

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

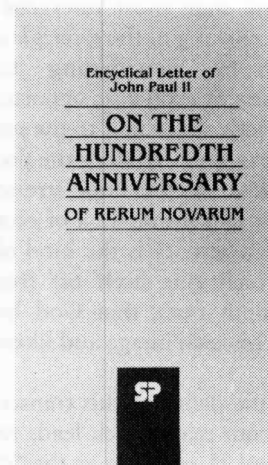
Centesimus Annus (The Hundredth Anniversary) was written by Pope John Paul II to commemorate the 100th anniversary of Pope Leo XIII's encyclical *Rerum Novarum* (New Things), which encyclical established what has come to be called the Catholic Church's “social doctrine.” Written in the wake of communism's 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

The key to the Catholic Church's opposition to "radical capitalistic ideology" is the fact that, although it affirms the right of private property in opposition to socialist collectivism, it also teaches that the possession of material goods is not an absolute right, but that the use of such goods is subordinated to their original common destination as goods created for the benefit of man and the glory of God. Thus, the Church teaches that the dignity of man as a person is prior to the logic of the market place.

From this standpoint, Pope John Paul II calls for a struggle against an economic system which upholds the absolute predominance of capital in contrast to the free and personal nature of human work. As the collapse of communism should make clear even to the liberation theologians, the alternative is not socialism, but rather a "society of free work," in which the state does not stifle private initiative, but nonetheless is morally required to intervene in order to care for and protect the poor.

According to Catholic social doctrine, the state must intervene indirectly according to the *principle of subsidiarity* by contributing to the promotion of economic opportunities, and directly according to the *principle of solidarity* by defending the poor and defenseless. As the Pope stresses, the origin of evil in the area of economic and social activity is the kind of freedom which cuts itself off from the truth about man, that God has imprinted his own image and likeness on him.

It is the denial of this transcendent truth about man which leads to what John Paul II refers to as the "culture of death" which is reflected in anti-childbearing campaigns, which he describes as a form of "chemical warfare" against millions of defenseless human beings. It is the denial of this truth which gives rise to the use of drugs and other forms of destructive consumerism. It is also the denial of this truth which leads to the use of war to resolve conflict, such as in the recent Gulf War, which the Pope condemns, and also to the fact that the conditions

in the Third World today are still "a yoke little better than that of slavery."

World Development

The Pope calls for internationally coordinated measures to rebuild the formerly communist Eastern European countries, to overcome the underdevelopment of the Third World, and to make the necessary corrections in the developed countries of an economic system which carries the risk of an "idolatry" of the market. Repeating Pope Paul VI's declaration that "the name of peace is development," John Paul II writes, "Just as there is a collective responsibility for avoiding war, so too there is a collective responsibility for promoting development." He calls for a "concerted worldwide effort to promote development," and where necessary, to find ways to "lighten, defer or even cancel the debt."

At the same time, however, he stresses that "development must not be understood solely in economic terms, but in a way that is fully human." Therefore, "The apex of development is the exercise of the right and duty to seek God, to know Him and to live in accordance with that knowledge." Thus, economic development is not an end in itself, but rather the means by which man, through solidar-

ity with his fellow man, becomes more fully human, because he is acting in the living image of God.

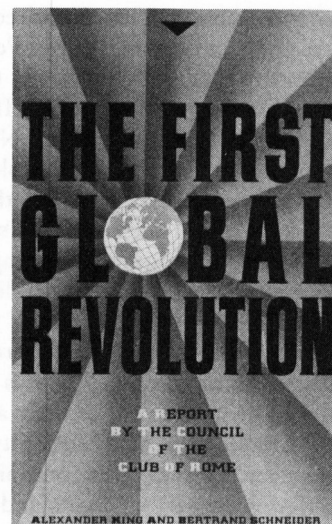
This encyclical, which is addressed to the Christian churches and to all the great world religions, is an invitation to all people of good will to offer "unanimous witness to our common convictions regarding the dignity of man, created by God." It is also addressed to the "many people who profess no religion" in the hope that they too will contribute to building a society worthy of man. As the Pope points out, this appeal "will not always win favor with everyone." However, "no one can say that he is not responsible for the well-being of his brother or sister," for "every individual, whatever his or her personal convictions—bears the image of God and therefore deserves respect."

On May 10, 1991 Helga Zepp-LaRouche, Chairman of the Board of the Schiller Institute, called upon the governments of the world to implement Pope John Paul II's new encyclical. As she wrote, "There is only one way out" of the catastrophe currently facing the Third World, "and that lies in immediately implementing . . . Centesimus Annus . . . and building a just new world economic order."

—William F. Wertz, Jr.

New Club of Rome Report Declares War on Humanity

In 1972, the United Nations convened an international conference on the environment in Stockholm, Sweden. The meeting succeeded in achieving the goals of its organizers: to give widespread credibility to the fraudulent idea that man's intervention on nature, in the form of scientific and economic development, necessarily leads to intolerable environmental



The First Global Revolution
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