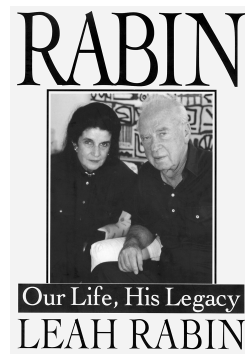
The Rabin who emerges in this intimate portrait is a private, shy man, who was fiercely devoted to his family and his nation. He is also a man whom Leah Rabin believes to have possessed the unique qualities required to "change the priorities of the nation," a warrior who had led his nation in war, and was

therefore trusted to negotiate for peace.

It is no paradox, she writes, that the man who led the armed forces to a smashing victory over the Arab forces in the Six-Day War, and in the brutal repression of youth during the Intifada, was the man who shook Arafat's hand on the White House lawn. The horrors of the Intifada, in which Israeli soldiers routinely were deployed to beat and club Palestinian youth, convinced Rabin that Israel's policies must change.

"The Intifada," she writes, "made it wholly clear to Yitzhak that Israel could not govern another people." By 1989, he "was gradually moving toward advocating Palestinian autonomy and self-determination." It was this understanding which caused Rabin to make peace with his long-term adversary in the Labor Party, Shimon Peres, and, eventually led to his grudging acceptance of Arafat as a partner.

"When he said [during the 1992 election campaign, which was won by Labor—HS] that it was time to change our priorities and make peace, the



Rabin: Our Life, His Legacy
by Leah Rabin
G.P. Putnam's Sons, New York, 1997
320 pages, hardbound, \$24.95

nation took him at his word."

When presenting his cabinet to the Knesset on July 13, 1992, Rabin took on the axioms of the majority of Israelis. "We shall change the national order of priorities. Israel is no longer necessarily an isolated nation, nor is it correct that the entire world is against us. We must rid ourselves of the isolation that has gripped us almost for half a century."

In that same speech, Rabin made clear he believed that security is not found solely in military power. "Security is not