

to her, "Hatred is the one thing that hurts the hater, not the hated," with having caused a turning point in her life, and later, with having enabled her to soar above bitterness and conquer all fear.

Through examining Mrs. Robinson's account, one will discover that the civil rights movement—the cause for which Mrs. Robinson risked her life, for which Samuel William Boynton and Dr. Martin Luther King, Jr.

gave their lives—was not merely for blacks, nor was it an "anti-American" phenomenon of the 1960s. What becomes clear, in this book, is that this movement's lessons offer the unique opportunity for every American, and our nation as well, to recover their human dignity.

Truth, and economic and social justice, can only be attained through wielding the tempered sword of direct non-violent resistance, which ennobles

the oppressed and disarms the prejudice and cruelty of the oppressor, such that each may become more capable of actualizing his or her God-given potential.

*"They drew a circle and left us out,
Heretic rebel, a thing to flout,
But Love and I had a way to win,
We drew a circle, and took them in."
from Bridge Across Jordan.
—Cloret Carl*

Studying Economics in a Time of Crisis

Lyndon LaRouche has devoted more than twenty years to trying to teach the principles of physical economy to the world's population, especially his fellow Americans. *The Science of Christian Economy* is his seventh explicitly economic text, and it comes at what could only be described as "one minute to midnight" in the crisis of world civilization.

In its preprinted version, appearing in the *Executive Intelligence Review* of June 7, 1991 (Vol. 18, No. 22), the book has already circulated widely. Responses have been varied, including questions as to "why Christian economics" and as to why the book does not feature the "how to" formulas which would reverse the current world depression.

I suspect there is no economist in the present era who has written more extensively as to what needs to be done to overhaul the world financial system, and restart the world economy to the benefit of the entire world population, than Lyndon LaRouche. During recent presidential campaigns, Mr. LaRouche has presented detailed prescriptions for what the necessary U.S. government policies had to be. In addition, Mr. LaRouche has written innumerable area-studies, spelling out the ways to rescue the continents of Asia, Europe, Africa, and Ibero-America from the horrendous effects of current international financial policies.

For the most part, these prescriptions stand up today, with adjustments being required primarily because of the irredeemable bankruptcy of the

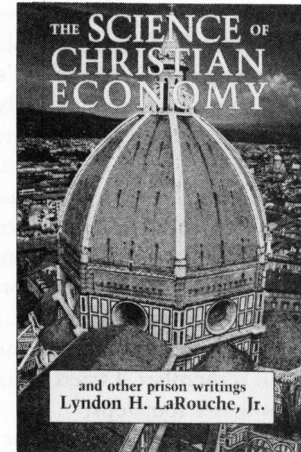
Anglo-American banking system. Yet, the availability of such wisdom has not been utilized by the world's leaders, and the hundreds of constituency leaders who recognize the correctness of LaRouche's program, remain relatively isolated, and have not found ways to act effectively to implement it.

Mr. LaRouche has therefore undertaken to present the fundamental method behind his popular programmatic approach, the philosophical method which generates the axioms on which a successful physical economy must be based.

Christian Economics

It should surprise few that LaRouche locates the foundation for his economics as Christian. In his 1984 text, where he first elaborated in depth the concept of *potential relative population density*, LaRouche identified the scientific truth behind Genesis 1:28, that man should be fruitful and multiply and dominate the earth. On this explicit concept was founded the school of "cameralism" in the sixteenth century, which identified human labor power as the principal source of wealth in an economy, and argued for a positive governmental role in fostering this wealth.

In *The Science of Christian Economy*, LaRouche explores the Christian philosophical roots of an effective economic method in even more depth, utilizing the concepts of Thomas Aquinas, Nicolaus of Cusa, and, especially, the German scientist and philosopher Gottfried Wilhelm Leibniz.



**The Science of
Christian Economy
and Other Prison Writings**
by Lyndon H. LaRouche, Jr.
Schiller Institute, Inc.
Washington, D.C., 1991
500 pages, paperback, \$15.00

While noting that he is taking an ecumenical approach, LaRouche locates the basis for that ecumenicism in the Christian concepts of *agapē* and of man as *imago viva Dei*, the living image of God. That quality of man is what permits the individual, as a sovereign creative personality, to produce the concepts to act on the physical universe in such a way as to provide for the successful reproduction of mankind as a whole.

LaRouche, who has identified himself as the leading representative of the American System today, also emphasizes that, while the American System of Political Economy, as developed especially by the U.S.'s first Treasury Secretary Alexander Hamilton, is the best proximate model for an effective physical economic system—since it

waged a periodically effective fight against the British System of usury, feudalism, and imperialism—it is not a perfect model. Alas, no such model exists.

The fact is that the economic systems which have dominated the “Marxist East” and the “Capitalist West,” i.e., British liberalism, both share the fundamental flaw of having denied the role of the sovereign creative individual in a successful economic system. In recent history, both can be traced from Adam Smith; the more ancient models are those of the Babylonian and Roman Empires, which subsisted on looting every resource in sight.

The outcome of current history, then, depends upon defeating pantheistic, usury-ridden oligarchism, and replacing it with a system that will effect an “increase [of] the per capita productive powers of labor, scientific and technological progress.”

Never leave anything to the economists, LaRouche has always said, and this couldn't be more true today.

Therefore, LaRouche emphasizes, as he has done before, the necessity for learning the principles of statecraft, which are in coherence with natural law. To quote LaRouche, at the beginning of Chapter VIII: “The essence of good modern statecraft is the fostering of societies, such as sovereign nation-state republics, the which, in turn, ensure the increase of the potential population-densities per capita of present and future generations of mankind as a whole, and which societies promote this result by the included indispensable, inseparable means of emphasis upon promoting the development and fruitful self-expression of that *divine spark* which is the sovereign individual's power of creative reason.”

Natural Law

From this standpoint, LaRouche identifies the way in which the concept of the sovereign nation state, a classical educational policy, and the great projects approach that includes colonizing outer space, fulfill this requirement. Unlike George Bush's concept of a

New World order, LaRouche would have *natural law* be the only supranational authority in the world.

What is required, LaRouche expounds many times, is that the individual nation state bring itself into coherence with the need for fundamental scientific progress for all mankind, in the same way that the individual need bring himself or herself into coherence with the need for improving the quality of existence for mankind, now and in the future. The apparent conflict between the needs of individual and society, and nations against one another, are addressed from the standpoint of Plato's and Cusa's resolution of the problem of the One and the Many.

LaRouche's book is challenging, in that it makes it clear that there is no easy way out of the hole we have gotten ourselves into. A renaissance bringing together morality and science is going to take a lot of intellectual work, but, without it, there will be no future.

—Nancy Spannaus

For a Worldwide Effort To Promote Development

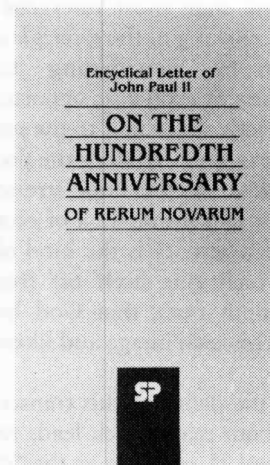
Centesimus Annus (The Hundredth Anniversary) was written by Pope John Paul II to commemorate the 100th anniversary of Pope Leo XIII's encyclical *Rerum Novarum* (New Things), which encyclical established what has come to be called the Catholic Church's “social doctrine.” Written in the wake of communism's collapse in Eastern Europe, the new encyclical is a welcome new application of the principles of the old one, to the problems facing humanity as a whole as we prepare to enter the next century and the third millenium of Christianity.

Since the collapse of communism was effected beginning in Poland in large part due to the social teaching of the Catholic Church, those who attempt to ignore the critique of liberal capitalism in this new encyclical do so at their own peril. Just as communism

fell because it violated the truth about man, so capitalism will fail unless its false notion of the primacy of the freedom of the market place is replaced by the Christian view that the market economy should be subject to what Pope John Paul II refers to as the *principle of solidarity* or what Pope Paul VI called the *civilization of love*.

Although free trade advocates have claimed that this encyclical is an endorsement of their brand of radical capitalism, Pope Paul II, like his predecessors, is critical not only of socialism but also of liberal capitalism. It is only by deliberately lying that one could miss this encyclical's criticism of “radical capitalism” and the Pope's advocacy of an alternative which he refers to as “free economy.” As John Paul II writes, “the Marxist solution has failed, but the realities of margin-

alization and exploitation remain in the world, especially the Third World, as does the reality of human alienation, especially in the more advanced countries.”



Encyclical Letter
Centesimus Annus
by Pope John Paul II
St. Paul Books and Media,
Boston, 1991
93 pages, paperback, \$3.95