

#### AFRICA

Daniel Bergner. In the Land of Magic Soldier A Story of White and Black in West Africa. Straus & Giroux, 2003. Violence in West Africa, civil wars, mercenaries, Sierra Leone, etc.

ASPARTAME, PHARMACEUTICALS: SEARLE, RUMSFELD, FDA, CORRUPTION (see: Rumsfeld)

#### BOSNIAN CIVIL WAR

Svetlana Broz, Good People in an Evil Time: Portraits of Complicity and Resistance in the Bosnian War. Other P, 2003 ([www.otherpress.com](http://www.otherpress.com)). Testimonies of how genocide can be resisted by ordinary people.

#### CAPITALISM

Michael Albert, ParEcon. Participatory Economics (parecon for short) is a type of economy proposed as an alternative to contemporary capitalism. The underlying values parecon seeks to implement are equity, solidarity, diversity, and Participatory self management. The main institutions to attain these ends are workers and consumers councils utilizing self management decision making methods, balanced job complexes, remuneration according to effort and sacrifice, and participatory planning. The parecon vision is spelled out in numerous books, the latest of which is Michael Albert's ParEcon: Life After Capitalism. Some of these books are available, in full, on this site. If this is your first time visiting ParEcon.org, be sure to check out our Introductory Materials.

CHOMSKY (see: Imperialism)

CIVIL RIGHTS (see: Racism)

CONSUMERISM (See: Capitalism)

William Gibson, Pattern Recognition. Novelistic satire of mass consumption. The protagonist is allergic to trademarks and logos. ([www.penguinputnam.com](http://www.penguinputnam.com))

#### CRUSADES

Robert Jewett & John S. Lawrence. Captain America and the Crusade Against Evil: The Dilemma of Zealous Nationalism. Eerdmans, 2003 (new edition). US crusading has striking parallels with Islamic jihad and Israeli militancy.

#### DEMOCRACY

Clayton Daughenbaugh, Common Sense Democracy. E-book, [www.xlibris.com](http://www.xlibris.com). How to build an organization to represent the will of the people.

#### ECOLOGY

WhereWe Live (music, [www.wherewelive.org](http://www.wherewelive.org); 1-800-5-octave). Musicians raise their voices for the universal right to clean air and clear water. Benefiting Earthjustice.

HEROES (see: Bosnia)

#### HUMANISM

Lewis Vaughn & Austin Dacey. The Case for Humanism: An Introduction. Rowman & Littlefield, 2003. Rev. The Humanist (Jan-Feb. 2004) 44-5.

#### HUMANIST ETHICS

Arthur Dobrin, D.S.W. Ethics for Everyone: How to Increase Your Moral Intelligence. John Wiley, 2002. Discusses more than 2 dozen moral dilemmas. Rev. The Humanist (Jan.-Feb. 2004), 43-44.

#### HUMANIST ETHICS FOR RIGHT TO LIFE

Robert Grant, *The Right to Life*. 2nd vol. Of *American Ethics and the Virtuous Citizen*. Humanist P, 2003. Humanist ethics applied to beginning of life issues (birth control and abortion), end of life issues (suicide, assisted suicide, and mercy killing), homicide, capital punishment, war (just war theory, conscientious objection, and weapons of mass destruction), and how to reduce violence to create a good society.

#### IMPERIALISM USA

>From the NYT:

"The Fog of War" film doc. by Errol Morris about the former Sec't. of Defense Robert McNamara is "riveting." "It addresses the most serious questions about war and the American character."

See below: Oil, War on Terror

Richard Perle, *An End to Evil*. A "manual for victory" by Washington hawks. See review at end.

See: Militarization of Space.

Anthony Hall, *The American Empire and the Fourth World: The Bowl with One Spoon*, Part One. McGill-Queens UP, 2003. Fresh ideas for a more helpful US and a better world.

Noam Chomsky, *Hegemony or Survival: America's Quest for Global Dominance*. Henry Holt, 2003. An assault on US foreign policy and the elites who shape it, drawing upon case after historical case. Explains Why They Hate Us-because of specific policies of the US government/Bush admin. Rev. NYTimes Book Review (1-4-04) 8.

#### INTERNATIONAL LAW

Richard Falk and David Krieger, eds. *International Law and the Quest for Security*. Nuclear Age Peace Foundation, 2003. 8 essays cover ICC, security post 9-11, etc.

INTOLERANCE: Religious, Ethnic

*Mistaken Identity: Sikhs in America* (film). Post 9-11 attacks on Sikhs: because of their beards and turbans they were thought to be Muslims. Vinanti Sarkar ([www.mi-sia.co](http://www.mi-sia.co); [www.cultural-diversity.co.uk](http://www.cultural-diversity.co.uk))

#### ISLAM

Irshad Manji, *The Trouble with Islam*.

"...ever since the birth of my religion, with few exceptions, individual lives have been too small and the lies Muslims tell have been too big" (from interview in NYT Magazine 12-21-03).

#### ISRAEL-PALESTINE

#### ETHNOCRATIC STATES AND SPACES,

Dr. Oren Yiftachel, professor of geography at Ben Gurion University in Beer-Sheeva, Israel, *Ethnocracy: The Politics of Judaizing Israel/Palestine* (forthcoming, Univ. of Pennsylvania P). Concept of "ethnocratic" regimes and their impact on ethnic relations and political stability, and compares land and settlement policies in three representative cases: Sri Lanka, Israel and Estonia.

JOBS (see: Poverty )

MCCARTHYISM (see: Repression)

#### MILITARIZATION OF SPACE

I reprint here the blurb from the back cover of this Pluto Press book by Loring Wirbel:

"Star Wars: US Tools of Space Supremacy" provides a fresh look at the role of space as an enabler of the Bush administration's plans for endless preventive war. It debunks the benign notions of missile defence, and expands the definition of space supremacy beyond that of weapons in space, to include the unilateral misuse of space-based intelligence, communications, and targeting technologies.

Loring Wirbel shows how space militarization forms a key part of the explicit unilateral empire-building of the Bush administration. The book is also a stark reminder that preventive war theory did not originate with Donald Rumsfeld. First used as a term by Reagan, 'Star Wars' was an idea rooted in the Cold War. Wirbel argues that the current space supremacy doctrine was first developed in the immediate aftermath of the Cold War, in the early days of the Clinton administration. Giving a historical overview of governmental policies through the 1980s and 1990s to the present, Wirbel shows that 'Star Wars' is an idea that never went away.

Examining the evolution of space-based technology, and the way it is now used in a variety of settings including intelligence operations and on-the-ground military campaigns, this is a comprehensive critical guide to the real aims and capabilities of US space technology and the missile defence program.

Loring Wirbel has been involved in military conversion and peace work for 25 years, and has studied technical intelligence and civil liberties issues for nearly as long. He is currently editorial director for communications initiatives at CMP Media LLC, headquartered in New York and London. He has worked for daily newspapers in the US southwest, and has held key positions in leading technology publications such as Electronic Engineering Times." Pluto Press, London - Sterling, VA

Loring connects about as many dots in 115 pages as is humanly possible. It is a bit of an insiders book, but it deserves a much wider audience than that. If our political reality is to change more people have to know what is really going on. The book should be in bookstores soon and is also available on-line at Amazon.

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NATIONALISM (see above: Crusades, Imperialism)

9-11 (see: Why They Hate Us below)

OIL AND WAR

Richard Heinberg, *The Party's Over: Oil, War, and the Fate of Industrial Societies*. New Society Pub., 2003. (1-800-567-6772)

OIL, IRAQ, EMPIRE, AND USA

Larry Everest, *Oil, Power, and Empire: Iraq and the U. S. Global Agenda*. Common Courage P, 2003. Washington's 60-year predatory drive to secure control over Persian Gulf oil and the factors underlying the Bush Admin.'s decision to invade and occupy Iraq.

PALESTINE (see: Israel)

POVERTY

William Quigley, *Ending Poverty as WE Know It: Guaranteeing a Right to a Job at a Living Wage*. Temple UP, 2003 ([www.temple.edu/tempres](http://www.temple.edu/tempres)).

PRAYING FOR PEACE AND JUSTICE

Jane Vennard, *Embracing the World: Praying for Justice and Peace*. Jossey-Bass/A Wiley, 2003. A Christian pastoral treatment of 5 aspects: praying for others and the world, praying with our actions, praying for renewal, praying to be transformed, praying for discernment.

PRISONS

Angela Davis, *Are Prisons Obsolete?* Seven Stories P, 2003.

Critique of how and why more than 2 million US citizens are behind bars-biases that criminalize color, corporations that profit, etc.

RACISM USA

David Chappell, *A Stone of Hope: Prophetic Religion and the Death of Jim Crow*. U of NC P, 2003. The civil rights movement in the South is "less a political protest with religious dimensions than a religious revival with political and social dimensions" (from a rev.).

## REPRESSION USA

Ted Morgan, *Reds: McCarthyism in Twentieth-Century America*. Random House, 2003. This is about McCarthyISM, the fascist/Cold War anti-communist aspect of the US that began in 1917 and continues today. Rev. NYT Book Review (1-4-04) 9.

## RUMSFELD

Friends:

I just finished reading *In the Name of Science: A History of Secret Programs, Medical Research, and Human Experimentation*, by Andrew Goliszek (St. Martin's, 2003). It tells a story that I had forgotten and gives interesting details on the relation of Donald Rumsfeld to an unsavory product (ASPARTAME) and its corrupt research base and corrupt acceptance by the FDA (pp. 183-198; 367-373). Rumsfeld was the top boss of the pharmaceutical company G. D. Searle when it developed the artificial sweetener aspartame in the 1970s. The research claims that Searle submitted to the FDA in support of its application for approval of its use were spectacularly corrupt, with filtering out of unfavorable tests and results, and poorly conceived and executed research programs. One FDA pathologist, Dr. Adrian Gross, wrote that "they lied," and Dr. Philip Brodsky, head of an FDA task force, said that "I'd never seen anything as bad as G. D. Searle studies." Goliszek gives lots of details on this corruption. But the payoff is that Searle reapplied for approval on January 25, 1981, the day after Reagan took office and with Rumsfeld part of the transition team. Within a week the old head of the FDA was fired, a new one was installed, and one of his first acts was to approve the use of aspartame. Ed Herman

## SCHOOLS USA

Peter Schrag, *Final Test: The Battle for Adequacy in America's Schools*. New P, 2003.

Todd Oppenheimer, *The Flickering Mind: The False Promise of Technology in the Classroom and How Learning Can Be Saved*. Random House, 2003.

Abigail Thernstrom and Stephan Thernstrom, *No Excuses: Closing the Racial Gap in Learning*. Simon & Schuster, 2003.

Rev. together NYT Book Review (1-4-04) 19.

## SEEGER

Pete Seeger and Friends. *Seeds: The Songs of Pete Seeger, Vol. 3*. Apple See Records ([www.appleseedrec.com](http://www.appleseedrec.com)). 2 cds, 35-songs, new versions of songs Seeger wrote.

## SONGS FOR PEACE

*Songs for World Peace, Vol. 1* ([www.peacesongscd.com](http://www.peacesongscd.com)). Collection of original music in various genres by independent artists. Accepting submissions for future volumes.

SOVIETPHOBIA (see: Repression)

STAR WARS (see: Militarization of Space)

## SURVEILLANCE

Christian Parenti, *The Soft Cage: Surveillance in America: From Slave Passes to the War on Terror*. Basic Books, 2003. Tracking immigrants, monitoring the poor, the new technologies of computers, credit cards, iris scanners at airports, etc.

## SURVEILLANCE IN CANADA

David Lethbridge, *Bethune: The Secret Police File* (Undercurrent P, 2003). Canada's great doctor and revolutionary was under constant watch by the RCMP. Rev. Z Magazine Jan. 2004. (There's a fine film about Bethune.)

UNITARIAN RADICALISM (see review below)

## VICTIMS

## VIOLENCE AGAINST WOMEN

*Until the Violence Stops*. TV documentary on Lifetime TV in Feb. 2004. By Eve Ensler, author of the play *The Vagina Monologues*.

## WAR

## BOOK FOR YOUNG PEOPLE

This is to introduce you to my new book, THE WARHORSE (Simon & Schuster, 2003). As author \*Naomi Drew, states: "... Now in era where war is glorified and we are given sanitized images that defy its stark realities, THE WARHORSE deftly provides a real human picture and an invaluable message for young people. I highly recommend this book and believe it should be discussed in homes and classrooms throughout the United States."

Please visit my website at: <http://www.thewarhorse.com> for a fuller introduction to the story and for additional comments from reviewers (it received a starred review from PW in June, 2003) and teachers.

Peace, Don Bolognese Author/Artist

\*Naomi Drew M.A. author, Hope and Healing: Peaceful Parenting in an Uncertain World (Citadel2002)

and visit her website at: <http://www.learningpeace.com>

WAR AND OIL (see OIL above)

WAR: ETHNIC, RELIGIOUS (see Bosnia above)

## WAR ON TERROR

Nafeez Ahmed, Behind the War on Terror: Western Secret Strategy and the Struggle for Iraq. New Society Pub. 2003. ([www.newsociety.com](http://www.newsociety.com))

John Pilger, Breaking the Silence: Truth and Lies in the War on Terror. Film: Bullfrog Films (1-800-543-3764; [www.bullfrogfilms.com](http://www.bullfrogfilms.com)). Examines the invasions of Afghanistan and Iraq.

Richard Perle, An End to Evil. Argument by a hawk seeking to extend US preemptive invasions. See review at end.

## WHY THEY HATE US

Henry Lee, Why They Hate Us. Pastimes, 2003. A record of the politics that led to hatred of the U.S. and the destruction of the WTC and Pentagon on 9-11-01 ([www.booksjustbooks.com](http://www.booksjustbooks.com)).

See Imperialism above, book by Chomsky.

WOMEN (see: Violence above)

## WORKING CLASS, STRUGGLE FOR UNION

Covington Hall, Joe Hill: The I.W.W. and the Making of a Revolutionary Working Class Counterculture. Kerr, 1999.

## WORLD WAR

The Fourth World War (film). Images and voices of war around the world in a story of hope and human connection despite the shattering wars. Rumzi Araj ([rumzi@bignoisefilms.com](mailto:rumzi@bignoisefilms.com); [www.bignoisefilms.com](http://www.bignoisefilms.com)).

## REVIEWS

### Unitarian Radicalism

#### An End to Evil

### UNITARIAN RADICALISM

Stuart Andrews. \_Unitarian Radicalism: Political Rhetoric, 1770-1814\_. New York and Hampshire: Palgrave MacMillan, 2003. xii + 232 pp. Preface, notes, bibliography, index. \$65.00 (cloth), ISBN 0-333-96925-1.

Reviewed for H-Ideas by Donald A. Duhadaway, Jr., Independent Scholar Unitarian Radicalism

Stuart Andrews presents an intriguing study of the connection between Unitarianism and political radicalism in his 2003 book \_Unitarian Radicalism: Political Rhetoric, 1770-1814\_. Andrews, a long-established historian and author of several other books including \_The British Periodical Press and the French Revolution,

1789-99\_ and \_Eighteenth-Century Europe\_, comes directly to his central concern in the preface to his latest work: "Was Unitarian Radicalism significant as a potentially destabilizing force? This study tries to answer that question by examining the confrontational rhetoric of Unitarians and the political establishment, as reflected in pamphlets, published sermons and parliamentary debates" (p. ix). In large part because they were prolific and contentious writers, Unitarians (often called antitrinitarians by Andrews, thus reflecting a central focus of his study) left behind a large collection of written documents which Andrews explores. Because they were "standing firmly within the Protestant biblical tradition, the Unitarians' outspoken hostility to the church establishment--inflamed by government refusal to ease their civil disabilities--reignited earlier anticlerical debates" (pp. ix-x).

Andrews foreshadows the main combatants in the book's frontispiece by including quotations from the Reverend Doctor Joseph Priestley's \_Reflections on the Present State of Free Enquiry in This Country\_ (1785) and Edmund Burke's \_Speech on the Petition of the Unitarians\_ (1792). Perhaps Burke and others did not "play the patriotic card" against the Unitarians, but Andrews goes to considerable lengths to defend Unitarian Joseph Priestley, the most prominent of the Unitarian polemicists, at least in this study, against attacks of that sort. Priestley was a millennialist who unwisely summoned up memories of Guy Fawkes when he made references to using gunpowder to eradicate error and superstition, but Andrews sets out to show how "wildly inappropriate the smear of 'Jacobin' is, when applied to men whose arguments were rooted in Scripture, and who were primarily concerned with questions of Christology and eschatology" (p. x). Moreover, by examining the War of 1812 and the passing of the Unitarian Relief Bill of 1813, the author seeks to demonstrate that the beliefs and concerns of the Unitarians extended beyond the 1790s when Priestley and many of his "coreligionists" took advantage of favorable circumstances and emigrated to the United States.

The source of Unitarian radicalism was, as Andrews outlines in his introduction of the same title, "unequal toleration." According to the author, "the Toleration Act of 1689 did not extend to Unitarians" (p. 1). To be sure, all Dissenters had to take an oath of allegiance and supremacy, and subscribe to the Thirty-nine Articles, but at least partial relief was available, by 1779, to Dissenters who believed that the revealed will of God was contained in the Scriptures of the Old and New Testaments as commonly practiced in Protestant churches. The previous year the Catholic Relief Bill was passed, giving a greater measure of religious toleration to English Catholics. These measures left Unitarians out in the cold, for by rejecting the Trinity, they stood outside of the mainstream of English Christian belief and, at least theoretically, subject to prosecution and persecution. Moreover, Burke and others would paint Dissenters, particularly Unitarians, as levellers, traitors, and French Jacobins. Obviously, many in the English government rejected Charles Fox's notion when he asked in 1790: "Of what consequence is it to the State whether a man is a Unitarian or a Trinitarian; a believer in transubstantiation or the real presence; an advocate for infant baptism or for adult baptism? To abandon general principles upon the ground of partiality is a procedure which cannot be defended" (p. 5). In other words, toleration in England in the late-eighteenth and early-nineteenth centuries was neither equal nor total. In the face of this fact, Unitarians, not a separate denomination until the nineteenth century but rather an increasingly cohesive group with common theological assumptions, became more and more united in protest against religious mistreatment generally, and English foreign policy particularly.

Andrews divides \_Unitarian Radicalism\_ into five distinct sections plus an epilogue. The first, "Grains of Gunpowder," examines Unitarian religious beliefs. It is divided into three chapters that examine Unitarian denial of the Trinity, opposition to subscription to the Anglican Thirty-nine Articles, and Unitarian millennial expectations. The second section, "Pulpit-Politics," details the efforts of Unitarian ministers to bring their version of Christianity to their congregations. In this section's first chapter, Andrews is concerned with the famous Essex Street Chapel and its leaders: Theophilus Lindsey, John Disney, and Thomas

Belsham. The second chapter treats the efforts of Richard Price at the Old Jewry meeting-house and Belsham at the Hackney (Gravel-Pit) meetinghouse. Price particularly infuriated leaders like Burke because he combined the English, American, and French revolutions as part of a single progressive movement for the betterment of society, and because he believed that "Next to the introduction of Christianity among mankind, the American revolution may prove the most important step in the progressive course of human development" (p. 58). Andrews concludes the second section with a chapter titled "Fasts and Thanksgivings."

In part 3, "Undermining Establishments," Andrews recounts Unitarian opposition to English governmental officials and policies. Comprised of three chapters, "Censuring Pitt," "Challenging Burke," and "Campaigning for Peace," this section examines the challenges Unitarians such as Priestley, William Frend, and Samuel Taylor Coleridge brought to the policies adopted or maintained by official England. College subscription tests, the role of government with respect to religion, the French Revolution, and the British declaration of war on France were the most hotly contested issues. "Challenging Burke" is a very interesting chapter because in it Andrews pits the two most forceful opponents--Burke and Priestly--in literary battle.

Part 4, "Sparks of Sedition," examines Unitarianism and its political ideology in geographical terms. Chapter 10 examines the "National Networks" set up. Andrews makes the point that the Presbyterians, Baptists, and Independent/Congregationalists--the so-called old Dissenting denominations--had cooperated as far back as the 1730s, but "an effective Unitarian network dates from 1790" (p. 111). The new Unitarian Society for Promoting Christian Knowledge and the Practice of Virtue held its inaugural meeting in February of 1791. It held Christian objectives and defined Unitarian core beliefs in its statement of aims: "The fundamental principles of this society are, That there is but ONE God, the SOLE Former, Supporter, and Governor of the universe, the ONLY proper object of religious worship; and that there is one mediator between God and men, the MAN Christ Jesus, who was commissioned by God to instruct men in their duty, and to reveal the doctrine of future life" (p. 111). Moreover, Unitarians took the lead in leading Dissenting opposition to Britain's foreign policies. The next three chapters look at Unitarian efforts in specific geographic locales: chapter 11 examines "Midlands and the North," chapter 12 looks at "Norwich, Bristol, and the South West," and chapter 13, "Scottish Convict, Irish Exile," surveys the Unitarian radicalism of Archibald Hamilton Rowan and Thomas Fyshe Palmer. Clearly, in Andrews's view, Unitarianism and its political radicalism were spreading around the turn of the nineteenth century.

Section 5 is titled "Explosive Echoes" and is comprised of two chapters, "Jacobin' Journalism" and "Confronting Napoleon." In the first, Andrews examines the literary warfare between Unitarian and anti-Unitarian journals. As the chapter title indicates, many of those opposed to Unitarians believed them to be subversive; one journal, the *Antijacobin Review*, was established to counteract the various Unitarian journals. In the second chapter of this section, Andrews offers some insight into Unitarian responses to Napoleon Bonaparte in the early-nineteenth century. Long opposed to Britain's war with France, Unitarians continued to oppose war with Napoleon, in large part because they saw Napoleon as a "model of religious toleration" (p. 163). Indeed, according to Andrews, Unitarian religious views would be central to their views on Britain's foreign policy: "as in the 1770s and 1790, the Unitarians' sympathy for Britain's enemies was prompted by their admiration for the guaranteeing of religious freedom" (p. 164). However, with the passage of the Unitarian Relief Bill in 1813 and the demise of Napoleon's empire, the major impetus for Unitarian protest was removed.

Andrews concludes his monograph with an epilogue that considers "transatlantic perspectives." Joseph Priestley had high hopes for America; Andrews quotes him as saying, soon upon his arrival in the United States, that "here is a great field for rational Christianity, and many labourers will soon be wanted" (p. 173). While Unitarians might not have found the warmest of welcomes in

America during the anti-French years of the 1790s (a situation alleviated, as Andrews points out, by the election of Jefferson as president), for Priestley the United States offered a welcome change: "Happily in this country, the church has no alliance with the state, every person being allowed to worship God in whatever manner he pleases, or not to worship him at all, if he be not so disposed, without being liable to any civil disobedience" (p. 174). Writing two decades before the Unitarian Relief Bill was passed in England, Priestley found the religious toleration in the United States that he sought in England.

Unitarian Radicalism is a useful study. In it Stuart Andrews draws out the connections between Unitarian theology or religious beliefs and political ideology and rhetoric. The study, though relatively brief, demonstrates Andrews's command of the issues. Moreover, his use of primary sources such as parliamentary debates, pamphlets, journals, and published sermons is impressive. Other strong points of the work include the author's discussion of Unitarian beliefs in section one, his analysis of the geographic strengths of Unitarianism, the tug and pull between Burke and Priestley, and his coverage of "Jacobin Journalism."

Despite significant strengths, however, there are areas where improvements are warranted. Organizationally, the book is solid except that the discussion of national networks, chapter 10, might be moved to the front of the book to early demonstrate the connections between Unitarians. Furthermore, the chapter on fasts and thanksgivings, coming in at a scant eight pages, could be put to better use. Also, the book lacks a context for discussing Unitarianism as a Dissenting ideology; a discussion of Unitarian belief within the Dissenting tradition would better ground this work. For example, is there any way to analyze the extent of the Unitarian contribution to the Dissenting tradition? What were other Dissenters doing while the Unitarians were challenging the establishment? How were Unitarians generally viewed in England? Andrews lets us know what people like Burke believed, but to what extent was Burke's view typical? Finally, what role did imported Unitarians like Priestley play in planting Unitarian beliefs in the former British colonies? These are some of the questions that come to mind when perusing Andrews's book. Andrews has provided solid groundwork on which future scholars might build.

Richard Perle, *An End to Evil*

DAILY TELEGRAPH (UK)

December 31, 2003

By David Rennie in Washington

President George W Bush was sent a public manifesto yesterday by Washington's hawks, demanding regime change in Syria and Iran and a Cuba-style military blockade of North Korea backed by planning for a pre-emptive strike on its nuclear sites.

The manifesto, presented as a "manual for victory" in the war on terror, also calls for Saudi Arabia and France to be treated not as allies but as rivals and possibly enemies.

The manifesto is contained in a new book by Richard Perle, a Pentagon adviser and "intellectual guru" of the hardline neo-conservative movement, and David Frum, a former Bush speechwriter. They give warning of a faltering of the "will to win" in Washington.

In the battle for the president's ear, the manifesto represents an attempt by hawks to break out of the post-Iraq doldrums and strike back at what they see as a campaign of hostile leaking by their foes in such centres of caution as the State Department or in the military top brass.

Their publication, *An End to Evil: How to Win the War on Terror*, coincided with the latest broadside from the hawks' enemy number one, Colin Powell, the secretary of state.

Though on leave recovering from a prostate cancer operation, Mr Powell summoned reporters to his bedside to hail "encouraging" signs of a "new attitude" in Iran and call for the United States to keep open the prospect of dialogue with the Teheran

authorities.

Such talk is anathema to hawks like Mr Perle and Mr Frum who urge Washington to shun the mullahs and work for their overthrow in concert with Iranian dissidents.

It may be assumed that their instincts at least are shared by hawks inside the government, whose twin power bases are the Pentagon's civilian leadership and the office of the vice-president, Dick Cheney.

Such officials prevailed over invading Afghanistan and Iraq, but have been seen as on the back foot since the autumn as their post-war visions of building a secular, free-market Iraq were scaled back in favour of compromise and a swift handover of power next June.

The book demands that any talks with North Korea require the complete and immediate abandonment of its nuclear programme.

As North Korea will probably refuse such terms, the book urges a Cuba-style military blockade and overt preparations for war, including the rapid pullback of US forces from the inter-Korean border so that they move out of range of North Korean artillery.

Such steps, with luck, will prompt China to oust its nominal ally, Kim Jong-il, and install a saner regime in North Korea, the authors write.

The authoritarian rule of Syria's leader, Bashar Assad, should also be ended, encouraged by shutting oil supplies from Iraq, seizing arms he buys from Iran, and raids into Syria to hunt terrorists.

The authors urge Mr Bush to "tell the truth about Saudi Arabia". Wealthy Saudis, some of them royal princes, fund al-Qa'eda, they write.

The Saudi government backs "terror-tainted Islamic organisations" as part of a larger campaign to "spread its extremist version of Islam throughout the Muslim world and into Europe and North America".

The book calls for tough action against France and its dreams of offsetting US power. "We should force European governments to choose between Paris and Washington," it states. Britain's independence from Europe should be preserved, perhaps with open access for British arms to American defence markets.

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