

A strategy of justice: reply to the Encyclical

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This is the response of a U.S. presidential candidate to the Encyclical, Sollicitudo Rei Socialis, of His Holiness, Pope John Paul II. This response, issued on Feb. 22, 1988, is intended to express ecumenical solidarity of the good men and women of the United States with the commitment to promote the true sovereignty of nations and persons, to recognize the inalienable right to economic development as intrinsic to such sovereignties, and to acknowledge the persistence of a great, intolerable wrong intrinsic to the present ordering of relevant features of the affairs among and within nations.

Foreword: On the subjects of human development and 'structures of sin'

Once you have read Pope John Paul II's Dec. 30, 1987 *Sollicitudo Rei Socialis* Encyclical in its entirety, let us turn our closer study of that letter, first, to its Chapter VI, "Some Particular Guidelines."

That chapter begins: "The Church does not have *technical solutions* to offer for the problem of underdevelopment as such, as Pope Paul VI already affirmed in his Encyclical." That sentence is followed immediately by a second, "For the Church does not propose economic and political systems or programs, nor does she show preference for one or the other, provided that human dignity is properly respected and promoted, and provided she herself is allowed the room she needs to exercise her ministry in the world."

Such are the present postures of the Papacy, although, historically, of course, neither was always the case.

On the second statement, it were more adequate to report, that over the course of recent centuries, that Church has accepted a constricted role in public affairs, for as long as "she herself is allowed the room she needs to exercise her ministry in the world." The examples of St. Augustine and the great fifteenth-century canon, Cardinal Nicolaus of Cusa, are sufficient illustration of our point.

The first statement reflects also that Church's acceptance of a reduced scope of responsibility within the life of Christendom. Let us presume that both reported



The internal mission of Western civilization, is to rid itself of the vestiges of oligarchical rule, and to make a durable system of government consistent with natural law. . . . The United States, for reason of its origins and its special circumstances of today, is the nation with the greatest responsibilities in these matters.

Ten thousand Americans, organized by the Schiller Institute, marched for a new world economic order in front of the Capitol in Washington, D.C. in January 1985.

policies are those which that Church should have adopted, or let us even make the more modest assumption that such should be that Church's constricted role in modern times. Immediately we are confronted with a troublesome implication. Who is accountable in such matters?

What agency has a direct accountability to God, which the Church does not assume? Are there properly, then, two Christian churches in the Biblical sense of the Church? One limiting itself to faith and morals of individual souls, and another accountable in secular matters? In fact, today, that is precisely the state of affairs, with the qualification that the second agency, the "secular church," does not exist as an organized body.

The Encyclical itself poses the relevant question in Chapter V, "A Theological Reading of Modern Problems." On page 68 of the English-language edition, there is a crucial observation to this effect: "When the scientific and technical resources are available, which, with the necessary concrete political decisions, ought to help lead peoples to true development, the main obstacles to development will be overcome only by means of *essentially moral decisions*."

In the following paragraph it is written: "A world which is divided into blocs, sustained by rigid ideologies, and in which instead of interdependence and solidarity different forms of imperialism hold sway, can only be a world subject to structures of sin."

Then, on pages 71-72, the passage: "I have wished to introduce this type of analysis above all in order to point out the true *nature* of the evil which faces us with respect to the development of peoples: It is a question of a *moral evil*, the

fruit of *many sins* which lead to 'structures of sin.' To diagnose the evil in this way is to identify precisely, on the level of human conduct, *the path to be followed* in order to overcome it."

In the Christian manner of speaking, I am qualified to testify of my own observation, that this Pope, John Paul II, is a true missionary. Through the television medium, I saw and heard him in a great event which recently occurred in Munich, West Germany, and wept myself tears of joy in response to the outpouring of *agapē* through him. Insofar as I have been able to study his missionary work in other locations, the same quality is manifest in an exemplary degree. So, I know the inner quality of the soul which has put his signature to this Encyclical, and know the meaning of this Encyclical to that degree by my own personal authority.

Furthermore, in this matter before us, as in the instance of *Populorum Progressio*, I know this Pope and I are of one mind respecting the results of statesmanship to be achieved.

Yet, it is I who am the statesman. There are a number of statesmen in this world, chiefly from the ranks of leaders of developing nations, who share this same general commitment; yet, I am the only leading political figure of the United States who does so. Worse for me, I am the only statesman in this ruined world who understands the technical means by which the result might be accomplished, and who is willing to risk publicly naming the name of the true adversary of mankind on these accounts.

All leaders for a time of crisis partake of the circumstances of France's Jeanne d'Arc, as I have read a kindred experience respecting his call to duty in the eyes of John Paul

II. Up to a critical point in our lives, we plod our craft and pursue our moral commitments honestly to the limit of our knowledge and strength of will to do so. In that respect, we are all ordinary. Then, one day, to some among us ordinary folk, there comes an experience which we must fairly liken to the New Testament's account of Christ in Gethsemane.

It is not enough to propose, to foster, to support those causes we know to be good. A silent voice speaks to us: If there is no one else to lead, you must do so. We protest: "Who am I, and what are my poor means to undertake such a mission? Can there not be leaders which I can support, and so fulfill the responsibility in a manner consistent with my pitiable means?" Then, in a moment permeated with a special quality of terror, we know that we must drink from that cup.

What do most ordinary folk, of the sort we were a moment earlier, know of such terror? To know such terror, one must first love mankind, and love truth. One must see mankind as doomed to some horrible consequence, unless a great change is made. The terror is the perception that this necessary change will not occur, unless one oneself acts appropriately to bring it about against all odds. As one drinks from that cup, there is a transformation in the nature of one's will, and a congruent transformation in one's state of knowledge.

I have drunk from that cup. I read the Encyclical so, and say, "This is the virtuous and indispensable work of a great and beautiful soul, but, by itself, it is not sufficient." I ask who, but I, might read this Encyclical as I do?

I am shrouded by no Church. It is neither my circumstance nor nature to hide my self-doubts within the consolations of any institutionalized form of approbation. I live, as if almost alone, with a few friends, in a cruel wilderness, where the truth stands naked. I have been repaid for this life by confronting truth so, and would never return willingly to a different state of affairs.

In this manner, I am an ordinary man who has assumed the duties of that agency which the Encyclical professes the Church not to be. In political life, I am somewhat as Niccolò Machiavelli described the Roman farmer Cincinnatus. The matter lies in my hands, because none other is situated within the United States, with the knowledge and commitment needed to guide that nation which has been chosen, either to lead in bringing about this change, or, through its failure to do so, to cause a virtual holocaust of humanity.

So, I must respond to this Encyclical.

For me, there is no separation of morality from technical means. Although I know that there is allowable variety in the form of sovereign states and their institutions, I also know that there are certain intelligible principles which separate good from evil forms of economic and political systems.

I concur with the Encyclical, that "structures of sin" are the essence of both the Muscovite empire and what the Encyclical identifies as "liberal capitalism." I am so long committed to remedying the injustices against what Kwame Nkrumah named "the Third World," that I can recognize easily this image of "liberal capitalism" and Muscovite im-

perialism as that often seen from the vantage point of "Third World" nations.

Yet, the Encyclical is not only imprecise on these issues, but the employment of that imprecision in the hands of political leadership would be fatal to the very cause which the Encyclical upholds.

I recognize that a significant contributing cause for the lack of adequate precision on these matters, is the condition of the Catholic Church inside the United States, especially the influence of relevant wealthy families which refuse to tolerate from the pulpit any teaching which affronts their zeal for the radically anti-Augustinian dogmas of the British East India Company's Adam Smith.

This source of difficulties is not limited to the state of the leading wealthy Catholic families in the United States. There is no remedy for the evil which the Encyclical attacks, unless we recognize, in practice, the essential division between Good and Evil in the institutions of Western European civilization as a whole, the division between the quality of republicanism typified by St. Augustine, and the force of evil oligarchism whose power is centered in a stratum of powerful usurers from among the wealthiest strata of feudal aristocracy and financier nobility.

The concrete form of existence of "the structures of sin" in the world today is centered in two forms of such oligarchical power. In Moscow, evil is the oligarchical power of a *nomenklatura*, and its attached Gnostic state church, which echoes the evil Chaldean worshippers of Ishtar, the Whore of Babylon, and their Mesopotamian empires. In the West, in the name of "liberal capitalism," the evil of oligarchical usurers' power is based upon the Canaanite-Phoenician model, and to a large degree consciously so. For both, the models of the Roman empires of West and East, themselves modeled directly upon the Whore of Babylon's rule, are the immediate point of reference.

On this account, the plight of the nations ruled by one or the other of the two oligarchical overlords, is that of Biblical Sodom and Gomorrah. To the extent that this overlordship is accepted among the governments and other leading institutions of developing nations, those nations participate in fostering the same evil which otherwise afflicts them from the exterior, and they risk too the condemnation of Sodom and Gomorrah on that account. These represent a state of affairs which is an abomination in the Eyes of the Creator; unless sufficient numbers of good men and women come forth to act, to bring about changes in conformity with natural law, then the very laws which the Creator has embedded, as natural law, in this Creation, will act to render each and all of these nations extinct, in order that such as remains of humanity after a great holocaust might arise to effect an ordering of their affairs less displeasing to the Creator.

The Creator is no Babylonian or Muscovite tyrant, who strikes angrily, like Zeus, out of the capricious whims of a heathen potentate. He has composed Creation to be the instrument of His Will, and has so ordered the lawful compo-

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Lower echelons of the "nomenklatura" at a December 1987 press conference in Washington included, from left: Nikolay Chervov of the Soviet General Staff; translator; Valentin Falin, deputy chief of Central Committee International Information Department; Albert Vlasov; translator; Yevgeni P. Velikhov, Vice President, Soviet Academy of Sciences.



sition of cause and effect in this universe. The nations which offend that natural law will be struck down by the lawful consequence of the work of their own hands, and also by their crimes of omission in tolerating orderings of affairs which bring such holocausts upon nations.

The two conditions of mankind described in connection with the "structures of sin," are a hubristic defiance of the Creator's natural law, in the extreme. Those wealthy and otherwise powerful oligarchs who exhibit their satanic character by doctrines of malthusians' mass murder through aid of economic measures, dominate nations which are each and all about to be struck down in a great holocaust, unless the nations uproot this satanic evil of malthusianism and usury from their midst.

Except as the redemption of even the most evil person must be sought, we must not temporize in any degree with the evil itself. We must make no number suggestions to these potencies, or chide them peevishly for their crimes. Rather, in the voice of Moses, we must speak to those who submit to the rule of those oligarchs setting themselves up as would-be pagan gods of Olympos: "Change your ways, or be destroyed, and your erring nations with you."

One should speak more precisely on this matter. In the wake of the oligarchical triumph at the 1815 Congress of Vienna there arose in Europe and the Americas a nakedly satanic force looking back fondly to the Emperor Tiberius on the Isle of Capri. The exemplars of this naked satanism include prominently Berlin's Karl Savigny, Oxford's John Ruskin, Richard Wagner, Fyodor Dostoevsky, Friedrich Nietzsche, Aleister Crowley, H.G. Wells, Adolf Hitler, and Bertrand Russell. These naked satanists and their accomp-

lices proposed to bring to and end the "Age of Pisces," which they associated with the images of Socrates and Christ, and bring into being the Age of Aquarius, of Dionysos and Lucifer, of Ishtar-Isis, Osiris-Dionysos, and Horus. This satanism has become the religion of the oligarchies of the Western nations as well as the Muscovite empire.

These satanist oligarchs have essayed somewhat successfully to destroy the development of the productive powers of labor, upon which continued human existence depends, and have also undertaken to stop the reproduction of the human species, on grounds that the present number of living persons, especially of darker complexions, displeases them. It is by the consequences of this satanic malthusian's policy that the human species shall be virtually obliterated, unless an abrupt reversal in these trends is accomplished.

The 'AIDS' example

Exemplary of this is the case of the spread of the HIV pandemic.

This infection was most probably created during the 1960s as an accidental by-product of genetic engineering in such matters as viral cancer research. The best evidence is that traces of animal viruses with the same general characteristics were deliberately or unintentionally introduced to such experiments in the medium of living human tissues. It is known that a genetic recombination accomplished under such conditions produces an infectious agent specific to human beings.

However, the outbreak of the HIV pandemic in Africa coincided with man-made conditions of prevalent and increasing spread of famine and epidemics generally, conditions created chiefly by pro-malthusian supranational agen-

cies such as the International Monetary Fund and World Bank. Under such conditions the HIV infection spread rapidly, especially in regions characterized as “tropical disease belts.” In the industrialized nations, the initial spread was concentrated among sectors of the population whose personal practices approximated those of Sodom and Gomorrah, creating a reservoir of infection from which the contagion radiated into other channels of transmission of the virus.

The decision of relevant agencies, including the U.S. Reagan administration and the World Health Organization, to lie about the nature of the transmission of HIV, has prevented those actions, such as public health measures, which might have been launched to slow the spread of the contagion. On the pretext of preventing popular pressures from forcing governments to spend large sums fighting the spread of the infection, the U.S. and other governments launched massive campaigns to spread lies denying the transmission of the infection by means other than “sexual” and direct blood contamination.

This infection, which is not only adapting rapidly to new opportunities for transmission, but is mutating very rapidly as well, is known to be 100% lethal over a period ranging from about three to a dozen years, and is fully capable of rendering the human species extinct within a span of two or three generations. No ordinary sort of vaccine is possible, and no cure is expected earlier than five to ten years, assuming that there is sufficient biological research to discover a cure.

This pandemic alone, is a menace worse than even a nuclear war, and the policy which tolerates official lying respecting this pandemic is an offense against humanity worse than a disposition to launch general warfare.

Meanwhile, the economically determined environmental conditions for rapid spread of old and new kinds of epidemics and pandemics are worsening.

We are presently gripped by the onset of an international financial crisis analogous to, but worse than that of the period 1929-32. Under the influence of the global spread of irrationalist countercultures, often in the name of religious “fundamentalism,” the majorities of entire populations are becoming clinically insane. A deep cultural pessimism, comparable to, but worse than that of pre-Hitler Weimar Germany, pervades.

The moral collapse of institutions, worsened by and worsening economic and biological collapse, portends the early emergence of circumstances proximate to the potential extinction of the human species. If this continues into the 1990s, we must foresee the collapse of civilization, and the vanishing of entire nations.

Nothing which fails to address directly the political and related causes for these trends is sufficient.

The “structures of sin” are the oligarchical forces of both Moscow and the West whose inherent dispositions of decision-making will prompt them to do nothing which does not

bring the terrible holocaust about. That is the foe incarnate; that which is not directly addressed to that problem, is insufficient, to the degree of failing to measure commitment to the requirements of the situation.

Let us examine the problem of statecraft in my terms of practical reference.

1. The foreign policy of the United States

The United States of America, for reason of its origins and its special circumstances of today, is the nation with the greatest responsibilities in these matters. The rights to sovereignty and economic development are the very principles upon which this republic was founded; if those principles are in jeopardy in any part of the world, our own freedoms are in jeopardy, and our national conscience rightly greatly troubled on this account. The present situation is such, that if the United States did not act efficiently now on this account, it were likely our republic itself would not survive the remainder of this century in a recognizable form its own citizens would wish to tolerate.

The United States is a republic of a form explicitly intended by its founders to echo Solon’s constitutional reforms of 599 B.C. in ancient, classical Athens. It is more immediately an outgrowth of a practice of Christian statecraft set into motion by St. Augustine’s *City of God*. It is most directly the consequence of a revival of Augustinian principles of statecraft accomplished by the Golden Renaissance. From its beginnings, with the initial establishment of the Massachusetts Bay Colony, the new republic in North America was an undertaking by an international association of Western European republicans, an international body which rallied behind Benjamin Franklin to ensure the success of our young nation in its War of Independence against the Hanoverian monarchy and the British East India Company’s looting.

The establishment of our young republic was thus the distillation of an historical process, encompassing participation by republicans from all of the nations of Western Europe. The characteristic of this process, was the intent to lessen the imperfections of design of the institutions of the state, to bring the state more nearly into conformity with the requirements indicated by St. Augustine and by his successors of the Golden Renaissance.

The character of our young republic was a reflection of the conflict out of which it began to be shaped by the original decades of the Massachusetts Bay Colony.

Since the time of Solon, Western European civilization has been wracked by a persisting conflict between two mutually exclusive notions of man and nature. The one, the evil one, is typified by the form of oligarchical rule found in the slave society of ancient Lyncurgan Sparta. The opposing view is that the power of creative reason inborn to all persons shows man to be on that account in the image of the living God, to such effect that all persons must be judged equal before a universal body of law which is higher than the

authority of any government or treaty, a body of law which has been known since St. Augustine, and such diverse others as Nicolaus of Cusa and Gottfried Leibniz as *natural law*. The internal mission of Western European civilization, is to rid itself of the vestiges or recurrences of oligarchical rule by privileged families, and to make durable a system of government consistent with the principle of such *natural law*.

The Golden Renaissance made several decisive contributions to our understanding of a less imperfect service of natural law.

From the work of Dante Alighieri, we gained the notion of the modern form of sovereign nation-state republic, a society based both upon a commitment to natural law, and the principle that each nation must be unified by shared use of a common literate form of language, a language suited, in the words of the poet Shelley, to the power of imparting and receiving the most profound and impassioned conceptions respecting man and nature.

Out of the horrors imposed by oligarchical usury upon fourteenth-century Europe, there emerged a new quality of secondary schools, typified by Groote's Brothers of the Common Life. Such schools produced the greatest leaders of Europe during the immediate centuries following, and set a precedent for classical and scientific secondary public education as the right of every future citizen of the republic.

From the work of the great law-giver Nicolaus of Cusa, himself a product of such secondary education, we obtained the rigorous articulation of the principles of a system of sovereign nation-state republics, and the recognition of the right of all peoples to share equally in access to the benefits of scientific and technological progress.

Although the oligarchical faction prevented the collabo-

rators and followers of the great Cosimo de Medici from establishing a modern form of sovereign nation-state in fifteenth and sixteenth century Italy, this project was carried forward with admirable success by France's great king Louis XI, and was advanced by the Erasmian faction of Sir Thomas More's sixteenth-century England. Although these virtuous efforts in France and England were corrupted by the work of the oligarchical foe, the modern form of European sovereign nation-state republic, committed to scientific and technological progress, is the surviving benefit of such historically temporary reversals.

Out of the republicans' struggle against oligarchism during these two centuries, came the origins of the young United States of America. One key figure of sixteenth-century England was Robert Dudley. At a time that Lombard usurers controlling the Hapsburgs were perpetrating a monstrous genocide against the indigenous populations of the Spanish Americas, Dudley proposed the mobilization of England's technological superiority to liberate these oppressed peoples, with the more durable purpose of establishing in the Americas a form of republic which could contribute to changing the balance of power in Europe in favor of the republican cause.

When the Lombard oligarchical power was consolidated in England, around the faction of Sir Francis Bacon, the Dudley project was revived in a form suited to the circumstances. The founding of the Massachusetts Bay Colony was the crucial accomplishment to this effect. Under the original charter of that colony there was established a semi-autonomous republic, which contained within it, and in the work of such leaders as Cotton Mather, the essential features of the later United States.

At the beginning of the eighteenth century, the hopes of

Agapē is that love of God and mankind which moves me to act for the betterment of the moral condition of present and future generations of mankind.

The great French scientist Louis Pasteur (1822-95) in his laboratory.



the republicans in English-speaking North America were centered in a European republican faction contesting for the liberation of the government of England from the grip of what was then called "the Venetian party," the oligarchical faction which included the evil Duke of Marlborough of that period. The republican faction included such leading figures as Gottfried Leibniz and Dean Jonathan Swift, as well as Cotton Mather and his republican fellow-conspirators in the Americas.

Despite the defeat of the republican party, with the British accession of Marlborough's accomplice George I, the efforts of the faction of Leibniz, Swift, and Mather, during the first decades of that century, produced such leaders as Benjamin Franklin. From approximately 1763, the republican forces of Europe were assembled around the leadership of Franklin, around a common dedication to improving the history of mankind, by means of the establishment of a new form of sovereign republic in North America. By means of that international republican alliance, there was established here that new republic described in its moment of victory as temple of liberty and beacon of hope for all mankind.

This history is the true personality of these United States. That fact was expressed by a brilliant man who had been earlier the protégé and collaborator of the great Franklin, the distinguished American foreign service officer and later President, Secretary of State John Quincy Adams. The occasion was the adoption by the U.S. government, at Adams's prompting, of the 1823 Monroe Doctrine. Adams's papers on the matter of this doctrine are of direct relevance to the concern most recently affirmed by Pope John Paul II.

The fundamental interest of the United States is properly expressed in its foreign policy as a commitment to the establishment of what Adams then defined as a *community of principle*. All sovereign republics which share with the founders of our republic a commitment to those notions of universal natural law affirmed by leaders of the Golden Renaissance, are intrinsically members of such a community of principle, and united in common self-interest against that common oligarchical adversary identified then as the collaboration of Britain's Lord Castlereagh with Clement Prince Metternich in the agreements reached at the 1815 Congress of Vienna.

Circumstances have been altered. In 1823, the Monroe Doctrine represented immediately the refusal of the United States to serve as a "cock-boat in the wake of a British man o' war" in Britain's efforts to control and loot the young republics to the south of our borders. It represented also a commitment to act according to the specifications of the Monroe Doctrine as early as our republic had acquired the power to do so, as we did in successfully ordering the withdrawal of Napoleon III's occupying forces supporting the bloody-handed oligarchical tyranny of Hapsburg Emperor Maximilian in Mexico.

The true personality of the sovereign United States seeks

no empire, either *de jure* or *de facto*. We abhor as naked oligarchism all attempts to subordinate sovereign republics to the overlordship of supranational institutions of any kind. Our moral and material self-interest demands the establishment and strengthening of a system of sovereign nation-state republics, truly sovereign, equally committed to principles of universal natural law, and to mutual benefit according to natural law in their relations with one another. We must seek to establish such a community of principle as the dominant order among nations on this planet. In this lies the key to the durable security of our posterity.

Unfortunately, oligarchism has gained great influence inside the institutions and policy-shaping of the United States, and has aided the consolidation of its usurpation and cruel regime of oligarchical philosophical liberalism, by virtually destroying the memory of the noble republic these United States once were. This fact must be understood, else no remedy for the matters of the Encyclical's concern were likely to appear.

The faction of philosophical radicals and revisionist historians associated with the socialistic "New Age" movement of President Theodore Roosevelt, was shaped by hatred against the founders of the United States. Socialists Charles A. Beard and Walter Lippmann, in addition to the wild-eyed romantic Frederick Jackson Turner, typify such cases. In consequence of that barrage of revisionist historian's lies now commonplace in our textbooks and universities, our practices of justice and policy-shaping generally are of such a character that the founders of our republic would consider these presently prevailing traits an abomination; indeed, in numerous instances, wherever our founders encountered similar currents of thought in their own time, they did denounce such beliefs as both morally abhorrent and directly contrary to the practical form of our national interest.

As we approach the close of this century, we have reached the point that if we continue present directions in the shaping of our nation's domestic and foreign policies, this republic will not survive. This ominous message is shown to us most clearly in the past twenty years "post-industrial" drift.

The simplest evidence to that effect is economic. About 1967, changes in federal policy caused a slowing of technological progress and of those capital improvements in basic economic infrastructure on which our post-1940 economic growth had been based. Relative to 1970-quality of infrastructure, we have a deficit which would cost approximately \$4 trillion to repair today. Since that time, there has been a secular collapse in the per capita physical productivity of our labor force as a whole, and, during approximately the recent ten years, an accelerating trend of collapse in agriculture and industry. In terms of domestic physical output per capita, there has been a constant decline in the U.S. economy, not the illusory recovery reported.

Excepting Japan, there has been a similar trend in Western Europe, combined with an accelerating collapse in the

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Pope John Paul II during his 1986 trip to South America.



per capita levels of output of the developing sector generally.

The general consequence of this, is that a non-communist world destroying itself from within, resembles a decaying Roman Empire awaiting the undertaker's services of the contemporary, Moscow-led barbarians.

A turning point, very much for the worse, was established by Reagan administration decisions implemented during October 1982. In an effort to evade, rather than face the reality of the 1982 debt crisis, the Reagan administration, in concert with the New York and Boston international bankers, attempted to paper over the financial crisis during the following five years with the buildup of the greatest international financial bubble in history. Ironically, this brought the world to the outbreak of a new international financial crisis exactly five years later, in the "Black Monday" panic of October 1987.

The Reagan administration's hysterical refusal to face the failure of its ill-conceived economic and monetary policies, is systematically destroying the defensive capabilities of the West in front of the growing aggressive means deployed by the Soviet barbarians. That administration bows to the influence of powerful, greedy bankers, who are moving to consume the remains of bankrupt industries and financial institutions, consolidating the wealth of most of the world in a few hands such as those of the *fondi* interests behind Carlo

De Benedetti.

The present situation is advantageously examined from the standpoint of the principles of classical tragedy, as the republican historian, poet, and dramatist Friedrich Schiller elaborates those principles.

These specific features of the economic situation are but key reflections of the Aeschylean tragedy confronting those elements of the Western, rentier-dominated "establishment" who have set those powerful families up as the would-be modern gods of Olympos. These would-be gods have be-thought themselves so all-powerful in their overlordship over nations and peoples, that they have dared to defy the laws of Creation in their pursuit of greed for wealth and power. So, in the economic realm, more clearly that might be otherwise understood, by defying the laws of Creation in economic matters, they have caused those laws to act in such a manner as to destroy them, and to destroy also those nations foolish enough to be complicit in such folly.

It is clear to all who attend thoughtfully to these and related matters, that the world has been acting out a postwar tragedy, and has reached now a *punctum saliens* in that great real-life drama. Either we change our policies, discarding the foolish post-industrial and related policies of the recent twenty years, or, by about the close of this century, the United States, and most of civilization besides, will have ceased to

exist in a presently recognizable form.

On this account, only very foolish people would ignore the new Papal Encyclical, or would regard it as merely a suggestion by a concerned Catholic Church. We could ignore its warning only at the greatest imaginable peril; it is the ominous handwriting on the wall of present history. Heed it promptly, or face a calamity beyond the imagination of nearly all among us.

The task is not to contemplate this matter, but to act to remedy the evil condition. This we can not do without an accompanying reform of institutions and related practices presently permeated with the wicked taint of oligarchism.

This happy change were unlikely to be brought about, unless a potent movement arose within nations including the United States, a movement motivated in part by recognition of the great calamity we are now bringing upon ourselves. Once we were so aroused, the Christian nations of Western Europe and the Americas were those most suited to bring about the desired result.

The peculiar genius of republican Christendom in matters of statecraft is our emphasis upon a principle which the original Greek of the New Testament identifies as *agapē*. We recognize two qualities of emotion in persons. In the inferior part, tending toward the bestial if unchecked, is the erotic impulse toward irrationalist hedonism, associated with the expressions of lust, envy, fear, and rage. In the higher aspect, we are endowed with the capacity for *agapē*, an emotion sometimes recognized by the term "tears of joy," and associated with love of God, love of mankind, love of truth, and love of classical aesthetical principles of beauty.

All men and women have an inborn capacity for this higher motivation, *agapē*, but with us this is placed consciously at the center. We reject thus, as degraded, and tending toward evil, all notions of "blood and soil," and regard all peoples as alike in their potentialities for good, and rights as individual persons.

The natural disposition of Western civilization is to create nations of a sort which are termed "melting pot" nations. Such is Italy, Germany, France, as well as the United States, for example. For us, it is natural that a nationality be distinguished as a specific variety of literate language culture, and if that nation be a true republic, by no distinction other than that one. We abhor the notion of nationality we observe in Moscow's oligarchical empire; we abhor those distinctions among people which tend to promote the members of one so-called race as overlord over subjugated nationalities. A true republic must be a "melting pot" of its persons of sundry particular origins, united in perfecting a republican order associated with a common form of literate language.

It is the greater value we thus place upon the creative mental potentialities of the individual personality, which has given to Western civilization, in the past, its exceptional capacity for the generation and efficient assimilation of scientific and technological progress. We have thus the self-

interested obligation to cherish, to nurture, and to share this advantage of ours with mankind as a whole. Through our cultivation of *agapē* as our conscience, we have a special moral capacity, and therefore a special duty to act to this effect. This is the mission of our existence, and the most fundamental self-interest of each sovereign nation-personality among us.

We have come to the *punctum saliens* of our postwar period's unfolding tragedy, at which we must either reaffirm this commitment and role in an efficient way, or it were unlikely that any among our nations would survive.

The relevant history of U.S. foreign policy since World War II, is as follows.

In his famous controversy with Britain's Prime Minister Winston Churchill, during the course of World War II, the President informed Mr. Churchill that the United States was not going to fight a second war in Europe to preserve the British Empire. The President proposed that the postwar world should be based upon the liberation of the colonial nations, and a policy of economic development of the sovereign nations of what we call today the developing sector.

Unfortunately, the agreements among Churchill, Roosevelt, and Stalin, reached during the Teheran and Yalta conferences, laid the basis for the emergence of postwar Moscow as an imperial power, taking over new territories, in Eastern Europe and elsewhere, even beyond the territories granted to Soviet rule by the Hitler-Stalin pact. The attempt to create a tripolar world condominium, shared among Moscow, China, and the Anglo-American financier interests, at the Yalta and Potsdam conferences, created the policy environment for the revival of the pre-war colonial system until approximately the end of the 1950s.

Even the rapid liberation of these former colonies, during the 1960s, had the effect of awarding the newly designated nations a hollow kind of sovereignty. Each liberated nation was placed under supranational direction, and this made a condition of its nominal sovereignty. It was the conditions so imposed, which have fostered the now-worsening oppression of the developing nations, and have spilled the effects of this brutality to afflict the majority of the populations in the so-called industrialized nations.

What Yalta and coordinated agreements did, was to establish a "bipolar" global condominium of two superpowers, the Soviet empire, and the domination of most of the rest of the world by an Anglo-American rentier-financier interested for which the power of the United States served as chief instrument of force. In between these two superpowers, a relatively weaker but increasingly populous People's Republic of China added the color of "tripolarity."

The form of these condominium agreements between Moscow and the Anglo-American agency is an echo of the agreement negotiated between the Magi and King Philip of Macedon, to divide the rule of the Mediterranean region between an Eastern and a Western divisions of the Persian

The 'institutions of sin' must be destroyed, now more urgently than ever before. If that were not done, then this civilization shall not survive this century in a viable form, and might not survive at all.

A 1984 Aspen Institute gathering to attack the Strategic Defense Initiative represents a cross section of Western structures of evil. Left to right, ex-Secretary of State Cyrus Vance, a director of Manufacturers Hanover Bank, John J. McCloy, former chairman of the board of Chase Manhattan Bank and high commissioner for the Allied occupation of West Germany, and Robert McNamara, former defense secretary and former president of the World Bank.



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Empire, separating the two domains by the Halys and Euphrates rivers. In the relevant documents from that period, we find the proposed world order described either as the *Persian model* or the *oligarchical model*. Today, "bipolar crisis management" as a form of imperial world rule is the form of a relationship between two oligarchies, Moscow's oligarchical *nomenklatura*, and the rentier-financier oligarchies of the Western division of this condominium.

The term "crisis management" is essentially a revival of the practice of "balance of power," as associated with eighteenth-century "cabinet warfare," and the ordering of the relations among Britain and the members of the Holy Alliance under terms of the 1815 Treaty of Vienna. Dr. Henry A. Kissinger's *A World Restored* is significant as a reflection of this oligarchical character of "crisis management."

This postwar condominium is the principal mechanism of the injustice which the postwar order has imposed upon nations and peoples.

At the moment, the world is under the influence of the onset of a great international financial crisis, somewhat analogous to the interval 1929-32, with the nations presently committing today the same blunders, almost word for word, and deed for deed, perpetrated during the U.S. presidency of Herbert Hoover. We are experiencing the inevitable collapse of a John Law-style financial bubble, the largest in history,

and relatively one of the most severe such.

Under conditions of efforts to continue the present monetary institutions trends in policy, and under conditions of continued neo-malthusian "post-industrial" drift, the use of measures of either monetary laxity or economic austerity in an attempt to stabilize and perpetuate the authority of the existing financial institutions, ensures a deep, global economic depression, worse than that of the 1930s.

For various reasons, only correct decisions by the government of the United States, if taken relatively soon, might prevent such a deep economic depression and the political and other consequences that calamity would set into motion. No other nation, or combination of nations, has the means to accomplish such an urgently wanted result.

To play that needed role, the United States must return to a foreign policy consistent with that we have recommended here. It must, simultaneously, resume domestic and foreign economic policies consistent with the policies of U.S. Treasury Secretary Alexander Hamilton.

What we must do, as part of this, is to extirpate from the practice of nations those goals and methods of policy typified by cabal of Castlereagh, Capodistria, Nesselrode, and Metternich at the 1815 Congress of Vienna. We must rid the nations from the overlordship of oligarchism, and rid the planet of the influences of the satanist cult of the "New Age."

To be continued.