

LaRouche defines a science of Christian economy against usury

Lyndon LaRouche's 1991 book, The Science of Christian Economy, develops the principled basis for the compatibility of Christian teachings and economic science. We reprint excerpts from the preface here, so as to highlight the distance from the anti-Christian doctrines of Michael Novak and company:

During the course of these next several pages, we shall come to the point at which we shall turn the attention of our ecumenical readership to numbered section 72, of the famous 1891 encyclical of Pope Leo XIII, *Rerum Novarum*. We shall then focus upon the concluding sentence of that section, and also upon the passage from Thomas Aquinas's *Summa Theologica* which the author of the encyclical has footnoted there. The referenced sentence of the encyclical's text reads thus: "For laws are to be obeyed only insofar as they conform with right reason and thus with the eternal law of God."

The footnoted passage from St. Thomas Aquinas's *Summa Theologica* reads: "Human law is law only in virtue of its accordance with right reason; and, thus it is manifest that it flows from the eternal law. And insofar as it [man-made law—LHL] deviates from right reason it is called an unjust law; in such case it is not law at all, but rather a species of violence."

A hundred years ago, *Rerum Novarum* treated the remedying of the evil then being run by a "devouring usury," which, "although often condemned by the Church, but practiced nevertheless under another form by avaricious and grasping men, has increased the evil" effected by the handing over of workers, "each alone and defenseless, to the inhumanity of employers and the unbridled greed of competitors."

At the time of the assassination of U.S. President John F. Kennedy at the end of 1963, approximately three-quarters of a century had passed. It appeared to most observers then, that the pleas for economic justice in *Rerum Novarum*, if not yet successful, were assuredly on the way to becoming so.

In the so-called "industrialized capitalist" sectors of this planet, the trade-union movement and other meliorist agencies had won, and were continuing to win cumulatively invaluable, and putatively permanent gains in human rights for most strata of the populations. Although a vicious form of

neo-colonialism had been established at the end of the 1939-45 World War, the spirit of the United Nations Organization's First Development Decade Project, and the U.S. Kennedy administration's Alliance For Progress, suggested a commitment to global justice paralleling, and perhaps echoing the rise of the civil rights movement inside the U.S.A. itself.

During the middle of the 1960s, that hopeful direction of development was reversed. During the recent quarter-century, social conditions in most parts of the world are far worse, on the average, than during the 1960s, and threaten to become soon far worse than one hundred years ago.

The impulses for evil which have caused this recent calamity are not altogether new. A conspicuously leading cause of the greatly increased immiseration and endangerment of the human species, during the past quarter-century, has been the willful murderousness with which such forms of the old "devouring usury" as so-called "International Monetary Fund (IMF) conditionalities" have been so widely, so murderously, so shamelessly applied to the precalculable effect of rapid and large-scale increases of death rates by means of malnutrition, disease, and related mechanisms.

The most striking of the various included features of the new evil, is the dominant influence of the so-called "New Age." This feature includes such presently pandemic expressions of this as the "rock-drug-sex counterculture," and increasingly irrationalist mass-murderous expressions of self-styled "ecologism," or "neo-malthusianism."

The "New Age" is not itself an entirely new form of evil. It is as old an evil as the pagan roots of gnosticism. Prior to the 1963 launching of the "New Age" as a mass movement within the United States, this form of New Age satanism was an endemic cancer in such forms as the theosophical existentialism of the followers of the proto-Nazi Friedrich Nietzsche, and the pro-freemasonic satanists of Aleister Crowley's networks.

What is notable on these accounts is the increasingly emboldened way in which the two evils, the "New Age" and usury, have exhibited their natural affinities for one another, combining their forces in even the highest places of Anglo-American power, to demand, in the misused name of "freedom" and "ecology," the rapid extermination and global out-

lawing of every scientific and moral barrier which has hitherto existed as impediments to rampaging immiseration and dictatorial oppression of mankind.

Such are the leading characteristic distinctions between the problems immediately addressed one hundred years ago, and today.

The former hegemony of scientific and technological progress, upon whose continuation the existence of our populations depends, is being suppressed by both the loss of simple rationality in the education of the young, and by the spread of the paganist cults of anti-science, irrationalist "ecologism." As a concomitant of such specific, catastrophic effects as this one, those European and American forces which are committed to calculated mass-murder of populations of all developing nations, and which are committed to the extermination of the Christian faith and conscience, have come plainly into the ascendancy in the policy-making processes of most of the governing international and national governmental institutions which have gained leadership and dominance over this planet today.

The ecumenical standpoint

We propose that it is necessary, but not sufficient to view the referenced state of affairs from a Christian standpoint; for practical reasons, it is essential that even the Christian standpoint itself be presented here from an ecumenical standpoint as *ecumenical* is typified by Cardinal Nicolaus of Cusa's dialogue, *De Pace Fidei*. . . .

Faith may read those writings it deems sacred, or authoritative commentaries on such writings. Or, faith may "read the bare book of universal nature," a book which plainly has been written directly by none other than the Creator himself. It is certain to all men and women of ecumenical good will, that the two kinds of books—the written ones, and the book of nature—cannot contradict one another, on condition that the written one be true, and that both the written and the natural one be read by means of the inner eye of true reason.

So, where doctrinal writings differ, we may turn the eye of ecumenical reason to the common book of nature.

Let us argue the point in the following, twofold way. We emphasize, on the one side, the ecumenical notion of *intelligible representation* of a principle of knowledge of cause-effect in our universe, a means by which all men and women, despite differences in profession of monotheistic faith, may be brought by their own powers of reason to agreement upon a common principle of law. Second, we emphasize the importance of stressing *Christian* principles of Christian civilization as *Christian*, even within the framework of a monotheistic ecumenicism. . . .

Physical Economy

By the nature of the case, there is no field of inquiry which unites all subjects of human reason—law, science,

art—as directly, as immediately, as the science of Physical Economy which was founded by Gottfried Leibniz. That is a special standpoint of the work we preface here.

As is to be seen in summary in the appended document, *Physical Economy* is the science of *successful change*, a study of the dependency of the continued existence of a society upon *successful* forms of successive generation, transmission, and efficient assimilation of fundamental scientific progress. The measure of that effective progress is an increase in what Physical Economy defines as the rate of increase of the potential population-density of that society as a whole. That thus serves as an efficient empirical measurement of both the appropriateness of the society's way of changing its method of reasoning, and, therefore, the appropriateness of the principle of change adopted for that practice.

Any society which defies those considerations, is threatening its own continued existence, and, a society implicitly becoming an abomination in God's eye, a society which is not only losing the moral fitness to survive, but which, by God's clock, will not long survive in its present form.

Historically, to date, the closest approximation of a form of political economy consistent with Christian principles is the so-called *mercantilist* form growing out of *Colbertisme* in France, and the far-reaching influence of Leibniz. This outgrowth came to be known by the name given to it officially by U.S. Treasury Secretary Alexander Hamilton, "the American System of Political Economy." This name came to be associated with the work of the U.S. economists Mathew and Henry Carey and of Germany's Friedrich List.

The deadly adversaries of the so-called "mercantilist," or "American" system, were the Anglo-French-Swiss known in the early eighteenth century as the "Venetian Party." This was the political faction allied against Leibniz and his friends, and allied with the first Duke of Marlborough, allied with the networks of Voltaire, with the Physiocrats, and with so-called eighteenth century "British liberalism" of Hugh Walpole, David Hume, Shelburne, Adam Smith, Jeremy Bentham, and Thomas Malthus generally. These Physiocrats and liberals were the chief guise for the pro-usury faction of that century.

That issue of the eighteenth century is more efficiently understood by emphasizing that the liberals and *illuminati* of Voltaire's eighteenth century were committed to a return to the model of a pagan imperial Rome. Hence we call them "romantics." These romantics were dedicated to the overthrow of Christianity for the purpose of advancing their *romantic imperial utopianism*. That is the root of the structures of sin in Western European and North American civilization today. These were then, and are still today both the pro-usury faction, and the utopian cultural form from which the present-day satanic "New Age" utopianisms have sprung. . . .